

C.B. 447.

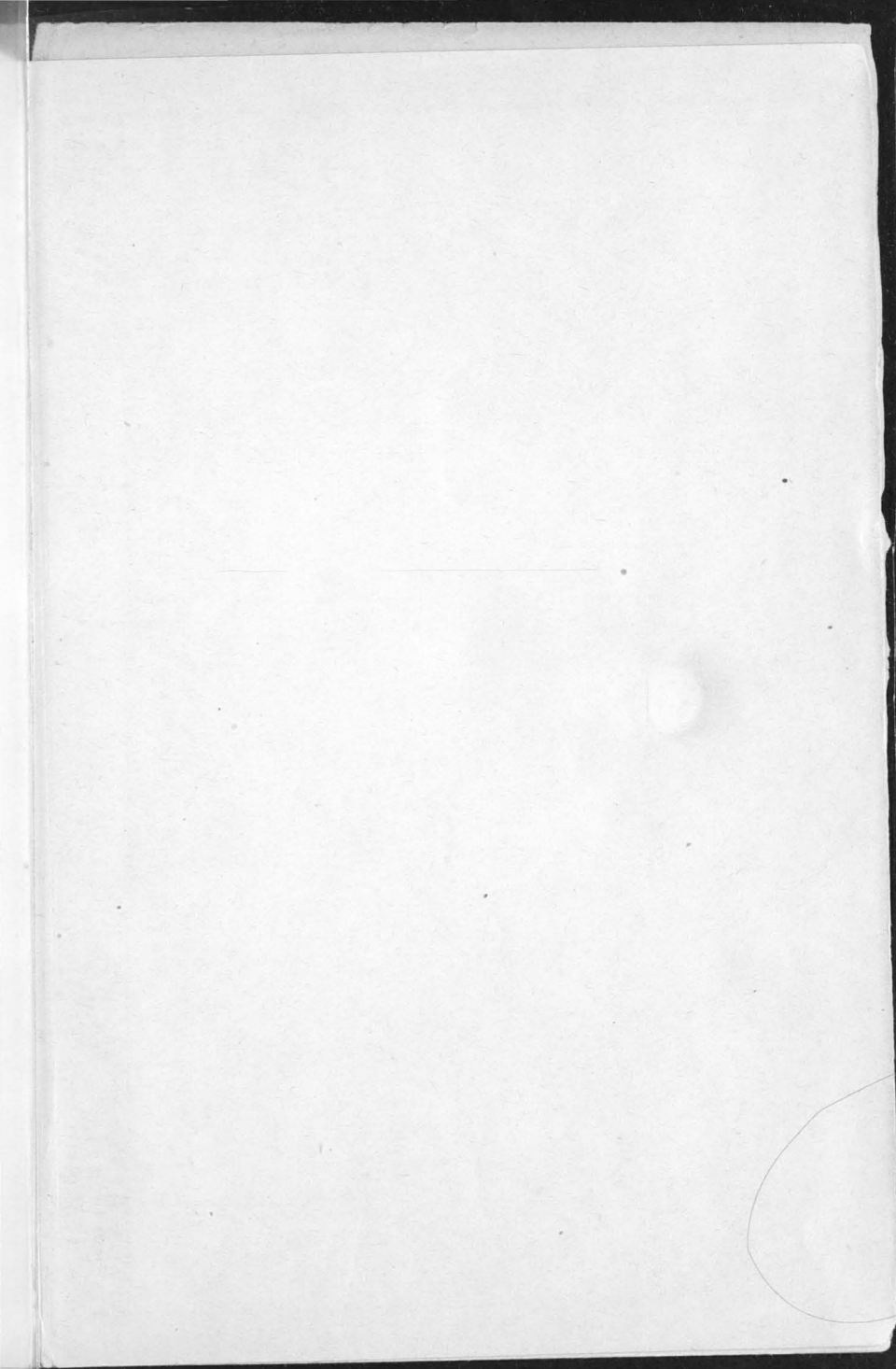
Copy 207

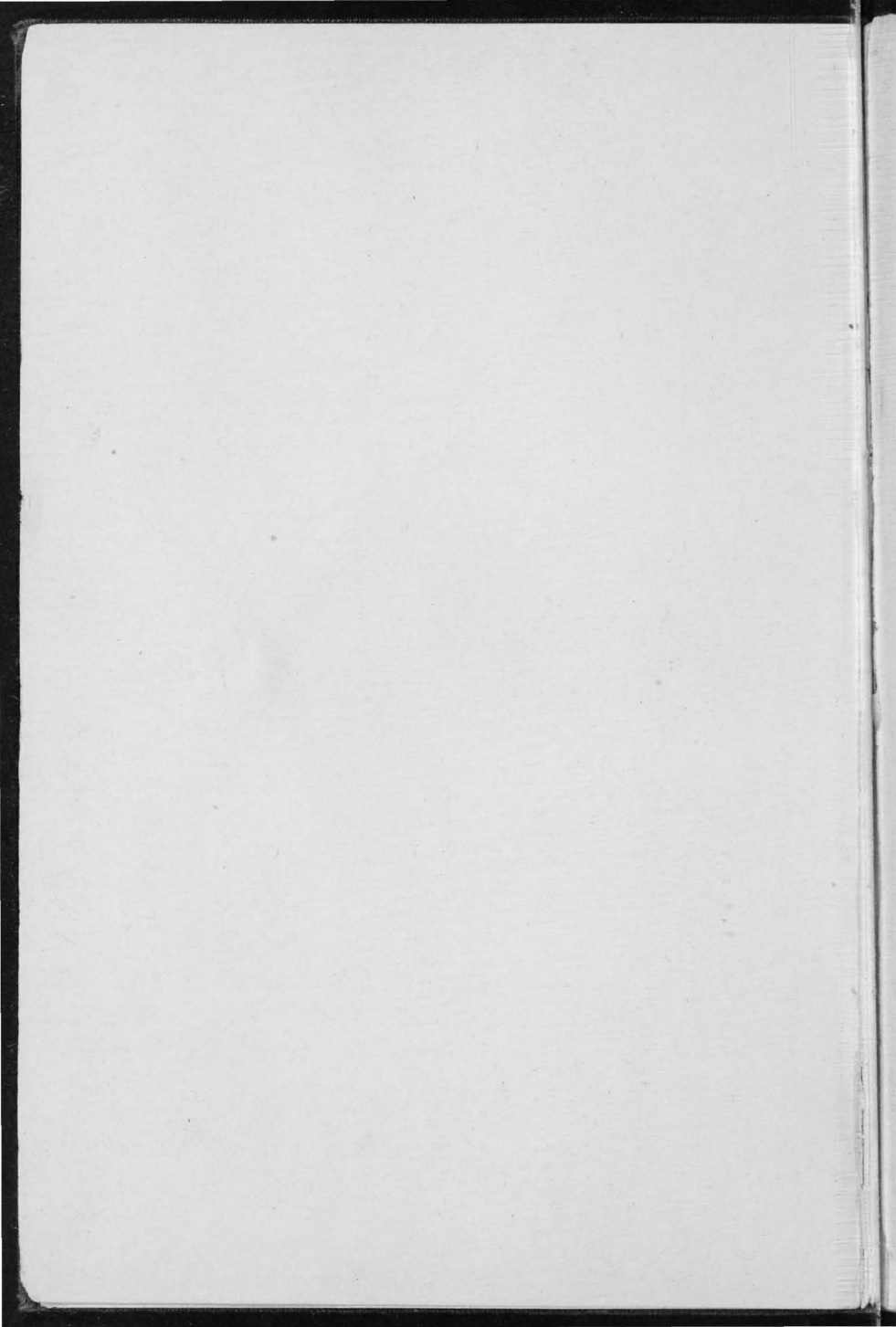
*Handbook  
of  
Abyssinia  
Vol. I*











## CONFIDENTIAL

THIS book is the property of H.M. Government. It is intended for the use of officers generally, and may in certain cases be communicated to persons in H.M. Service below the rank of commissioned officer who may require to be acquainted with its contents in the course of their duties. The officers exercising this power will be held responsible that such information is imparted with due caution and reserve.



ABYSS. I

A

Confidential.

Attention is called to the penalties attaching to any infraction  
of the Official Secrets Act.

C. B. 447

*GREAT BRITAIN. NAVAL INTELLIGENCE  
DIVISION.*

# A HANDBOOK OF A B Y S S I N I A

VOLUME I

G E N E R A L

---

JUNE 1917

---

NAVAL STAFF

INTELLIGENCE DIVISION



DT373  
G-74  
1917  
vol.1

DEC 3 1 1974



FM/29dy 75

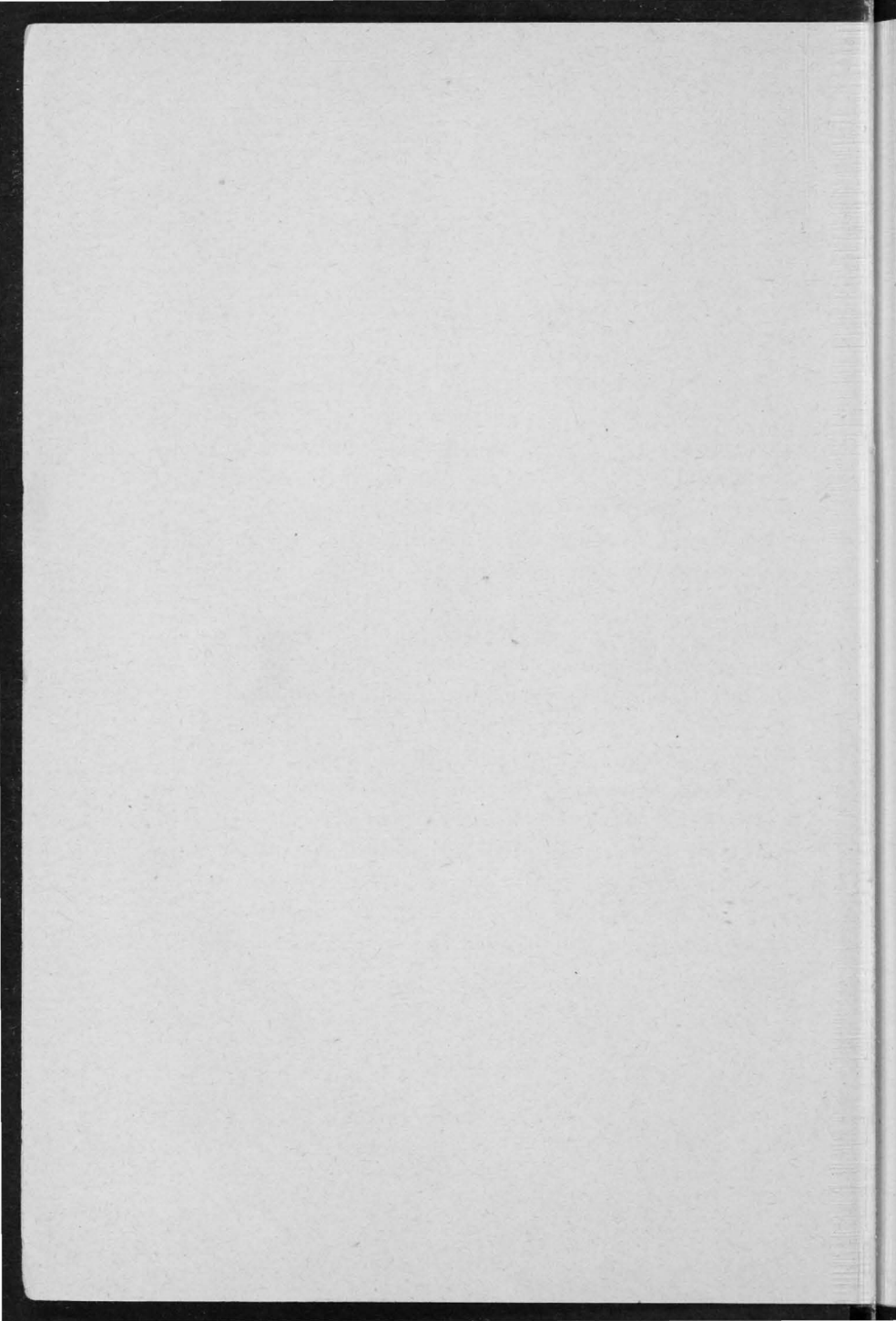
## NOTE

THE area forming the subject of the present Handbook comprises not only Abyssinia itself, but also the neighbouring Protectorates of Eritrea and French, British and Italian Somaliland. Vol. I is concerned with the geographical, historical, political, economic &c. features of the country, while Vol. II deals with the routes which traverse it. Vol. II contains also an account of the towns and a list of political divisions.

Both volumes are primarily concerned with Abyssinia. Eritrea and Somaliland have been treated in outline only, the information given being chosen with a view to supplying the necessary context for the description of Abyssinia. No attempt has been made to include all the information available concerning Eritrea and the Somaliland Protectorates, or to supersede the War Office *Military Report on Somaliland*, 1907.

The War Office map of Abyssinia (1 : 3,000,000), 1908, is recommended for use with this volume. A Route Map will be issued with Volume II.

The Admiralty will be glad to receive additions or corrections.



# CONTENTS

## PART I. GENERAL

CHAP.		PAGE
I.	GEOGRAPHICAL OUTLINES . . . . .	11
II.	CLIMATE . . . . .	72
III.	POPULATION . . . . .	104
IV.	HYGIENE AND DISEASE . . . . .	177
V.	COMMUNICATIONS . . . . .	199

## PART II. ABYSSINIA

VI.	HISTORY OF ABYSSINIA . . . . .	215
VII.	SOCIAL CONDITIONS OF ABYSSINIA . . . . .	236
VIII.	THE RELIGION OF ABYSSINIA . . . . .	252
IX.	ADMINISTRATION OF ABYSSINIA . . . . .	263
X.	TRADE AND RESOURCES OF ABYSSINIA . . . . .	292

## PART III. THE EUROPEAN PROTECTORATES

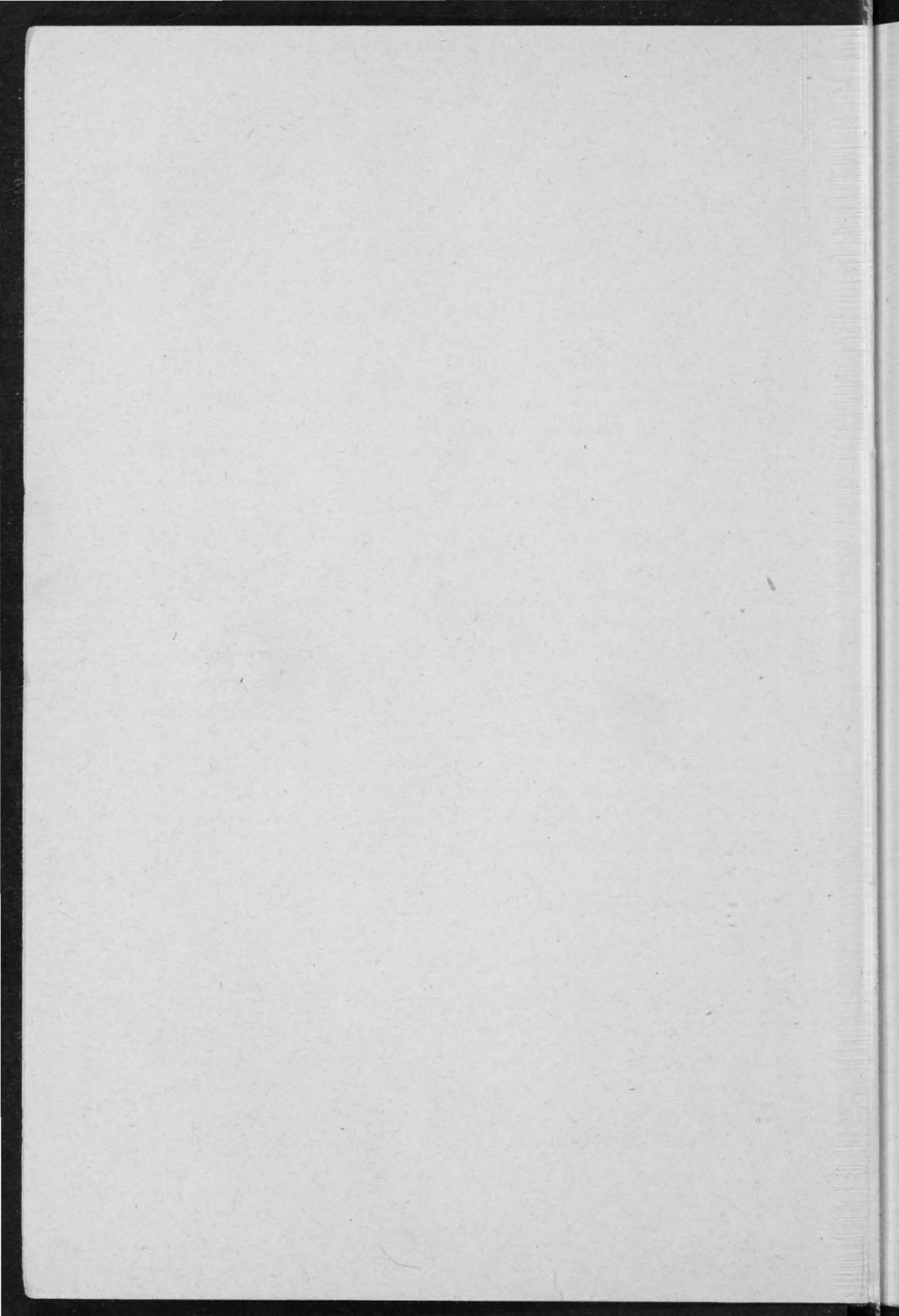
XI.	ERITREA . . . . .	313
XII.	FRENCH SOMALILAND . . . . .	324
XIII.	BRITISH SOMALILAND . . . . .	328
XIV.	ITALIAN SOMALILAND . . . . .	336
APPENDIX I. BIBLIOGRAPHY . . . . .		344
APPENDIX II. RECENT MILITARY INFORMATION . . . . .		350
APPENDIX III. VOCABULARIES . . . . .		361
INDEX . . . . .		533



## LIST OF ILLUSTRATIONS

	PAGE
I. RACES OF ABYSSINIA . . . . .	105
II. RELIGIONS IN ABYSSINIA . . . . .	111
III. TRIBES OF THE LOWER OMO AND RIFT VALLEY REGION .	123

PART I  
GENERAL





# CHAPTER I

## GEOGRAPHICAL OUTLINES

Part I. Introduction . . . . .	p. 11
Part II. The Rift Valley (N. part, Danakil depression) . . . . .	p. 30
Part III. The Abyssinian high plateau . . . . .	p. 33
Part IV. The Rift Valley (SW. part, Lake basins) . . . . .	p. 54
Part V. The Central Chain and the Somali plateau . . . . .	p. 60

### PART I. INTRODUCTION

Political boundaries—Natural divisions—Watersheds—Vegetation.

BETWEEN the frontiers of the Anglo-Egyptian Sudan and British East Africa on NW. and SW. and the sea on the E. extends a tract of country roughly oblong in shape, one angle lying on the Equator and its diagonals broadly corresponding with  $40^{\circ}$  E. longitude and  $10^{\circ}$  N. latitude. This expanse, which coincides exactly with no *natural* division, is composed of the five *political* units of Abyssinia, Eritrea, the French colony of Obok (French Somali Coast), and the British and Italian Protectorates of Somaliland, of which Abyssinia, or, more accurately, the Empire of Ethiopia, is by far the largest and most important. Since it will be convenient in a topographical description to leave political boundaries out of account, these may be disposed of here.

### POLITICAL BOUNDARIES

#### (A) *Western Containing Line (in 4 Sections)*

The containing line, called above 'the frontiers of the Anglo-Egyptian Sudan and British East Africa', between which and the sea lies that part of north-eastern Africa which concerns us, is more precisely to be defined as follows:

(1) *Between the Sudan and Eritrea*: The frontier runs from

Ras Kasar on the Red Sea via Mt. Halibai, Mt. Tafleinai, and the crest of the Dob mountains in a general SW. direction as far as Katai Dob Pass. Hence it proceeds W. following the N. edge of the Hagar Nush plateau and the course of the Hafta torrent as far as Mt. Mhatam, at which it turns S. along the crest of the hills for about 10 miles before resuming a W. direction and descending on the River Barka (Khor Baraka) at the confluence of the Ambakta torrent. It then follows the courses of the Barka and its tributary, the Dada, and rounding the headwaters of the Khor Harnai Id runs S. along the ridge of the Askenab, Koreb, and Tiaiye mountains and across the summits of Afod Gumbib, Anderaib and Abu Gamal till it strikes the River Setit near Umbrega where the Khor Royan flows in.

(2) *Between the Sudan and Abyssinia*: From the junction of the Setit and the Khor Royan the frontier runs by J. Abu Takia to Gallabat (Metemma), thence to Mt. Magbara, where it turns W. for 35 miles till it strikes the Rahad at Meshra Haskanit, and after following the course of the stream for a few miles it turns SW. round the E. side of J. Halawa and goes straight to the River Dinder round the E. side of Mts. Doga and Mutan, and crossing the river near J. Um Idla continues in the same direction to J. Wizwiz, where it turns almost due S., crossing the Blue Nile E. of Famaka near Bumbode. Thence it goes SSE. to the summit of Mt. Kako, whence it passes southward leaving J. Falabut and J. Faronge to the W., and then running between Belad Deroz and Gezan turns NW. to J. Kashangaru. Here it turns in a SW. direction to Kurmuk, where skirting round J. Jerok on the E. side it runs S. via J. Taza and J. Uss to J. Manga and thence due S. to the Khor Garre or Jokau. It now follows the Jokau, Baro, Pibor, and Akobo to a little beyond Ilemi, and thence to the intersection of  $6^{\circ}$  N. with  $35^{\circ}$  E., beyond which it passes for some 30 miles before turning first S. and then E., so reaching a point on the River Kibish, down which it runs to the Sanderson Gulf of Lake Rudolf. The last part is still undelimited.

(3) *Between British East Africa (with Uganda) and Abyssinia:* From the mouth of the Kibish the line continues to the point of the spit separating the two horns of Lake Rudolf, and thence passes to a point on the E. shore due W. of the S. end of Lake Stephanie; from here it continues ESE. across the summits of a series of hills as far as Jebel Kuffolè, round the S. face of the Goro escarpment, and following the not very precise line of tribal demarcation between the Gurre and the Boran it reaches the Dawa at Ursulli and follows it as far as Dolo.

(4) *Between British East Africa and Italian Somaliland:* From Dolo to the Indian Ocean the frontier is the River Juba.

#### (B) *Boundaries of Eritrea*

(1) *Between Eritrea and French Somali Coast* the frontier runs from Ras Dumeira W. along the watershed of the same name for about a mile and then in a straight line SW. to Bisidiro on the Weima torrent, which it ascends as far as Daddato.

(2) *Between Eritrea and Abyssinia:* From Daddato the frontier runs NW., parallel to the Red Sea coast and about 60 km. from it. It crosses the Plain of Salt NE. of Lake Assale (Alel Bad) and W. of the Oasis of Ragaile to Rendakomo, and follows the Endeli, Mai Muna, Belesa, and Mareb, as far as the point where the Mai Ambesa joins it. There it turns SW. to the confluence of the Mai Tomsa and the River Setit, and follows the latter to the point above mentioned E. of Umbrega.

(3) *Between Eritrea and the Sudan:* see A (1).

(C) *Boundaries of French Somali Coast* (1) *towards Eritrea;*  
(2) *towards Abyssinia;* (3) *towards British Somaliland*

(1) *Between French Somali Coast and Eritrea:* see B (1).

(2) *Between French Somali Coast and Abyssinia:* From Daddato the frontier passes N. of Madgul to Deimoli, thence SW. towards Lake Alli and round again S. to Mergada, thence by the shores of Lake Abde Bad to Airoli and from

here through Gobad, Sablola, Alisabe and Rahale till it meets the frontier of British Somaliland in the latitude of Jalolo.

(3) *Between French Somali Coast and British Somaliland*: see D (1).

(D) *Boundaries of British Somaliland*

(1) *Between British Somaliland and French Somali Coast*: The frontier is a line drawn from Loyi Ada on the Red Sea coast to Abaswein. The French frontier with Abyssinia leaves this line where it cuts  $11^{\circ}$  N. latitude (see C (2)).

(2) *Between British Somaliland and Abyssinia*: From the point where the French frontier leaves it the line of demarcation passes through Abaswein to the hill of Somadu, thence it travels SE. along the Sau mountains and Egu hill to Moga Medir hill and Arran Arrhe, and from here in a straight line to the intersection of  $48^{\circ}$  E. longitude and  $8^{\circ}$  N. latitude.

(3) *Between British and Italian Somaliland*: see E (1).

(E) *Boundaries of Italian Somaliland*

(1) *Between Italian and British Somaliland*: The frontier runs from Bandar Ziada on the coast of the Red Sea due S. as far as  $9^{\circ}$  N. latitude and thence to the intersection of  $48^{\circ}$  E. longitude and  $8^{\circ}$  N. latitude.

(2) *Between Italian Somaliland and Abyssinia*: The frontier runs from the point of intersection just mentioned in a general SW. direction so as to leave the Ogaden tribes to Abyssinia and strikes the Webi Shebeli about 10 miles below Burhilli, leaving the Baddi Abbi territory to Italy and the tribes upstream to Abyssinia. Crossing the Webi Shebeli the frontier follows the territorial limits between the Rahanwein, who remain dependent on Italy, and the tribes to the N., which are assigned to Abyssinia, and finally travelling due W. reaches Dolo.

(3) *Between Italian Somaliland and British East Africa*: see A (4).

## NATURAL DIVISIONS

Such are the lines of political division in the region of NE. Africa with which we have to do. It has been said that as a whole this region coincides with no exact natural division. Neither does any of its component political units exactly coincide with any natural division. The N. frontier of Eritrea falls within the N. limit of the true Ethiopian plateau, while its W. frontier lies far beyond the Barka valley, which is the W. boundary of this plateau in its N. portion. The Danakil lowlands are divided between Eritrea, which possesses the littoral, and Abyssinia, which holds most of the inland plains, upon which French and British Somaliland have also encroached. Similarly, the lines of demarcation between British and Italian, Italian and Abyssinian Somaliland correspond to no line of geographical definition. Finally, the plain of the River Sobat (Plain of Anwak) lies entirely without the true W. limit of the Abyssinian highlands. It is, however, easy to disengage two well-defined natural lines which divide this whole region into three distinct geographical areas. They are the steep mountain walls which, after running more or less parallel in a NE. direction from Lake Stephanie to the intersection of  $40^{\circ}$  E. longitude and  $9^{\circ}$  N. latitude, there divide and proceed, the one from S. to N., terminating S. of Suakin, the other from W. to E., terminating in Cape Guardafui, and the areas they define are the Ethiopian elevated tableland, the great East African Rift Valley, and the Somali-Galla tableland. It must not indeed be assumed that the mountains of the 'Central Chain', lying to the S. of the Rift Valley, are meant under this method of division to be taken as different in nature from the corresponding group N. of it. On the contrary, they are a true S. continuation of the main ridge of the Abyssinian plateau's E. escarpment, and the descriptions of the three main areas have been arranged so as to keep the lake basins and their containing walls together. A preliminary general survey of the country under these three heads will show how it is best subdivided.



(A) *The Abyssinian High Plateau*

The Abyssinian plateau, much the most important and striking of the three areas, stretches from Suakin in the N. to the Golbo Plain in the S., which lies between Lake Rudolf and the River Juba and separates the plateau from British East Africa. The greatest breadth is in about  $9^{\circ}$  N. latitude, where it extends between  $35^{\circ}$  and  $40^{\circ}$  E. longitude, and it narrows both to N. and S. of this line. In N. Eritrea the E. and W. edges have approached so near to each other that one can no longer speak of a plateau, the appearance being rather of a mere ridge of mountains. To the S. the contraction is more gradual and never reaches the same stage as in the N.

*The E. Scarp of the plateau.*—The escarpment which forms the E. edge of this plateau, a mountain ridge with a mean height of 7,000–8,000 ft., but sometimes rising to much more, runs first parallel to the coast of the Red Sea in a SSE. direction from  $18^{\circ} 30'$  N. as far as about Annesley Bay,  $15^{\circ}$  N. Here it leaves the coast, which continues SE., and travels with a slight curve S., more or less exactly following the line of  $40^{\circ}$  E. longitude, as far as  $9^{\circ}$  N., where there is a break through which the Hawash, 3,000 ft. below, flows NE. towards Lake Aussa (Abde Bad) in the Afar desert. Beyond this break the line is carried on for some distance S. by a continuation of the main ridge. The main ridge itself swings S. by W., and runs along the NW. flank of the Rift, though with some divergences from the chain forming the opposite wall, which are at times pronounced enough to obscure the trough-like character of the depression. On the SE. side of the Rift the S. continuation just mentioned also presently turns SW., and holds to this direction, without any variation to speak of, as far as the irregular S. scarp of the plateau. This S. range, to which we have already referred as the 'Central Chain', forms the W. end of the escarpment defining the Somali plateau, and continues towards Harrar and across British Somaliland in a line of mountains terminating in Cape Guardafui.

The SW. portion of this 'Chain' resembles in character the main ridge from which it is separated by the Rift Valley, and for that reason the two have been mentioned in connexion. On methodological grounds, however, a fuller description of it has been reserved for the section dealing with the Somali-Galla plateau, to which it forms an escarpment precisely similar in kind to that which characterizes the E. edge of the Abyssinian plateau.

*The W. edge of the plateau.*—The W. edge of the plateau is for the most part neither so high, so unbroken, nor so abrupt as the E. Even S. of the Hawash, where the approaches to the high level from the lake basins of the Rift Valley are more practicable, the difference in elevation between the valleys and the crest of the E. scarp is enormous, while N. of it the mountains rise out of the plain like a wall, Shoa in especial dominating the Afar desert like a fortress. The few and difficult approaches in this part are to be found only in the breaches forced by mountain torrents through the escarpment. On the W. side no such uniformity is to be found. W. of Lake Tsana, indeed, there is a scarp, comparable to the eastern, and from it the various tributaries of the Nile are fed. Farther S. the plain of the Sobat is also bounded, between the Tirma hills and the River Baro, by a steep wall, though this is considerably broken up by the streams draining to the Pibor. But north of the Baro the escarpment, after continuing lofty for some distance, breaks into a series of granite kopjes, marking the NW. limits of the Beni Shangul plateau, which drops towards the Abai, and gives access to the main plateau by comparatively easy slopes. The scarp further N. similarly falls, with the general fall of the plateau, towards the Upper Atbara, affording another easy line of access SE. of Gallabat. From Gallabat to Kassala, also, the escarpment is much broken, and the country between the Rivers Atbara, Bahr es-Salam, Setit and Gash falls westwards by gradual slopes or terraces, a feature frequently found along the foot of the plateau N. of the Abai.

In the N. the true W. limit of the plateau lies much farther

to the E., and is formed by the hills that descend with a certain abruptness to the right bank of the Barka.

To complete the general survey of the limits of the Abyssinian plateau it must be said that in the direction of Lake Stephanie and the lower Omo the slope up to the high level is generally less abrupt than on E. and W. Sometimes instead of a slope a terrace formation is found.

*The plateau.*—The Eastern Escarpment, as has been said, maintains a mean height of seven or eight thousand feet above sea-level. From it the plateau falls away with a predominating E. to W. slope, having a mean level of between five and six thousand feet. But this E. to W. slope though the chief is not the only one. In certain regions of the W. side of the plateau, which is considerably lower than the E., there exists a much less distinct but nevertheless unmistakable tilt in the opposite direction, from W. to E. In Shoa, again, the tableland slopes from S. to N. South of Ankober, where the main escarpment continues SW., a secondary ridge lying E. and W., and forming the watershed between the Abai on the one hand and the Hawash and Omo on the other, strikes along the N. side of the Kassam valley, passes Addis Ababa and Addis Alem, and follows the line of the Upper Gudr valley. To the S. of it the country is nowhere much more than 6,500 ft. above the sea. The Upper Gudr valley is much less, while the Shoan highlands, which everywhere slope N. away from it, are a good deal more than 2,500 ft. above the valley, so that this range forms a scarp comparable with the main Eastern Escarpment in its N. part. Finally, in the extreme S., there is a general tilt of the country from N. to S.

A very small proportion of the surface of the Abyssinian plateau is under 5,000 ft. high. The highlands of Tigre (in which stand Adowa, 6,550 ft., and Axum, 7,340 ft.), the levels of Lasta (6,500–10,000 ft. or more), the high plateau of Wogera (over 8,000 ft.), the rolling plains of Shoa and Gojam (mean height, 9,000 ft.), and, highest of all, Semyen (often over 13,000 ft.), are much more; Lake Tsana, which lies in a central depression of the huge mass of archæan rocks forming

the middle portion of the highlands, is given as between 5,500 and 6,500 ft. above sea-level. Mountain ranges, in the strictest sense of the term, are not common in Abyssinia. What appear such are often simply the result of fissures in, or of the erosive action of water on, the solid mass of the upheaved rock. In particular this action has been responsible for the formation of the so-called *ambas*, isolated flat-topped hills with perpendicular sides. There are, however, certain true ranges. Such are the Semyen mountains, NE. of Lake Tsana, containing snow-capped Ras Dashan (15,400 ft.), E. and N. of which are Buahit and Abba Jared only a few feet lower. In the Choke mountains of Gojam, Agsias Fatra passes 13,500 ft. And between these two ranges and the E. Scarp, parallel with the latter, are the heights of Bailen, Abuna Josef, and Kollo. Between Lake Tsana and the Eastern Scarp are Mounts Guna and Wara Sahia. Similarly in the SW. the headwaters of the Omo encircle the Kaffa mountains, and there is a number of considerable isolated mountains besides the extinct or quiescent volcanoes, of which Mounts Zukwala, S. of Addis Ababa, and Fantalle, E. of it, may serve as examples.

The S. end of the plateau has more open tableland and fewer peaks. Some of these reach ten and twelve thousand feet in height, but the majority are lower, about 8,000 ft. In general, however, the appearance of the country, that of a much broken hilly plateau, is similar both at the N. end (N. of  $15^{\circ}$  N.) and the S. (S. of  $10^{\circ}$  N.) to that of the central block in which the greatest altitudes occur (between  $15^{\circ}$  and  $10^{\circ}$  N.).

The surface of the plateau was, and in considerable part still is, covered by thick sheets of basalt over large areas, this layer being somewhat thinner in the W. and S. than in the E. The vertical joints which divide it in all directions have greatly facilitated the formation of steep-sided ravines, which are a marked feature of the Abyssinian drainage system. The substructure of the whole region appears to be constituted by a crystalline granitic rock which weathers fairly easily to a rich soil, and it is this, carried down every rainy season in enormous quantities to the Nile, that composes the sediment

which bestows their fertility on the Egyptian fields. Even small watercourses cut deep channels in the soft rock. The larger rivers, aided by these conditions, have eroded valleys 7 or 8 miles wide at the plateau level and rapidly narrowing till at the bottom a river ninety to one hundred and twenty yards broad flows with little more than a belt of forest on each side. The river bottoms are not infrequently 2,000 and more feet below the general level, so that within a short distance one may experience the cold of the bare and frost-bound peaks that rise above the plateau to 13,000 ft. and more, the cool and temperate climate of the actual plateau between six and seven thousand feet up, and the oppressive damp heat of the fever-stricken valley bottoms with their tropical vegetation. The Abyssinians themselves distinguish the three levels in this way: (a) *kolla* or lowland, between sea-level and 6,000 feet, including the belt of country on the W. slopes of the plateau as well as the principal river valleys; (b) *woina dega* or wine highland, between 6,000 and 8,000 feet, the main mass of the plateau; and (c) *dega* or highland, over 8,000 feet and including the mountain masses of Semyen and Gojam and others already mentioned.

It follows from this characteristic configuration (a fairly level tableland, from which mountains rise with for the most part rounded and accessible slopes, but seamed in every direction by steep-sided canyons whose bottoms are choked with tropical forest or bush) that roads for the most part avoid the valleys, which are the most serious obstacle to lateral as they are entirely useless for longitudinal progress, and follow the watersheds as far as possible, traversing the valleys at right angles along the lines afforded by the broken-down spur-like feature formed by the convergence of two canyons. The Hawash valley alone to some extent forms an exception. It must, moreover, be remembered that during the rainy season all the streams, both great and small, become raging torrents, and since it is a characteristic of the larger Abyssinian rivers that they have curvilinear courses, containing a whole country-side in a huge bend, it comes about



that from May to September the separate districts are frequently islands cut off from one another by impassable moats. In particular the Takazye (‘Terrible’) at such times bars all communication between N. and S. Abyssinia. A further result of this formation is that the rivers are useless for irrigation within the limits of the plateau—the inhabitants avoid the valleys both for habitation and cultivation, and depend on the rains for their water—and also for navigation. Some of the reaches of the Baro, Omo and Ganale Doria are exceptions in respect of this last.

So much may be said in general description of the Abyssinian tableland between the NW. side of the Rift Valley and the N. frontier of Eritrea. Three much smaller subsections of this main area remain to be disposed of. They are the N. Eritrean littoral as far as about Annesley Bay, the country W. of the Barka valley (which is geologically indistinguishable from the true plateau, but has so weathered that it no longer presents the appearance of a plateau but rather of a region of isolated peaks with occasional chains of hills), and the plain of the Sobat and its tributaries. In this place these three regions need scarcely more than mention. The first is pretty much the same in character as the whole coast as far as Guardafui, and is treated separately from the SE. littoral of Eritrea merely for convenience. The third is indistinguishable from the Sudan steppe and appears in this division for the same reason.

We now arrive at the second main division of the area with which we are concerned, the Great East African Rift Valley.

#### (B) *The Rift Valley*

At the N. end of Lake Rudolf the E. African Rift Valley, which has hitherto travelled from S. to N., appears to make a spring sideways to Lake Stephanie, and from here proceeds from SW. to NE. In about 9° N. latitude it opens out to right and left into a triangular area, whose base on the sea extends from the Buri peninsula to Bulhar (approximate limits).



It is only from Lake Stephanie onwards that this Rift Valley concerns us, and this part of it falls into two obvious subdivisions ; the one is the narrow corridor enclosed between the edge of the Abyssinian plateau and the Central Chain, and contains numerous closed lake basins ; the other the lowland plain of Afar, tilted towards the sea, in which the Hawash, descending from the mountains of Shoa, gradually disappears. This plain resembles the coastal plain of Somaliland, which it joins in the E.

*Upper Part : Lake Basins.*—When viewed from the summit of Mt. Zukwala (variously given as about 9,500 and about 13,200 ft. high), S. of Addis Ababa, the appearance of the narrow half of the Rift Valley is, as is said above, that of a narrow corridor. The W. wall is composed of the mountains of Soddo, Gurage, Kambata, Wallamu, Gamo and Gardula. It ends in the Amarr Kokke massif between Lakes Stephanie and Rudolf, and makes a clear separation between the drainage of the Omo on the one hand and the lake basins on the other. The E. wall consists of the chain of the Sidamo mountains, which divides the lake drainage from that of the Juba, and forms with its S. ramifications the end of the Boran plateau.

The lakes are really of very little importance, playing no such part as does Lake Tsana in the feeding of a river. The rivers, or more accurately the channels, which connect them (e. g. the Suksuki, which washes the W. foot of Mts. Waju and Alatu, between Zwai and Daka) are dried up for part of the year, but the lakes themselves are always full. The W. bank of Zwai is covered with luxuriant vegetation, and its waters are fresh ; all the rest are salt or strongly impregnated with soda. In some of the lakes, Zwai and Shaala for example, there are small islands, whose inhabitants cultivate cotton.

*Lower Part : Danakil Depression.*—The lower triangular part of the Rift begins at about Mount Dofana, and is in character quite different from the upper. It slopes eastward from the Abyssinian Scarp, till it rises again in the hills that run parallel with the coast, and also northward from

the Harrar chain. It offers an appearance of desolating monotony. The formation of the littoral appears to be due in almost equal proportions to the activity of madrepores and to volcanic action; the mountainous strip that lines the coast, while showing some nuclei of crystalline formation, consists mostly of eruptive rocks of quaternary or recent date; in the interior, a hot and sandy desert, sometimes below sea-level and full of salt marshes and isolated hills, numerous extinct and some active volcanic peaks, with their accompaniment of hot springs, are found. Of the salt lakes the largest is in the Plain of Salt in the N., of the volcanoes the best known is Mt. Dubbi (4,000 ft.), said to be last active in 1861. Mt. Afdera was said to have been active in 1907. The rivers that flow, chiefly from the Abyssinian plateau, into the plain are all of them absorbed long before they reach the sea, the Hawash, which is by far the largest, disappearing on the frontier of French Somaliland. The only vegetation to speak of is a pale and sapless grass and stunted mimosa shrubs. The rainfall used to be small, but it is said that since 1899 it is becoming yearly more frequent and torrential, at any rate in the S. part.

It should be added that the uninviting character of the country and the hostility and fierceness of its inhabitants have made explorations very rare, and comparatively little is known except on the line of the French railway from Jibuti to Dire Dawa.

We now turn to the third main area, the Central Chain and Somali-Galla plateau.

### (C) *The Central Chain and Somali Plateau*

This last main section of our area falls naturally into two large subdivisions. The first is the containing wall, which corresponds to the Eastern Escarpment of the Abyssinian plateau and, after running roughly parallel to it along the SE. side of the Rift Valley, diverges at about 9° N. and continues from W. to E. as far as Cape Guardafui; the second

is all the country which tilts away from this central chain down to the Indian Ocean.

*The Central Chain.*—The Central Chain at its W. end—that is, from opposite Lake Shamo to opposite Lake Zwai—is a continuation of the range that forms the edge of the Abyssinian plateau and on the side of the Rift Valley shares its characteristics of height and steepness. On the other side, that is to say to the SE., it rises from 4,000 to over 10,000 ft., Mt. Sirka reaching a height of more than 12,000. The slope is gradual though more pronounced than in the Somali plain, and the flanks of the mountains are seamed by numerous clefts. On the W. side, on the other hand, the crest is between three and five thousand feet above the lake basins of the Rift, and the descent is very abrupt. As the Central Chain proceeds E. its height, speaking generally, decreases, the average height of the crest from a point S. of Amara Malka to some way to E. of Jiggiga being between 6,000 and 8,000 feet; from there, where it becomes the Golis range of British Somaliland, between four and six thousand. The steepness of the outer face is not much affected by this variation in height. In British Somaliland the average height remains the same as far as Cape Guardafui, though it appears greater owing to the abruptness of the descent.

Two formations are to be distinguished in this chain. (a) In the central part are basaltic masses profoundly furrowed by valleys, the result of erosion, and here the countryside may be compared to a vast chessboard of elevated tablelands (e.g. those of Boke, Chercher, Dida, &c.) and tabular mountains. The wall of the Rift is, in fact, formed by the edge of high plateaux and not by a mountain range in the strictest sense. (b) Farther S. are found isolated peaks and mountain groups, Badditu and Sidamo on the W. side, Daro and Gillet along the Webi Shebeli. Similar to these are the Gedeb and Mendebo complexes, and towards the E. Wajetu, Galbi, Jabis, Audo, Goya, Jigo, and the rest, which form the E. spurs of the huge knot of mountains in which the W. end of the Central Chain consists.

*The Somali-Galla Plateau.*—The plateau enclosed between the Central Chain above (which is made up of the Amarr Bambala hills, the Fakkes, Sagatu, and Galamo mountains, the Harrar mountains and the ranges of Taurur and Warsangeli), the rivers Dawa and Ganale, and the Indian Ocean, is a vast, monotonous, and little known region. Only in its N. parts does it pass the 3,000 ft. line. Seen from the Gulf of Aden it would present the aspect of a mountain chain, because on this side the escarpment of the plateau overhangs the low-lying strip along the coast, but from the E. and SE. it is seen for what it is, an undulating uniform plain rising gently towards the W. and N. from the sea. Such heights as there are—for example, the line of hills, about 500 ft. high, behind the lower valley of the Webi Shebeli—are unimposing, and there are just as few depressions as heights.

In their upper parts, that is, while they are still in the mountains, the courses of the large rivers flowing to the Indian Ocean are clearly defined with deep beds and steep banks. The middle Webi, for instance, runs through a veritable canyon. But in their lower valleys, not only the temporary rivers or *tugs* such as the Darror, Nogal, or Fafan, but also the greater and more permanent ones, such as the Webi Shebeli and Juba, have less clearly defined courses.

In such a vast expanse of country it is natural that landscapes of different character should occur. The mountains are for the most part well wooded, the plains on the seaward side for the most part lack trees. The word *haud*, for example, the name applied to a large district in central Somaliland, is used to describe a peculiar kind of country consisting of thorn jungle broken up by water-courses and generally with an undergrowth of *hig* or *dar* aloes. The Haud also contains open rolling grass plains. In fact, the predominant type of country is savanna, but there is also a vast amount of sandy and rocky desert and bare limestone plateaux.

A subdivision which it will also be convenient to deal with in the description of this third main area is the coast strip

that is pent in between the mountains and the sea along the whole length of British Somaliland. It is not necessary for the moment to do more than mention it. A detailed description of it will be found in its own place (see p. 62).

#### THE CHIEF WATERSHEDS

It has been said that the E. edge of the Abyssinian plateau is higher than the W. and that the general slope of the country is away from the E. edge. It follows that by far the most important rivers belong to the W. drainage, those belonging to the E. being for the greater part short and frequently no more than mountain torrents. The Hawash which flows NE. is the chief exception.

The chief watershed, that between the Nile and the Red Sea, follows the Eastern Scarp of the plateau. It does not coincide with it but lies for the most part a little to the W., running as follows: in the neighbourhood of Suakin it follows the coast, which it presently leaves and passes along the heights W. of the Barka and its left-hand neighbour the Langeb as far as Sabderat. Here it turns E. between Barka and Mareb, and running via Algeden, Barentu, Mai Mefales, Mount Takara, and Saganeiti, approaches the Eastern Scarp again. This it follows with a few exceptions as far as Ankober, where it swings sharply W., leaving the great E. African Rift Valley on its left and passing along the cleft through the mountains of S. Shoa as far as about  $38^{\circ}$  E. longitude. Here it divides. The part running SE., turning the head springs of the Hawash, crosses the Rift Valley N. of Lake Zwai and meets the N. edge of the Somali plateau, which carries it on to the E. This is the watershed between the Hawash and the Indian Ocean. The other part, which forms the watershed between the Omo on the one hand and the Sobat, Didessa and Abai on the other, runs in a general NW. direction between the headwaters of the rivers Gudr and Gibbe, and after rounding those of the latter proceeds S. and SW., between the Didessa and the Omo and along the ridge of the Emperor

Nicholas II range, finally crossing the N. part of the Musha hills NW. of the head of Lake Rudolf.

*On the E. side* of the great watershed the rivers flow into various basins. In the N. the Red Sea receives the Barka and the coast streams as far as Annesley Bay, flowing down from the Rora Asgeda mountains; then follow, in the interior of the Danakil country, several basins without exit, the most N. depression, that of Lake Assale (Alel Bad), being the chief. The Hawash, too, after draining the SE. corner of the highlands, is lost in the Danakil desert. The streams of the last and most S. section of the Great Rift drain into the lakes; the watershed between their basins and the Omo runs N. from lat.  $4^{\circ} 30'$  to lat.  $6^{\circ}$ , where it turns E. towards Lake Abaya before again running N. across the Wallamu mountains to meet the E. to W. portion of the main watershed not far from the headwaters of the Hawash.

*On the W. side*, on the other hand, nearly all the rivers drain to the Nile. Only the small and unimportant river Kibish and the Omo, rising in the heart of the mountains, pour their waters into the closed basin of Lake Rudolf.

### VEGETATION

The diversity of elevation, of temperature and of humidity in this NE. corner of Africa lead to a corresponding diversity in the vegetation, and the flora of desert, steppe, savanna, forest, and marsh are all represented here.

*The desert* (E. Afar and E. Ogaden), which all lies near the edge of the Abyssinian and Somali-Galla plateaux, is described by the few explorers who have traversed it as having a sparse vegetation of thorny bush. It is succeeded in insensible degrees by

*The steppe* and bush country. The steppe is not often exclusively steppe, but is diversified by trees of bizarre shapes, such as affect parched soils, or bush consisting of mimosa, acacia, cactus and euphorbia. Among the bush country, that bordering the Gulf of Aden in British Somaliland is worthy



of special mention. It contains rubber lianas, and gum and incense bearing trees to which the region owes its ancient designation of 'Aromatifera'.

*The savanna* is found on the banks of the *tugs* (intermittent streams), where there is not sufficient moisture for gallery forest, or where the precipitations are somewhat irregular according to the elevation. Thus savanna country occurs on the banks of the Erer, Gota, Lalibela, and Mulu in the Hawash basin, on those of the Darror and Nogal and in W. Ogaden. In the territories of Hargeisa ('Little Harrar'), Milmil and Imi, beautiful prairies diversify with the verdure of their bushes and trees the yellow aspect of the steppe and lend an agricultural importance to these localities. The savannas due to altitude are found on the flanks of some of the ranges near the lakes, and also in the Rahanwein country behind the lower course of the Webi Shebeli, where, however, it may be that the waters of the river, which disappears in the soil, favour this vegetation even more than the elevation.

*The gallery forest* occurs nowhere but alongside of the large permanent rivers, rarely extending more than  $1\frac{1}{2}$ –2 miles from the banks. In general it consists of fig trees, acacia, mimosa and euphorbia, but in greater abundance and of greater size and luxuriance than in the bush country. There are also found the low-growing shrubs, *gombor*, which poison camels. The forest is thick and continuous along the middle Hawash and the upper courses of the other rivers, that is, on the fringes of the highland, while on their middle courses, e.g. in the great curve which the Webi Shebeli makes towards the W., it becomes thin and scattered and ceases entirely in the lower courses.

*Marsh plants* are uncommon, but are found in the small freshwater lakes and in the Gosha region on the right bank of the Lower Juba, besides in some places on the Abyssinian plateau.

*The vegetation of the highlands* varies with the elevation above sea-level. Below 6,000 ft. in the damp and stifling

valleys grow tropical species and parasitic plants. On the drier eminences there appears, especially on the E. side of the Central Chain, the flora of the steppe. Above 6,000 ft. there are found cedars, junipers, wild olives, umbrella mimosas and fig-trees, with an undergrowth of bramble, jasmine and wild rose; while the herbaceous plants have pretty much the same look as they have in Europe. At about 10,000 ft. the vegetation resembles that of the forests of the temperate zone, and the explorer Neumann considers that it reminds one of the Schwarzwald. But every year the progressive deforestation must be more and more taken into account, except perhaps in Kaffa and the neighbouring districts where the heavier rains have probably stimulated growth and protected the trees from fires. Here even at high levels there are large tracts of forest and dense undergrowth. In the *kolla* of the Abyssinian plateau the valley bottoms present all the characteristics of the tropical forest—lofty trees, inextricably interwoven creepers, profound gloom. Adansonnias, huge acacias, cassia and jujube trees, tamarinds and bamboo are all found in these valleys. In the Beni Shangul plateau, torrid and full of swamp, marsh vegetation predominates. West of the Didessa the so-called 'park landscape' is the chief feature, savanna country with numerous trees, easily cultivable. Wild coffee grows abundantly, and this is the only region of N. Ethiopia where the cultivation of cotton might prove remunerative. The *woina dega* is also characterized by the same 'park landscape'. Near the sources of the Ganale and Dawa and at the SW. extremity of Abyssinia thick forests are again in evidence. This zone gives excellent results under cultivation, cotton at the lower levels, coffee and vines farther up. Still higher cereals are grown. In addition there may be assigned to the *woina dega* the park country round Harrar and that in the Badditu and Sidamo mountain regions and the prairie of the Central Chain.

The *dega* mostly consists of the levels of Shoa and the *massifs* that continue it E. Trees, except a few mimosas and

some *kousso*, are absent, partly owing to the deforestation for which the Abyssinians themselves are to blame, partly because the country is exposed to the dry and violent NE. monsoons. Shoa, covered as it is with prairie, is propitious for the rearing of cattle, while the cultivation of coffee is impossible and of cereals difficult.

## PART II. THE RIFT VALLEY (N. PART, DANAKIL DEPRESSION)

The whole of this region, except the country immediately around Asab and part of the hinterland of Tajura Bay, is very little known, so that it is not possible to go into very great detail, least of all about the interior.

The W. side of the Danakil depression is flanked by the E. slopes of the Abyssinian plateau. The spurs that thrust out from these are divided into numerous buttresses by narrow and tortuous valleys, which sometimes widen into fairly roomy basins lying longitudinally to the ridges of the chain. The ascent to the plateau by way of several of these valleys is not impossible, if scarcely to be recommended. In fact Mohammed Gran, the Moslem leader, who invaded Ethiopia, passed in by way of the Borkenna valley, where now there is a luxuriant growth of cotton, besides plantations of millet, *tef* and maize. The sides of these valleys are usually very steep, rising to peaks occasionally of considerable height. The chief are those of the Mai Muna with its tributaries, and the Erevti, both swallowed up in the Plain of Salt; the Golima, which is absorbed in mid desert; the Melli and the Borkenna, tributaries of the Hawash. The Hawash itself is the chief E. flowing river of Abyssinia. Where it makes its turn to the NE. in the direction of Tajura Bay, just after it has received the waters of its chief affluent, the Kassam, it is a fine river, 200 feet wide and 4 deep even in the dry season. After the rains its valley contains many smallish lakes which form in the volcanic depressions, the largest being Matahara. After a course of 500 miles in all it is lost in Lake Aussa

(Abde Bad), 60-70 miles from the head of Tajura Bay. The body of fresh water it contributes to this lake is sufficient to keep it fresh all the year ; most of the other lagoons are salt.

From the S. limit of the Danakil depression also, that is from the mountain scarp of the Harrar province, which slopes down N. to below sea-level, and its E. continuation, which slopes to the NE., numerous torrents descend, some to join the Hawash, as for instance the Laga Mulu, some to lose themselves in the Aussa depression, while others find their way to the sea. These latter are better considered in connexion with the ranges along the coast, into which the Harrar mountains merge NE. of Jiggiga. Beginning S. of Annesley Bay, the interior of the Danakil country consists of a series of sandy plains, some below sea-level, others tilted up against the E. side of the Abyssinian plateau, flanked or interrupted by a chaos of hills, mostly of a volcanic nature, sometimes over 6,000 ft. high. The largest of these sandy plains, the Plain of Salt, *c.* 400 ft. below sea-level, which contains the salt lake Assale (Alel Bad), is in the N. There is another considerable one in French Somaliland also containing a salt lake, the Bahr Assal, said to be 500 feet below the sea.

There are, as has been said already, numerous traces of volcanic activity in this region. At its N. end, near the political boundary, for instance, the little peak of Mareho rises 100 ft. above the sea, 500 above the plain, and there is a large group of (mostly even smaller) volcanic peaks between the low plain of Samoti (which is the most northerly tract of the great Danakil depression and is said to be 100 ft. below sea-level) and Arafali on Annesley Bay. In the midst Alid (nearly 3,000 ft. high) is notable for its big lateral crater. Farther S. there are known to be numerous other and frequently much higher volcanic peaks and also many hot springs.

The mountainous coast strip of Danakil land may be considered to start with the Buri peninsula. This is a sandy region divided by a chain of hills 200-650 ft. high, from which torrents run E. into the Bay of Hawakil and W. into the Bay of Arafali. As the mountains follow the coast SE. they

broaden out and become higher while they are deeply seamed by ravines. The average height is not much more than 3,000 ft. but on the flanks of the main range as well as in its midst rise volcanic peaks of considerably greater elevation; Dubbi, for example, is over 4,200 ft. and Afdera well over 7,000. Just N. of the latitude of Asab the range sinks into a saddle of lower ground, which rises again in the latitude of that town, and reaches in Mt. Mussa Ali a height of over 6,000 ft. Around the Gulf of Tajura the mountains sweep in a horseshoe, leaving a gap, however, where the sea reaches farthest inland, that is a part of the depression of Bahr Assal. Mt. Guda, about 5,500 ft. high, SW. of Tajura, dominates one of the knots into which the mountains here tend to break up. South of Gubbet el-Kharab the mountains rise to a considerably greater elevation and merge into the ranges of British Somaliland.

The surface of this whole region is composed of volcanic rocks, and the presence of porphyroidal basalts, rhyolites and vitreous lavas give this desert a quite different appearance from the Sahara, for instance. This is especially true along the coast. There is here no vast expanse of sand totally lacking vegetation, but a series of profound rifts and black lava beds covered with a wizened grass with dwarfed acacias and aloes growing out of it. In some places there is as it were a pavement of rocks, in other the basalt forms steep-sided ravines with bottoms of clayey sand through which torrents flow during the rains. The more or less permanent water, the Kassam and the Mulu, for example, is marked by thick bush, and the alluvial soil brought down by such streams nourishes green and tender grass, bushes and tall mimosas hung with creepers, in fact what is known as 'park-landscape'. But this only occurs on the lower slopes of the containing chain on the edge of the desert.

There should be mineral riches, and in the S. part of this country iron and copper (the latter in a native state) have been found, as well as a seam of lignite, but there has been no exploitation on any remunerative scale.

## PART III. THE ABYSSINIAN HIGH PLATEAU

It has already been said that N. Eritrea is not distinguished from the rest of the Abyssinian plateau by any exact line of natural division. It will, however, be convenient to treat as one subsection of our first main area (the Abyssinian plateau) all the country N. of the Mareb and drained by that river's right-bank tributaries and by the Barka and its tributaries. This coincides reasonably closely with the N. or mountain portion of the Italian colony, 350 out of 425 miles of the Mareb's course lying within its borders.

*The Coast Plain of Eritrea*

The first of the four regions into which this subsection falls is the coast plain, which at its SE. end runs into the interior plain of Danakil land. The coast itself is low and in its northern part, from Ras Kasar to Ras Arb, not much broken. The bay of Arkiko is the only noteworthy indentation. The coast plain is a monotonous level of sand, on an average between 20 and 25 miles broad, though in some parts over 30, cut up by water-courses dry for 9 months in the year and interrupted from time to time by blackish hummocks 60, 150, 300 ft. high, the results of former volcanic activity. It becomes very narrow W. of the bay of Arkiko, where Mt. Gedom (c. 2,800 ft.), a spur of the main E. ridge of the plateau, thrusts E. towards the sea. The rivers that water this plain rise mostly on the edges of the high plateau, only a few in the interior, the chief being the Falkat; the Mudzubbet Herum, rising in Nakfa; the Lebka, rising near the Meskelit Pass; the Wakiro, resulting from the union of several minor streams that drain the country between Mensa and the vicinity of Asmara; the Haddas, with its tributary the Aligede, rising near Addi Kaie; and the Komaile rising near Mt. Soira. Only the Lebka and the Wakiro have a permanent (or almost permanent) water-supply. The rest are dry for most of the year, some, in their lower courses, all the year.



It may be mentioned here that the distinction made between the plain N. of the Lebka and the plain S., i. e. the distinction between Sahel and Samhar, does not depend on any physical fact. It is a distinction between a district of fixed dwellings (*Samhar*) and a district where there are none (*Sahel*).

The transition between the coast and the mountains is marked by a succession of terraces formed by parallel lines of hills, which impress on the E. flowing streams their characteristic course. This is, generally speaking, first from S. to N. and then at right angles from W. to E., this latter portion being frequently deeply cut and affording an avenue of approach to the high plateau.

#### *The Eritrean Eastern Scarp*

The E. edge of the plateau is in this part a very high and intricate mountain mass which falls from about 8,000 ft. or more to sea-level in a horizontal distance of about 50 miles. The first part of the descent from the edge of the plateau to the foothills is especially rapid. For example, the Ginda hill at the scarp foot is about 2,830 ft. above the sea, Arbaroba at the summit is about 8,000 ft., the distance separating them as the crow flies is not 16 miles ; the rise is therefore something like 1 in 16. From the foothills the low plain slopes gently to the sea.

As has been said, the mountain torrents cut through the escarpment and afford approach to the plateau. Thus in the N. the Falkat runs up to the Askob Pass (only 5,000 ft. high) which connects it with the Sala valley ; or again, the Aligede leads up to the main road running from Addi Kaie through Saganeiti northwards to the Massawa-Asmara railway ; and similarly the Dandero forms an avenue up to Senafe. From the crest as far as about 2,500 ft. above the sea there is a good deal of forest. Towards the N. the edge rises as far as about 17° 40' N. and then falls towards Suakin. The culminating point in this direction is Mt. Hamoet, nearly 9,000 ft. above the sea, and here the E. and W. edges of the plateau have closed in on each other so that there is nothing but a ridge.



From Mt. Hamoet radiate rivers flowing directly or indirectly to the Barka and the Red Sea.

*The Barka and Anseba System*

The Eritrean portion of the High Plateau is drained almost entirely by the Barka and its largest tributary, the Anseba. The Barka, rising SW. of Asmara near Debra Merkurios in the Hamasen plateau, flows first WNW. and then N. along the edge of the highlands. The Anseba rises not far away, W. by S. of Asmara, and flows for the greater part of its course NW. before making a double, S-shaped turn and joining the Barka just N. of  $17^{\circ}$  N., SW. of the Hagar plateau. The tilted plain enclosed by these rivers, more than 7,500 ft. high at its highest points, descends first gradually and then sharply towards the NW. E. of the Anseba is a narrow strip of high plateau which merges towards the N. into a chain of mountains. It is about 7 to 14 miles wide and slopes gently from E. to W. The E. edge is sometimes nearly 8,500 feet above the sea. The Barka in its middle course has water only during the rains, and even then only intermittently. For a few days during the rainy season it is unfordable for a time. The Anseba has water (more or less) all the year round in its upper course. As for the other streams, it may be said in general that all of them are subject to the torrential regimen. Though some of them have surface pools in certain tracts perennially, they mostly have surface water only during the rains, but in the beds of most water can be found by digging at all seasons.

The basaltic covering of the surface of the plateau has been already mentioned. The peculiar character lent to a landscape by eruptive rocks is specially noticeable in Hamasen and Serae, where the uniform plain, 6,500–7,500 ft. high, is cleft by the Mareb valley (see below). But in the N. part of the region we are now speaking of this basaltic covering has worn away and the process of erosion advanced so far that the plateau character has in many places disappeared, the original block having been dismembered into isolated mountain groups. One can, indeed, speak of plateaux in the sense

of elevated hollows surrounded by peaks, such as occur in the so-called *Rore*, which stretch in two lines along the flanks of the Anseba valley, on the right being known as the Habab, on the left as the Maria, country. The most notable of the *Rore* are the Asgede mountains, which continue as far S. as the Meskelit Pass—these have a maximum elevation of c. 8,400 ft.—and N. of them the Great and Little Hagar plateaux, near the political frontier. S. of the *Rore* the Mensa country-side (a plateau of the same height as the main plateau but more broken and with fewer levels; Debra Sina rises out of it to nearly 9,500 ft.), falling steeply on W. to the right bank of the Anseba, forms a transition between them and the high plateau of Hamasen (see below). On the left bank of the Anseba, W. of the Mensa country, is the lower Bogos plateau, with Mensa and Maria making up the region called Senahit. The fall to the Anseba eastwards is here steep; to N. and W. a gently-inclined plain dies away into the Barka valley.

In the vicinity of Asmara also the basalt has disappeared and left bare the ancient metamorphic rocks, but the surface is, nevertheless, much less broken up. As one goes south the plateau becomes both broader and higher, Mt. Arato, the culminating height, from which part of the headwaters of Barka, Anseba, and Mareb flow, passing 8,500 ft.

Before, however, continuing S. into Hamasen, Seræ and Akkeli Guzai we must dispose of the NW. undulating zone of Eritrea between the Barka and the Sudan, made up of the territories of Barea, Kunama, Elit, Algeden, Sabderat and others. Here erosion has reached such a pitch that the plateau character has entirely disappeared. The general fall of the district is not only from E. to W., but also from S., where the main watershed, a jumble of naked rocky heights thrusting out numerous spurs, marks its boundary, to N. As one goes W. the plains of alluvial soil (the deposit of which in some cases has been so extensive as to result in the formation of true steppes, and this is also true even of the upper valley of the Anseba) predominate over crystalline rock, and the

mountains appear more and more like islands in the soil carried down by the rivers. The main series of heights are those which form the watershed between the tributaries of the Barka and the Gash, which reach 4,000 and even 4,500 ft., and farther N. in the Hadendoa country pass 5,500 ft. in the Koreb mountains.

### *The Mareb System*

In the region S. of Asmara there are three distinct landscapes to be noticed. The crystalline rock of Hamasen forming undulating plains has already been spoken of as well as the similar Serae country. To the E. of these and contrasting with them in appearance are the districts of Akkeli Guzai and Haramat, containing the sandstone mountains between Addi Kaie and Addi Grat on the one hand and the trachytic mountains of Senafe (which find a counterpart in the peaks that surround the valley of Adowa) on the other.

The district of Serae, which with that of Deki Tesfa lies in the bend of the Mareb, is a part of the high plateau about 6,500 ft. above the sea, and has been cut up by the water-erosion into a number of isolated blocks, such as that on which Addi Ugri (nearly 7,000 ft.) and Addi Kwala (over 7,200 ft.) lie. To the N. of Serae is Hamasen, to the W. Dembelas, between the rivers Mareb and Barka, a zone of transition between the plateau and the steppe. S. of Hamasen and E. of Serae, separated from the latter by the upper waters of the Mareb, are, as has been said, Akkeli Guzai and S. of it Haramat, in which the uniformity hitherto observable on this E. side of the high plateau abruptly disappears. On the one hand there are basaltic peaks rising to considerable heights above the general level, on the other there is a sandstone region also with high peaks. This latter stretches between Addi Kaie and Addi Grat, and its two chief groups of elevations are those of Kohaito (over 8,000 ft.) and Soira (over 10,000 ft.); it also contains numerous lesser summits, and a noticeable feature of this region is the frequent walls of rock that edge the heights and the bright colours of the stone.

In the actual Senafe valley (as also around Adowa) there are isolated trachytic mountains, sometimes of great height (Amba Terika, *c.* 9,250 ft.) with summits and flanks worn into fantastic hollows by weathering and erosion. The most typical is Amba Matara (over 9,000 ft.). These are continued S. by the clearly marked Eastern Scarp of Abyssinia, from which a line of basaltic hills takes off W. in the direction of Adowa, near which it culminates in Semaiata (over 10,500 ft.). Beginning from Soira the chief heights are Amba Debra (nearly 9,400 ft.), Assimba (10,500 ft.), and Alekwa (11,250 ft.) with the peaks near it, little less in height. This W. ridge, which runs from S. of Addi Grat in a curve across the Gashorki Pass, N. of Adowa, and then continues beyond Semaiata W. and NW., is the watershed between Mareb and Takazye, to which the descents are pretty steep. As one proceeds W. through the Shire country-side the peaks become lower (Damo Galila, over 8,700 ft.; Mariam Shavitu, over 9,000 ft.; and Walta Azin, over 8,500 ft., are the highest) and the plateau, about 3,000 ft. below, also, so that the transition to the low-lying Kassala district is no more precipitous than in the Dembelas country-side.

The Mareb is the most N. of the Abyssinian rivers draining towards the Nile. Its headwaters are within 50 miles of Annesley Bay. It has much in common with the Atbara. The drainage area from which it derives the waters of its upper and middle course has just been described. It rises in Mt. Takara near Asmara more than 7,500 ft. up and flows first SSE., continuing the line of the Anseba; when the Mareb turns W. its tributary, the Tserena, carries on this line S. Turning through three-quarters of a circle the Mareb proceeds WNW. parallel to the Takazye, till it emerges from the mountains, when it turns decidedly N. above Kassala, which it passes on its way towards the Nile. It has dropped to about 4,000 ft. above sea-level S. of Gundet and to 2,500 at Mai Daro. In its upper reaches, where the mountains hem it in and it runs, never more than 10-50 yards broad, between fertile banks, the river (here known properly by the name of

Mareb) has water more or less all the year round, though not flowing water, but large pools held up by rocky sills. By the time the confluence of the Ambesa is reached it can hardly be called a river at all; for instance, it is recorded that in April 1881 at  $14^{\circ} 45' \text{ N.}$ ,  $38^{\circ} \text{ E.}$ , where the channel was nearly 35 yards wide, there was no surface water, though digging revealed water less than 4 ft. below the surface. Between this point and the Eritrean frontier the Sona or Gash (as it is here called in successive stretches) usually flows about 80 days a year, from early July to late September, being invisible for the remaining time. For some days in August it is unfordable. At Todluk, about 86 miles farther down than the point mentioned above, the channel was found 160-380 yards broad, and at Kassala 160 broad and 1 deep in flood. In unusually wet years a considerably larger area is inundated. Much detritus is brought down during the rainy seasons, a characteristic common to all the Abyssinian rivers, and its valley also shares their other characteristics of tropical vegetation and dum palms, unhealthy climate, reed-encumbered stretches of marsh and the rest.

It has numerous small tributaries, all torrential, on both banks, the chief being the Tserena, Belesa, and Sorona on the left bank and the Ambesa on the right.

#### *The Takazye System*

The Takazye in the N. of the central portion of Abyssinia, the Abai in the middle, and the Sobat in the SW. discharge between them four-fifths of the total drainage into the Nile.

The first of these, the true upper course of the Atbara, has its rise in the heart of the mountains of Lasta at a height of about 7,000 ft. Its valley rapidly deepens, until only 10 miles from its source it flows through a ravine 2,000 ft. deep. After leaving the hills the river (now called by the Arabic name Setit) receives the waters of the Atbara, which, with its tributary the Bahr es-Salam, drains the W. edge of the highlands nearly as far S. as the latitude of Lake Tsana. Like most Abyssinian rivers it rises in July and August, but falls

rapidly after October, and from November to May is of inconsiderable depth, while the Atbara sinks to separate pools. In flood time it often forms an impassable barrier between the northern and central provinces.

Data for the rise and fall of the Takazye are scanty. In March 1881 it was 110 yards wide and about 3 ft. deep at the lower Gondar-Adowa road-crossing. In March 1841 it was 20 yards wide and 1 ft. deep at the upper crossing (which is supposed to be 132 miles away). In March 1843 the river was traversed at c.  $13^{\circ} 75'$  N. where it was 22 yards wide, 3 ft. deep, rising to 15 to 18 ft. in flood. In January 1862 it was crossed just before it makes its NW. turn; the breadth was 38 yards, the depth 3 ft., and there was a swift current. At Gallabat the Atbara is 130 yards wide, 16 ft. deep in flood; by December the flow is small, by February there is more. In its upper and middle course the Takazye has surface-water all the year round. In its lower valley, where it is called the Setit, it flows for scarcely more than 3 months, during which it is unfordable because of the abundance of rain. In the dry season there are pools, fed by subterranean sources.

The chief tributaries of the Takazye are the Tsellari, that also descends from the Lasta highlands, the Giva, rising in the neighbourhood of Addi Grat, and the Weri, flowing from the limestone GERALTA mountains not far from Adowa.

The Tsellari, with its tributary the Zamre, separates Tembyen from Waag. The Zamre is a broad river with a shingly bed about 150 yards across and 3 ft. deep during the dry season. In the rains it rises at least 20 ft. The Tsellari, which drains nearly all Lasta and Waag, is much the same but broader.

The Giva is insignificant during the dry season, though never entirely dry, but during the rains it inundates the country for hundreds of yards on each side, and frequently isolates the town of Abbi Addi, capital of Tembyen.

The Weri, which runs even during the dry season, is 160 yards broad, with very precipitous banks, and is 3 or 4 feet deep at ordinary times. During the rains it rises 30-40 ft. and is quite impassable.



These are right-bank tributaries; on the left bank the Belesa (Menna), of about the same size as the Tsellari before the Zamre joins it, contributes the waters of Semyen and Belesa districts.

Between Addi Grat (which is the chief town of Agame) and the source of the Takazye (c.  $12^{\circ}$  N.) the eastern ridge rises to the S. In the neighbourhood of Addi Grat itself Alekwa and Debra Mo rise to 11,250 ft. and 10,850 ft. respectively, while Amoleita and other peaks pass the 10,000 ft. line. The character of the Tembyen district (S. of Agame, watered by the rivers Weri and Giva, one of the richest and healthiest parts of Abyssinia), and the Enderta district (capital Makalle) which follows it, is fairly uniform; undulating plateaux in the E., isolated rocky spurs more and more frequent as one goes W. There are some considerable summits, e.g. Amba Alagi, over 11,300 ft. S. again of Enderta is Wojerat with similar characteristics. In this district Lake Ashangi, 8,000 ft. above the sea, is a small closed basin of about  $4\frac{1}{2}$  by  $3\frac{1}{2}$  miles, surrounded by low heights. It is supposed to be about 100 ft. deep.

In the first great bend of the Takazye is the mountain country of Lasta and Waag, separated by the Tsellari from Tembyen. It contains some heights of well over 13,000 ft., e.g. Abuna Josef, nearly 14,000 ft. Israel Amba is 12,700 ft., Abbi Myeda over 12,000 ft. N. of these, near Sokota, the mountains of Maskalo and Biala are also about the same height. This country-side is broken up by immense canyons, the sides covered with vegetation, the tops cultivated. A peculiarity of the landscape is the walls of red sandstone. There are several extinct volcanoes in this region, as indeed there are scattered all over Abyssinia.

In the second great bend, which is in the reverse direction to the first, lies the mountain country of Semyen with the highest peaks of all the Abyssinian highlands. The changes of elevation are here very abrupt. Thus 25 miles from a point in the N. of this district, where the Takazye is only 3,000 ft. above sea-level, snow-capped Ras Dashan rises 15,400 ft. high,

and there are many other peaks of over 15,000 ft. near it : Buahit is 15,140 ft., Berok Waha 15,017 ft., Abba Jared 15,210 ft. and a great number 10,000 ft. or over. Between Gondar and Adowa there is communication via the difficult Selki Pass (12,560 ft. high). But this, the directest avenue between N. and central Abyssinia, is usually deserted in favour of the more roundabout way over the Lamalmon Pass farther W.

SW. of Semyen is Wogera, containing heights (in the vicinity of Gondar) of over 10,000 ft. ; S. of it the Belesa district, in parts very broken country and covered with bush ; on the whole this district does not differ very much from Tembyen and Enderta.

The watershed between the tributaries of Takazye and Atbara, which runs from the neighbourhood of Gondar in a NE. direction, in many places resembles the E. edge of the plateau.

W. of Semyen and separated from it by a low-lying belt of country less than 3,500 feet high is a mountain knot in an almost unknown region where Mt. Eto rises, it is said, nearly 10,000 ft. above the sea.

The whole Takazye basin exhibits broken country, rather different in conformation from the basins of the rivers that rise to N. and S. in the wide elevated plateau of Hamasen or the vast downs of the Wollo and Shoa country-sides. There are numerous flat-topped mountains. Round Adowa and Axum there is a good deal of open country with fairly regular eminences on which villages are built. All this is open and the sides of the hills are in great part cultivated.

### *The Abai System*

The river system to which we now come, that of the Abai, which is the true upper course of the Blue Nile as the Takazye is of the Atbara, is the most important of Abyssinia, draining as it does practically the whole of the centre of the plateau.

That chief affluent of Lake Tsana, generally considered as the upper waters of the Abai, rises in Mt. Gyesh (Denguisa)

on the NW. edge of the Choke mountains in Gojam not far from Sakala. After flowing N. for 70 (or according to other accounts twice as many) miles it enters the lake. At a short distance from its source it is said to be over 12 ft. wide ; where it enters the lake the best authority gives 11 yards (Stecker, in 1881), but during the rains it is very much more.

Lake Tsana, which has much the appearance of a flooded crater, lies between  $11^{\circ} 42'$  and  $12^{\circ} 18'$  N. lat. and  $37^{\circ}$  and  $37^{\circ} 35'$  E. long., at a height variously estimated but probably just below 6,000 ft. above the sea, and 2,500–3,000 ft. below the normal level of the plateau in this region. Its width is approximately 41 miles, its length 46 miles, its perimeter about 150 miles, its area c. 1,350 square miles. (An account in 1905 says : 6,372 ft. above sea ; 45 by 37 miles.) The depth of the S. half varies from c. 240 to c. 100 ft., the N. is believed deeper. The shores are mostly flat and fringed with reeds, though in some places the mountains descend abruptly into the water. At the mouths of the tributary streams are considerable alluvial plains, while at the SE. end the lake forms a bay c. 11 miles long and 3–8 miles across, whence the Abai emerges again. There are numerous islets fringing the shores : Dek and Dega in the SW. part are the largest islands. They are inhabited.

Lake Tsana is of great importance for the irrigation of Egypt, and the British have certain treaty rights in regard to it. It was surveyed by a British expedition in 1916.

The lake is fed by numerous small affluents, the chief being : on the S., the upper Abai ; on the N., the Derma, the Magech and the Gumara ; on the E., the Reb, the Gelda and another Gumara. The only effluent is the Abai. This escapes from the lake, through openings in the rocky ledge that holds up the water into a large lagoon-like expanse, from which it issues by several channels which presently unite and form a single river. Where it leaves the lake Stecker estimates it at c. 330 ft. wide and 25 ft. deep in the middle in April (1881), d'Abbadie twice as wide and less than half as deep at an unspecified season of the year. At any rate it is wide enough

to be a serious obstacle. From this point the river flows between somewhat hilly shores and contains small islands at intervals. At  $3\frac{3}{4}$  miles after leaving the lake a series of rapids begins, and soon after the bed narrows; the river enters a deep gorge and forms the Falls of Tis Esat or Alata, descending 150 ft. in a single leap. About 30 yards upstream from the Falls the upper edges of the gorge are only about 9-10 ft. apart, and in the rainy season the whole gorge is filled with water which even overflows the right bank.

The bridge built in the seventeenth century by the Portuguese of basalt and sandstone blocks spans the river below the falls. It consists of one arch spanning the river where the gorge is 12 to 15 ft. wide and 7 or 8 arches on the W. (or Myecha) side. The main arch of 25 ft. span is built into the solid rock on either side. The roadway which it carries is 15 ft. wide from edge to edge, that is including the parapets, originally 2 ft. high. About 31 miles downstream from this bridge is the bridge of Andabit (or Upper bridge) now broken. It has 9 arches, one of them, 60 ft. across, spanning the river. The road it formerly carried was over 13 ft. wide and without parapet.

Turning through three-quarters of a circle the Abai travels SE., SW., and W. round the lofty mountain mass of Gojam, receiving numerous tributaries which radiate from that centre, down to the plains of Senaar where it takes the name of Bahr el-Azrak (Blue Nile). The main stream below Lake Tsana seems at times to run low but never to lose surface-water entirely. It is everywhere a serious obstacle, sometimes because of its width, sometimes because of the depth of the gorge. As examples one may give the following observations:

- (1) October 1839, just above junction with Muger, 9-12 ft. deep, 200-235 ft. wide.
- (2) May 1842, at Malka Turi (where it may be crossed), 5 ft. deep, 170 ft. wide.
- (3) May 1842, at Kuki, lower down, the same depth, 235 ft. wide.
- (4) September 1880, below the Gudr junction, 1,000 ft. wide.

(5) May 1882,  $7\frac{1}{2}$  miles below junction of the Gudr at Jeketal Malka, 6 ft. deep, 40 ft. wide; at the same place during the rains 48 ft. deep, 260 ft. wide.

The largest tributaries are: on the left bank, the Bashilo, which rises nearly 11,700 ft. above the sea in the Wollo hills near Magdala—these rise as high as 14,000 ft. and form the watershed between the tributaries of the Bashilo and the Hawash; the Adabai (Jamma), where it joins the Abai 95 ft. wide and 10 or 12 ft. deep, which rises near Ankober and, with its tributaries Wanshit and Segä Wodem, drains the E. corner of the highlands (N. Shoa)—the Wanshit and the Adabai, both running in deep gorges, which are as much as 4,000 ft. below the plateau level where the very bad road between Addis Ababa and Magdala crosses them; the Muger, rising near Addis Ababa and draining SW. Shoa; the Gudr, flowing round the Itfetto Mts. (highest point over 10,000 ft.); and, most important of all, the Didessa, rising in the hills of the Guma country, and flowing first NE., then NW. and finally NNW. This river is very rocky and full of rapids above its confluence with the Abai. A few details about its size are as follows: its upper valley is between 10 and 20 miles broad as far as Leka on the right and Anna on the left, where it narrows considerably. The actual river bed is usually broad but not particularly deep. In June 1897 it was noted as 135 feet wide, 12 feet deep, 36 miles below the ford opposite Mt. Deka, W. of Bilo, while at the ford itself it was found in April 1898 to be 145 ft. wide and  $1\frac{1}{2}$  ft. deep at deepest. In places the Didessa is said to be impracticable at all seasons. From about  $8^{\circ}$  N. it is navigable for large boats and even flat sternwheelers and would be a good waterway except for the rapids just above its confluence with the Abai, unless there are falls in the unexplored parts. The Dabus, which contributes the drainage of the W. edge of the plateau, is also a large tributary and in May 1899 was found to be 660 ft. wide and 3 ft. deep in  $10^{\circ} 13' N$ . The Dabus is worked for gold for about 40 miles of its course, as is the Didessa upwards from the point where it joins the Abai. All these

tributaries have perennial water. Those on the right bank, which either descend from the Gojam *massif* or rise in the edge of the plateau, join the Abai in the plain beyond the limits of the plateau and are mostly torrential, rising and falling very rapidly and dwindling to small dimensions in the dry season; of these the Rahad and Dinder are important obstacles in flood-time; the Bolassa is perennial. The only important tributary that has its debouchment within the limits of the plateau is the Dura.

The drainage area of Lake Tsana is a hollow not very much larger than the actual lake; only the Gumara and the Abai have courses of any length. On the N. side of the lake is the district of Dembea, containing the ancient capital Gondar and lying between the Wogera plateau (see above) and the shores of the lake. This undulating region, which slopes gradually down to the water, is one of the richest provinces of Amhara. It is watered by a number of streams flowing from the Wali Daba range on the W. and by the Derma and Magech (rising in the hills NW. and N. of Gondar respectively) and the Gumara, which separates it from Bagyemedet. The S. part is quite level except for the hilly promontory of Gorgora (7,100 ft.). Dembea consists mostly of pasture, the only cultivated parts being near Chelga on the W., Munsero on the E. and Gondar.

On the E. of the lake is the narrow ridge of the Bagyemedet hills that divides the affluents of Lake Tsana and the Takazye. This ridge, rising to 10,000 ft. in height, runs S. and culminates in Mt. Guna (14,000 ft.), the W. spurs of which form the waterparting between the Lake and the River Abai. Bagyemedet, a large district, occupying about 25 miles of the E. shore between the N. Gumara and the Reb, extends E. as far as the Debra Tabor district at the foot of Mt. Guna. The principal road from Gondar to E. and SE. Abyssinia leads up the fertile and equable valley of the Reb, the lowland near which, like that near the S. Gumara, is flooded during the rains. E. of the Bagyemedet Mts. the usual high plateau landscape is resumed in the Wadela district, in which the



country gradually rises towards the E. scarp where Santara (over 10,660 ft.) rises more than 2,000 ft. above the level.

The sub-districts of Fogara form (S. of the Reb and drained by the S. Gumara), like Dembea, an important grazing ground. Dera, lying S. of the Gumara, contains the largest town in this part, Koratsa. This and its neighbouring sub-district Afferavanet are hilly, the central mass rising to more than 6,500 ft.; the Gelda, immediately S. of Koratsa, is 10 ft. wide and  $6\frac{1}{2}$  deep, but 33 and more deep during the rains. Myecha extends to the Upper Abai and is said to be fertile but flooded during rains; Abaidar, through which upper Abai flows, is fertile and well wooded; also flooded in its lower part during rains. The hilly sub-districts of Wendige, Alefa, and Dagossa, where agriculture is confined to the spaces between the spurs of the hills that descend to the lake, may also be mentioned.

The waters of the Abai with those of the Dura completely surround the district of Gojam, a plateau 6,300–8,300 ft. above sea-level, across the middle of which run the high ranges of Amedamit and Choke. The chief height, Agsias Fatra, is variously estimated at 13,660–14,000 ft. and even higher. This plateau is cleft in every direction by tributaries flowing to Lake Tsana and the Abai. West of Gojam lies Agaumedar, a country-side forming a transition zone and sloping to the W. down to the plains of the Sudan. To the E. and SE. the ancient kingdom of Shoa contains the Bashilo, Muger and Adabai drainage areas. Here is a country of broad upland plains, practically treeless and growing a certain quantity of wheat, gradually declining from an average height of over 8,000 ft. N. and W. down to the Abai, to which a steep descent leads. The general uniformity of level is only rarely interrupted by mountain chains, but the Gimba mountains, which lie E. and W. and form the watershed between Bashilo and Wanshit, may be noted as an exception. Their W. spur, Wara Sahai, reaches 13,250 ft., while near the E. edge of the mountain region Abaya Myeder is more than 13,300 ft. N. of it, at the edge of the high plateau, is Lake Haik with a smaller neighbour

Lake Ardibbo, both lying in the Yeju basin, in the lower part of which there is a good deal of cultivation and considerable clumps of forest, in particular of *koussou* trees. The watershed between Abai and Hawash is formed by a chain of hills running W. from Ankober following the valley of the Kassam, past Addis Ababa and Addis Alem and along the line of the upper Gudr which runs through a deep but broad valley, at first empty and treeless but becoming more parklike as one gets more to the W. The hills that flank the N. edge are about 10,800 ft. high, the Dendi mountains on the S. side about 10,000, the valley being 1,000 ft. below. The river where it runs in the deep chasm defining the edge of the Liban plateau is crossed, about 100 miles west of Addis Ababa, by a stone bridge. When the Gudr turns N. to join the Abai it passes through a narrow gorge flanked to right and left by the Itfetto Mts. (over 10,000 ft.) and the Kella Mts. (over 11,000 ft.). The country west of this river, like most of the Galla country, is not well known. Between the Gudr and the Didessa are the Kella Mts. just mentioned, and SW. of them a confused mountain country, made up of the Botor, Dendi, Tuka, Rogge and Leka *massifs* with their rounded contours, often more than 10,000 ft. high and divided by profound depressions, of which the Omo (see below) and the Didessa valleys are the chief. Between the Didessa and the Gibbe is a high ridge, varying from 8,000 to 4,000 ft., with the great forest belt of Handuk at its head. All the mountain-sides of this region have a thick covering of forest as far as half-way down, and this is succeeded by brush with many cultivated clearings. Between the Didessa and the Nile valley is a sea of rolling hills all averaging about 5,500–5,700 ft., lying for the most in N.–S. ranges side by side and scarcely leaving a mile of flat country. The massif of Saye (c. 7,700 ft.), the mountain of Gore (6,500 ft.), and the Mocha plateau (well over 8,000 ft.) and Tulu Walel (nearly 11,000 ft.) in W. Wallega, which lies between Didessa and Dabus, alone emerge out of the general level and afford E.–W.-lying landmarks. N. of the Baro (see below) the plateau drops pretty steeply

to the Nile plain; S. of it the slope is less abrupt, generally speaking, though there are ravines and brusque descents in the Mocha plateau. Presently the place of the escarpment is taken by hills as far as Massongo territory, after which, at the S. end of the Mocha country, spurs abutting to the E. on the outer buttresses of the Kaffa hills and varying between 3,200–5,000 ft. fall gradually to the plain.

### *The Omo System*

The next river system to which we come is that of the Omo, which falls in its course of 370 miles from 7,600 ft. at the source to 1,600 at the level of Lake Rudolf, so that it is quite rapid and navigable only for a short distance from its mouth. The Omo (here known as the Gibbe) rises in the mountains S. of the Choma lake and flows SE. parallel to the NW.-flowing upper course of the Didessa. It then turns due S. for about 125 miles before turning WSW. After rounding Mt. Smith (between 9,000–10,000 ft.) it follows the rift that continues the hollow of Lake Rudolf northwards, and after travelling E., NE., S., W. and S. again, it enters that lake. For the most part the left-bank tributaries are insignificant, the only ones worth mentioning being the Walga and Wabi, which drain a plain separated from the Hawash by the narrow Maru Saddle. This plain, in contrast with the steppe-like Hawash valley, is undulating and covered with vegetation, among which, though there are no regular forests, numerous trees are interspersed. The Wabi, a crocodile-haunted stream, enters the Omo by a deep gorge just where it turns S. The ford of the Omo just above the bend is freed from that nuisance by the force of the current, but it is impracticable during the rains. In 1910 a bridge was being constructed a few miles above the ford. A characteristic feature of the Wabi-Walga plain is the so-called *Tulu*, conical rocks 650–1,000 ft. high.

The right-bank tributaries are much more numerous and considerable. They are (1) the Arbo or Limmu Gibbe, (2) the Jimma Gibbe, (3) the Gojeb, (4) the Dincha. The

maps disagree about whether the Arbo or the Gibbe forms the upper course of the Omo and, owing to the general habit of giving different streams the same name and also to the unexplored nature of this part of the terrain, it is not at present easy to give a clear account of the district. The Jimma Gibbe rises in the marshy plain of Enkio among the mountains of Jimma and flows E. and then N. to meet the Omo. In their angle stands the Karkari plateau with the striking Tulu Ali, c. 5,800 ft. The Gojeb, separated from the head-springs of the Jimma Gibbe by a high ridge containing the height of Kafarsa (over 10,000 ft.), flows E. from the Emperor Nicholas II Mts. and forms the boundary between Kaffa and Jimma. It is about 30 yards wide in its middle course and may be forded except during the rains. The Dincha rises in an amphitheatre in the midst of the mountain block formed of the two *massifs* of Bonga Beki (c. 8,300 ft.) and Kosha (a little lower). It has a somewhat important tributary, the Wosho, made up of the streams watering the Donkiro plain, E. of the Gidda Gurguri Mts. This runs through a deep gorge which cuts from N. to S. the mountains separating the Bako and the Dincha. W. of the Woſho the country becomes less cultivated and less populous. Finally the Kibish must be mentioned, though not actually a tributary of the Omo. It drains the S. end of the Emperor Nicholas II Mts. and debouches into Lake Rudolf not far W. of the Omo. The Upper Omo is surrounded by a country of high hills, which partly represent the high plateau and appear mountainous only from the valleys. On the E., between the Omo on the one hand and the Gudr and Hawash on the other, the Kella and Rogge Mts. (11,000 ft.) with two small lakes in their midst form the watershed. On the NW. the Tuka Mts. continued by the mountains of Leka and the Jebbi range divide the Omo and Didessa drainages.

Between the Arbo, the Omo, and the Gojeb lie the country-sides of Enarea (a high plateau covered with marsh and forest and having mountain chains, e. g. the Gesha and Kaina ranges, stretching through it) and Jimma. In the

NE. part the bare Janjero *massif* forms an elevated ridge between the Jimma Gibbe and Omo valleys.

Between the Gojeb and the Jimma Gibbe is an elevated country-side with considerable forest. Since there is no grass, animals have to feed on the bamboo-shoots. Five passes lead across the chain, but only two roads, those over the Beletta (the most W. and the chief avenue of approach to Kaffa) and the Deddo Garima (leading to Kullo) cross the Gojeb on bridges. E. of the most easterly pass, i. e. the Mancho (leading to Kullo), the great Omo path leads across the Omo to Damta, Tembaro, Wallamu and the Arussi plateau.

S. of the Gojeb is the wild and uncultivated but remarkably fertile Kaffa country. In the E. of Kaffa the Omo has a deep-cut valley, and the whole region is full of ravines. In the W. is the usual high plateau. The greatest altitude is found in the Butta mountains (Mt. Butta, c. 11,700 ft.), and in the midst of the wooded hills are two small lake basins, called after their discoverers, Bieber and Mylius. S. of the W.-flowing part of the Omo the country is little known. The river is here only 1,700 ft. above sea-level, while some of the heights near it are over 10,000 ft. These are the Doko hills. Badoira (c. 10,700 ft.) is the highest. To the S. the height diminishes.

The watershed between the Omo and the Rift Valley basins is a series of mountains scarcely anywhere under 10,000 ft., and said in places to pass 13,300 ft. The most notable heights are Achabor (c. 11,300 ft.), NW. of Lake Zwai, Dalbo (about the same), N. of Lake Abaya, and Guge, W. of Lake Abaya, the height of which is given variously as 14,000 and between 12,000 and 12,700 ft.

### *The Sobat System*

The last river system of which we have to speak in this section, that of the Sobat, does not properly belong to the drainage systems of the Abyssinian High Plateau at all. The headwaters of the rivers composing it rise on the western edges of the highland, but by far the greater part of their courses is run quite without its limits; only the Birbir,

a tributary of the Baro, has to any extent the character of the true plateau rivers.

The Sobat is formed by the junction of a number of rivers draining the Kaffa plateau with the Pibor, which comes from the open plains E. of the Bahr el-Jebel (White Nile). The Akobo, with its tributary the Neubari which descends from the Boma plateau, draining the extreme SW. part of the Emperor Nicholas II Mts. ; the Gelo (or Bako), lying roughly parallel to it ; the Bela, a smaller and shorter stream ; and, most N. of all, the important river Baro, with its tributaries Birbir and Aluro, flow one after the other into the Pibor, and the resultant stream takes the name Sobat some way SE. of Nasser. The upper courses of these rivers are through ravines, the W. edge of the highland being here of a considerable height (at the source of the Akobo, c. 6,500–8,000 ft., of the Baro, c. 6,500 ft.). The lower courses are through plains which at the edge of the mountain country are about 2,000 ft. above the sea and tilt gradually down W. to the Sudan steppe. All the rivers of this system with their tributaries have well-defined courses in the plain.

The Akobo rises in the edge of the Kaffa plateau, c.  $6^{\circ} 30' N.$ , at 3,000 ft. above the sea. After a course of 55 miles it is joined by the Kaia. Above this point the Akobo varies from 10 to 25 yards broad and 3 to 9 ft. deep in the dry season (May), and has a rapid current. The Kaia is of no account except during the rains. After this the Akobo widens to 65 yards and again contracts to 25–30. In the rains the low country, through which the rivers run in well-defined channels, is flooded. The only other noteworthy tributary is the Agwei, about 30 yards broad and 18 ft. deep (August).

The Gelo, or, as the Abyssinians more usually call it, the Bako, rises in the Shako district on the W. side of the Gidda Gurguri chain. Its upper waters are flanked by mountains covered with dense forest. Where it breaks out of the high country it forms a series of magnificent cascades ; some way below these it is spanned by a natural bridge called by the Abyssinians 'Ezghier dildil', 'Bridge of God.' The Gelo is,



in the upper reaches, said to be 'a mighty river', but it loses much water in the swamps that lie E. and W. of Lake Tata, and by the time the Pibor is reached, c.  $8^{\circ} 8' N.$ , the volume is much reduced, though the current is still rapid. At this point it was (in May 1900) 25-35 yards wide, while below Lake Tata it was 90-110 yards wide, and some distance above it varied from 30-90 yards wide, 3-9 ft. deep (in June 15-18 deep).

The Baro, the chief affluent of the Sobat, rises between 60-100 miles SE. of Gore, between the Saye and Kaffa chains. It has torrential characteristics as far as Sarriti (c. 5 miles above the entrance of the Birbir) where it enters the plain. At Didu, 25 miles SW. of Gore, the Baro's bed becomes enclosed. Between this place and Sarriti the drop is about 1,000 yards in under 50 miles. Between the plateaux of Bure and Saye the walls of the gorge, through which the water runs, approach very close. Just above the Birbir junction the bed is between 40 and 60 yards wide and has a rocky bottom, so that in places rapids are formed. The Birbir, which has a completely torrential character, flows in 3 miles below the ford of Dannaba. From here low rocky hills approach the thickly wooded banks, and the Baro, in a channel now only 10 yards wide, receives numerous tributaries, all dry part of the year, except the left bank Bongo (in February 15-20 yards wide and 6-9 inches deep). 25 miles below Sarriti the rocks in the bed cease, and up to this point the Baro is navigable, though there is a reef at Ilea in the plain which at very low water prevents navigation. For 8 months in the year it is said that steamboats drawing 3 ft. to  $3\frac{1}{2}$  ft. can ascend to within 30 miles of the Bure scarp and flat-bottomed boats even for a longer period. By Itang the woods have ceased and there is open grass country on the right bank and grass or marsh on the left. The Baro is here about 250 yards across. The Aluro, its chief left-bank tributary, is here only 2 miles away. Its bed is about 40 yards wide and sometimes dry, but during the rains it sometimes becomes as much as 60 yards wide. The only other tributary worth mentioning is the Jokau (right bank).

Although the banks of the Baro are usually above flood-level, there are, after the rains, swampy depressions behind them, as well as marshy flats where tributaries flow in. It is a characteristic of the rivers of the Sobat plain that they have well-defined banks. It must be said, in conclusion, that this plain is in reality much more cut up by water-courses and alternative channels than might be realized from the foregoing summary description of the main streams. The Sobat plain is bounded on the E. by the mass of the Gurafarda mountains (average height *c.* 6,500 ft.; at S. end Great Bokol is *c.* 7,600) between the headwater tributaries of the Akobo and the Mocha mountains between Bako and Baro. N. of the Mocha district follows Didu, a rich country-side with considerable cultivation.

#### PART IV. THE RIFT VALLEY (SW. PART, LAKE BASINS)

The confines of the area to which we now come, the SW. end of the Rift Valley, with its string of lakes, have already been stated. They are on the W. of the wall of mountains running NE. to SW., beginning at the Hawash with the Soddo Mts., continuing in the mountains of Gurage, Kambata, Wallamu, Gamo and Gardula, and ending in the Amarr Kokke mass between Lakes Rudolf and Stephanie, making a well-defined water-parting between the self-contained Omo and Lake drainages; on the E. is the chain of the Sidamo mountains between the lakes and the upper basins of the Juba and its tributaries, the Ganale and Dawa, forming with its southern extensions the vast tableland of Boran.

*N. group: Zwai, Langano, Shaala, Daka.*—Immediately S. of Mt. Zukwala is Lake Zwai (or Dembel). An observer travelling in November 1900 marks another lake Koje (? Gwoy) to the NW. and three groups of lakes (Ellau, Wuadija and Sombai) to the NE., but very possibly these are not permanent. At any rate Zwai is the most important N. lake. It has five inhabited islands, ruled by a king; on these cotton is the main article of cultivation. To the

E. is the great Arussi plateau or 'Dida', a vast sheet of treeless undulating pasture, much flatter than the slightly less elevated plain across the Hawash. It is bounded on the W. and SW. by the Killalo and Bale Mts., rises on the NE. to the Guge mountains, joined by a comparatively low neck at the N. end with the Harrar plateau, and drops on the N. steeply and in places by a series of cultivated terraces (e.g. to the plain of Wangi, SE. of Addis Ababa) to the Hawash, on the E. to the Webi basin. The plateau is a great basalt block, its E. edge eroded by the tributaries of the Webi into steep-sided gorges leaving long narrow tongues of the original block sticking out. The Webi has cut clean through the plain to the Killalo Mts. and divided the plateau into two distinct parts. To the S. the Dida falls in terraces to the Somali lowlands. Lake Zwai is connected by the Suksuki, flowing out of the SW. end, with Lake Horadaka (or Afjada), which itself is connected with an E. neighbour, Lake Langanu, by a stream called the Daka, so that these two lakes with Lake Shaala, which is either connected with, or at any rate a close neighbour of, Lake Horadaka, form a single group. The chief feeder of Zwai is the Makki torrent, flowing in from the NW. It is unfordable in the rains and is at all times full. The W. side of Zwai consists of beds of rushes on which follow marshy meadows, while farther S., on the W. side of the Suksuki, there is nothing but a poor and thinly-populated plain thickly covered with acacia forest. Between Lakes Zwai and Langanu a spur of the lofty Killalo chain (Mt. Badda, over 13,500 ft.) thrusts out almost as far as the Suksuki, reaching in the height of Alatu about 7,800 ft.

*Abasse.*—The next lake to the S. is Abasse, lying in a crater surrounded by mountain ridges. During the dry season the lake consists of two basins connected by a reedy channel; during the rains only one large sheet of water is to be seen. This hollow, called Wendo, is formed by the spurs that descend from the Sidamo Mts. towards the lake in beautiful slopes covered with villages and cultivation. On the N. and W. the hollow is surrounded by mountains covered with

forests of *Euphorbia candelabra*, *kousso* trees and *Erythrina tomentosa*, with clearings for *durra* and banana plantations. These groups of mountains are called Alacha (c. 7,100 ft.), Abela, Kuji and Dembara (c. 6,000 ft.). Dembara stretches S. to the N. of Lake Abaya (Regina Margherita). It lies between the Bilatta and the Gidabo, affluents of Lake Abaya, and separates the Wendo hollow from the valley of the Bilatta.

The districts of Magada and Dagamo are well forested and fertile, but practically uninhabited. Before the Gidabo is reached the forests are left behind, and there begins an undulating grass country with patches of bush and of cultivation. S. of Urbarak, in the Gurage district, is a magnificent plain as far as Yimbirbir on the Bilatta, which separates Kambata and Alaba districts.

Between the group of lakes just mentioned and Lake Abaya lies the hilly, fertile and populous Shabadino country-side. The Sidamo range continues SW., flanking Lake Abaya on the E.; a spur detaching itself S. of Mt. Shisha (c. 8,300 ft.) bends SE. and runs right across the Jamjam district with a mean height of c. 7,500 ft. separating the basin of the Ganale from that of the Uruga (Dawa). This spur spreads out fanwise, E. as far as the angle which the Ganale Doria makes by its E. bend, S. as far as a series of hills that gradually die away into the great Liban plain between Ganale Doria and Dawa. Darah, which marks the boundary between the Jamjam and Boran country-sides, is an uninhabited desert between the Awata and the curve of the Ganale Doria, about 6,000 ft. above the sea.

The whole series of mountains from Gerbikho to Arba Metari has rather the character of a plateau, furrowed by torrents descending in opposite directions, than a true mountain chain. As one follows the crest one has on the left the valley of the Upper Ganale Doria, on the right beyond the Uruga the mountains of Darasa and Gergedda. The whole of this rich but sparsely inhabited region is thickly wooded, a fact which has rendered difficult an exact estimate of the mountain heights.

The Ganale Doria (or G. Gudda as it is called at the source) flows out of the mountains not far from the source of the Webi, and making a great curve S. and E. round the *massif*, of which the other river flows along and round the N. side, collects all the streams flowing out of that *massif* on the S. side. From c.  $41^{\circ}$  E. its general course lies SSE. as far as the junction with the Dawa, beyond which it turns S.

The whole of the E. side of Jamjam is now deserted owing to tribal feuds.

Darah marks not only a political division between Jamjam and Boran country, but even more a distinction between two geographically different districts. In it end the small spurs that leave the Jamjam chain, and the vast quadrilateral plain of Liban, lying between the Ganale Doria and the Dawa, begins. This is a desert of hills and basalt rocks, trenched by dried water-courses, mimosa and sycamore on their banks, and falls gradually to the S. In appearance it is comparable to the Danakil and Somali plains.

Dawa is the name given to the stream descending from the Sidamo range near Gerbikho, and running parallel to the Jamjam chain under the name of Uraga, after the district it traverses. It turns S. as far as the junction with the Afelata, whence it takes on a general W.-E. direction to Dolo, where it joins the Ganale Doria. The country between the Dawa and the Afelata, a torrent descending at the S. end from the E. side of the Sidamo mountains, is mountainous and uninhabited. The natives of Jamjam, Boran and Abyssinia proper have fought for its possession on account of the elephants found in it.

The Boran plateau forms the S. end of the great Sidamo mountain system, which begins, as has been said, S. of the Hawash in the mountains of Killalo (Sagatu) and Kuji and forms, as it passes SW., the watershed between the Ganale Doria and L. Abaya drainages. A great buttress leaving the system S. of Konso stretches W. along the left bank of the Galana Sagan, and ends in the *massif* of the Tertale mountains, E. of Lake Stephanie. This vast plain, fertile and temperate in

the N., scrub-covered and badly watered in the S. and centre, dotted with mountains of eminently volcanic characteristics, shut in between two great basins and cleft by an important water-course, stretches S. to about  $3^{\circ}$  N. with an average height of c. 5,000 ft. It drops towards the SE., but its southernmost parts, instead of losing themselves gradually in the plain that descends along the right bank of the Juba to the Indian Ocean, rise again in the Goro escarpment, a range of hills bounding it on the S. This range is about 1,000 ft. high, but has peaks of much greater height. It begins in about  $40^{\circ}$  E., S. of the Dawa, with the Erer mountains, and describing a convex curve reaches Lake Stephanie at the foot of the Tertale mountains, the highest point of Boran. It is cleft by numerous water-courses and accentuated in its centre (the Jamok and Romso mountains), and on the S. descends abruptly into the plains of British East Africa. The inhabitants call the range Gubba, the plain at its foot Golbo (see next section).

*Central group : Abaya and Shamo.*—To return to the lakes, the central group is formed by Lake Abaya (or Regina Margherita) and Lake Shamo (or Ganjule) connected with it by the Walo. The chief feeder is the Galana flowing in on the E. The E. side of Abaya is flat, marshy and reedy. At the SE. corner steep and naked promontories descend abruptly into the water. In fact the whole country at the SE. end is noticeably bare. On the W. side the high mountains of Gamo form a striking background. On this side are many cotton plantations. Between Abaya and Shamo is a narrow strip of land, called 'Dildil' ('bridge') by the Abyssinians, falling steeply to Shamo on the S., but less so on the N. On the E. bank there is a good deal of acacia and other forest. The lake contains many islands, the largest being Gidiju. Some are inhabited.

*S. group : Stephanie and Rudolf.*—The last and most S. group is composed of Lakes Stephanie and Rudolf, of which only the first falls within our survey. It is shut in on the E. by the high and precipitous Tertale mountains (Baldo, Marmaro, Darar), on the W. by the last spurs of the Amarr Kokke range.



It lies at the bottom of the valley formed by the Galana Sagan, which rises not far from Lake Shamo and flows S., then W., and finally S. again, and is the lake's single large affluent. The lake and the surroundings are wild and repellent in appearance. The huge basin is at times nearly empty except for the centre, and there are large salt deposits. The valley of the Sagan stretches N. and E. to the Badditu mountains. The river bed in the lower part is more than 80 yards wide. This part, N. of the lake, is also called Wendo (i.e. 'low valley'). The chief tributary of the Sagan is the Gato (separated from it by a chain of mountains running N. and S.), which drains the mountains in the vicinity of Gardula. Between Lake Stephanie and Lake Rudolf is a desert country; the Sagan valley on the other hand is fertile and well cultivated by the Konso negroes.

The watershed between these lake basins and the Omo runs almost due N. along the W. edge of Lake Stephanie as far as the latitude of Mt. Smith where it swings W., and again turns N. across the mountains of Gurage. On the W. it throws off numerous spurs forming the mountainous country-sides of Gamo, Kucha, Malo, Dime and the rest. These often reach heights of 10,000 ft. and over. Numerous mountain torrents pour through narrow ravines down to the Omo. From the Borodda mountains as far as the Hawash the chain that forms the watershed between the Omo and the Bilatta, which run parallel from N. to S., has a very different character, and in some parts, e.g. in Wallamu, between Mts. Umba and Damot, and in Kambata, between Damot and Ambericho, the hills are so rounded that the crossing from one valley to the other is scarcely noticeable. Mts. Umba and Damot in Wallamu (about 10,500 ft.) stand like towers on the ridge of the chain. This country is well populated and fertile. The Bilatta, rising in Gurage, runs N. to S. along the Kambata and Wallamu Mts., entering Lake Abaya at the N. end. Its basin is separated from Zwai and from Daka and Shaala by the Maroko Mts. and a series of hills, finishing N. of Abaya between the Bilatta and the Gidabo (see above). From these mountains Shaala re-

ceives the waters of the Gido, which enters the lake in a magnificent cascade 65 yards high. Lake Daka has no direct mountain affluent.

#### PART V. THE CENTRAL CHAIN AND THE SOMALI PLATEAU

This last section of our subject is at once the largest and the least explored, so that only certain parts of it can be described in any detail. The main divisions into which it falls are, as has been already said: (1) the chain of mountains beginning in the SW. at the Goro escarpment, and proceeding thence N. (the Fakkes, Sagatu, Galamo and other masses forming the watershed between the lakes and the Juba system), and W. (the Arussi plateau, the Harrar plateau or Ahmar Mts., the Taurur and the Warsangeli ranges) as far as Cape Guardafui; (2) the coastal plain, continuing from where we left it in French Somaliland as far as Cape Guardafui, on the seaward side of this chain; and (3) inside this semicircle of highlands the vast Somali plain gradually falling from a height of 1,000 ft. down to the Indian Ocean, a country partly of savanna and partly of rocky and sandy desert, cut up by water-courses in which torrents are found for a few months in the year.

##### *The Central Chain*

The S. limit of the Boran plateau is formed by the Goro escarpment. To this the plateau rises in the centre while it falls away on E. and W., so that the scarp may be pictured as a retaining wall, which has been left projecting at each end in a line of hills, because the soil behind it has disappeared. In its centre the scarp forms a blunt salient that marks a division between an E. and a W. limb. The W. runs parallel to the strata and is not much broken; only at the very end is there a way through. But E. of Gomo hill, where the rim of the scarp is across the strata, it is intersected by numerous deep water-courses containing perennial water, and at the E.

extremity, where the 'backing' has disappeared, the valleys cutting clean through form a series of isolated hills. The Gaddaduma valley is the chief. A curious feature of the W. part is the lines of craters running SW. from the scarp, first at Mogado, farther W. at the Dillo and Gorai groups. They scarcely show a rim above the general level of the ground, but form cliff-lined pits about half a mile in diameter and several hundred feet deep.

Behind the Goro escarpment lies the great Boran plateau previously described, and N. again of this the districts of Arero and Liban, the first a plateau over 5,000 ft. above sea-level, with great forests of juniper and pine, the second scrub-covered and waterless in the E., where it is in parts flat, in parts undulating, in the W. undulating, and with a steady fall to the Dawa, in the N. a country of deserted highlands.

Proceeding N. again we come to the magnificent plateau of Sidamo, well over 6,000 ft. above the sea. This is a fertile and well-watered country, the streams from which descend W. to Lake Abaya (*q.v.*) and E. to the Ganale. Continuing it to the NE. is the even higher country that lies between the upper Webi and the upper Ganale, and drops towards Lakes Abasse and Shaala on the W., and towards the river Web on the E. The SE. side of this great complex, the highest part of the Central Chain, is a plateau, dominated on the W. side by a semicircular series of peaks that reach 11,500 ft. and over, from which flow numerous streams that join the Dumale, tributary of the Welmal, one of the chief affluents of the Ganale Doria. The chief heights lie around Goba (Urgoma Mts.) and N. of it (Doadimo Mts.). Between them and the Ganale is a fertile and well-watered plain, while N. of them is the plain of Baddu, bounded on the E. by the mountains of the Galamo and Danse ranges, and intersected by numerous streams flowing W. Between the Webi Shebeli and the Danse range and NE. to the Chercher heights is a vast and almost uninhabited region called Boke.

At the NE. end of the Danse massif the connexion with the Harrar plateau is formed by the narrow ridge of the Guge

mountains. This plateau, rather resembling Waag and Lasta, though not so broken as the latter, may be taken as extending from Kuni in the W. to E. of Jigjiga, where it amalgamates with the Sau range on the border of British Somaliland. Its highest points are near Kuni and in the Mulata Mts. E. and Mt. Konduto W. of Harrar. In the Kuni district there was still in 1900 a fair amount of forest left, and the mountains are in most places well covered with trees. Between Harrar and Biya Anot on the W. and the Joji hills on the E. lies an extensive plain or high *ban* called the Harawa valley, where pasturage similar to the Haud is found, while farther S. the same kind of country is found in the large Marar prairie, one of the large grass plains of upper Somaliland. E. of Jigjiga, too, prairie country stretches as far as Hargeisa and Arabseo. S. of Harrar the slopes of the plateau merge into a series of hills ever diminishing in height that fringe the Ogaden country on the N. and NW. Between the high plateau of Harrar and Cape Guardafui the average height of the mountains is 4,000–5,000 ft., but they look higher because of the steepness of the descent on the seaward side. In some places the mountains advance actually as far as the sea, in others they recede leaving considerable plains. It will be convenient to describe here the coast plains, the mountain chains and the interior plains in this order.

*N. coast plain.*—The coast plain of British and northern Italian Somaliland continues that of Eritrea and French Somaliland. From Zeila it stretches inland for 60 miles, narrows to 30 miles S. of Harag Jid, and at 8 miles E. of Bulhar to but 3. Behind Bulhar it opens out into a semicircle of *c.* 14 miles radius, again narrows to 7 miles behind Berbera, and at Khor Hitten, 20 miles W. of Berbera, is only 1 mile wide. From here to the Italian frontier it varies from 1 mile to 200 yards in width. From Bandar Ziada it continues, a low and sandy belt, with a width of from 200 yards up to 5 miles. In places it is interrupted by scarped spurs and rocky hills; especially E. of Alula and between Bandar Khor and Bandar Maraya it is merely a narrow beach backed by limestone precipices.

In the broader portions it forms low sandy hills or plateaux, and S. of Bandar Alula it becomes swampy and broken by lagoons. A few water-courses, generally dry, intersect it. In fact, the whole country from Zeila to Guardafui is intersected by a succession of *tugs*. Their general direction is from S. to N. The most important *tug* is the Issutugan, which rises near Hargeisa; the bed in the dry season forms awkward quicksands.

*N. maritime range.*—The maritime plain rises gradually 3,000–4,000 ft. to the foot of the maritime range which is about 1,000 ft. higher. This begins at the SW. end of the Zeila plain, where its W. side merges into the last slopes of the Jiggiga hills; it is a confused mass of table-topped hills with 30-foot precipices continued by steep screes down to the intersecting rivers. They increase in height E. of Bulhar and break up into a number of parallel limestone ranges varying from 1,500 ft. in the outer to 4,500 ft. in the inner. Within them and between them and the N. crest of the interior plateau (this crest is about 6 miles wide and is called Golis; the country behind it is called Ogo, see below) are undulating plains with broad sand rivers and boulder-filled torrent beds. Between the rivers are sometimes stretches of coarse grass, but as a rule the watersheds are stony and gravelly and studded with stunted mimosa.

E. of Berbera the maritime ranges merge into one another and combine with the outer crest of the interior plateau to form an irregular range of limestone hills for c. 145 miles. Near the sea these are not more than 1,000 feet high; 10–15 miles inland they culminate in a crest 3,000–4,000 ft. high forming the N. edge of the Nogal plateau. From the W. end of the Warsangeli country the formation again changes and the three distinct levels reassert themselves. The maritime hills, brown and sterile, of basalt or other volcanic rock form low broken ranges cut by numerous rocky ravines.

The scenery of the plains between the maritime ranges and the Golis range—the name given as a whole to the strip between the sea and the edge of the interior plateau is Guban—

is very varied. In one place is a strip of rocky ground dotted with low mimosa bushes and trenched by torrent beds choked with boulders and thorns, in another a wide sand-river (that is a river absorbed by the sand instead of reaching the sea above ground) winding through a belt of *guda* (the larger thorn-tree) with a thick growth of pointed aloes. Tributary courses are marked down the hillsides by winding belts of thorn-bush and poison-tree (*wabe*). The river beds themselves consist of broad flat sandy reaches between alluvial banks, scarped perpendicularly on alternate sides by the undermining water; behind the jungle fringing the banks is high grass until the ground rises, when the red soil exposed by the action of rain is worked into miniature hills and valleys. Between the parallel sand-rivers of the interior the watershed is formed by stony ground, very hot and unpleasant for travellers.

These interior plains rise gradually to the Golis range which with its E. and W. continuations forms, as has been said, the N. or seaward crest, sometimes 7,000 ft. above sea level, of the great interior plateau.

*Golis and Warsangeli Ranges.*—This northern crest runs from Biya Anot SSE. to Jebel Medir, thence E. to Hargeisa, and from here ENE, under the names of the Assa and Golis ranges, as far as the Huguf plain. E. of this it reappears in the Warsangeli Mts., which descend SE. of Bandar Ziada into the Dagan valley. From the Dagan valley a series of flat-topped limestone mountains carry on the line to Jebel Maraya and the Suwarkerun Mts. which run SE. to Guardafui, where they combine with the Gurihel (or Girdifo) range, which faces the Indian Ocean, and turning NW. along the Abayere valley forms the S. end of the Suwarkerun plateau.

From Biya Anot (1,950 ft.) the crest rises rapidly to 4,800 ft. at Obol and 5,500 some 10 miles further S. It runs generally within 500 ft. of this level to Mt. Dubburo, W. of Hargeisa, descending on the N. by terraces to the plateaux forming the W. side of the maritime range and similarly down to Hargeisa and the country N. of it. These terraces are the country called Ogo Guban, in which precipices of 200–300 ft. separate



cedar-clad plateaux from narrow valleys full of jungle growth and hollowed into caves. There are luxuriant pasturages.

From the Ogo Guban of Hargeisa the crest rises gradually through the Assa (3,000–4,500 ft.) and Golis (5,000–6,900 ft.) ranges which descend abruptly to the N.; a remarkable feature of the N. face of Golis is the Mirso ('Haven') Ledge, one to two miles wide and 1,000 ft. below the brow, extending about 20–30 miles E. of Jerato Pass. In about 40° 40' E. the Golis range declines in broken terraces to the Berber and Dohung passes and thence to the Huguf plain, beyond which the maritime ranges and the outer edge of the plateau merge. E. of this the lofty Warsangeli mountains re-emerge, running for 170 miles parallel to and c. 10–20 miles away from the coast. At Pyramid Peak (W. end) the range is 5,170 ft. high and rises to 7,150 ft. at Jebel Sarut, whence for over half its length it forms a uniform ridge 6,000–7,000 ft. above the sea till it reaches the Dagan valley. From here the mountains, usually not more than 5 miles from the coast, are lower. The chief summits are Jebel Hantara, 5,000 ft., from which a lower range strikes W. along the coast; Jebel Hesmath (3,800 ft.) 10 miles E. of Jebel Hantara; Jebel Maraya (4,000–5,000 ft.) from which a lower range runs SW. for 35 miles, and the Suwarkerun Mts. Between the two last lies the Jebel Godob range, forming the main crest of the plateau, but there is also a high limestone plain N. of it, which descends precipitously to W. and N. and is intersected by the Khor Galweina which flows through a gorge 900 ft. wide and 250 deep to the Alula lagoon. Along the Indian Ocean, from Cape Guardafui to Bargal, the seaward crest, 3,000 ft. high, is rarely more than 4 miles from the sea and descends in a series of precipices to the maritime plain and sometimes to the sea itself. From Bargal the Gor Ali Range runs W. across the neck of the Horn to Bandar Khor. Near Bargal this range has an extension S. to the Gerigado peaks and separates the headwaters of the Tug Wina and the Wadi Dabane. SW. of Bargal runs the Suleiman Range, which joins with the El-Maskad Hills to form the N. limit of the Darror valley. The Tug Jigail

runs along the S. edge of the Suleiman Mts. and between it and the Darror is a lofty stony plain separated from the sea by the Shan Mts., a flat-topped range c. 700 ft. high. S. of the Darror valley the Karkar Mts. rise rapidly to a second limestone plateau bounded on the W. and S. by the Nogal. To the E. it falls to the sea by broken chains of rocky flat hills (1,500–2,000 ft. high) intersected by ravines.

#### *Somali Plateau*

*Darror and Nogal valleys.*—The drainage of the interior slope of the main range either finds its way into the plains where it evaporates or sinks underground, or it runs into the Tugs Darror and Nogal and is carried off SE. The only noteworthy tributaries of the Darror come from the S. slopes of the Warsangeli Mts., the Al hills, near the Darror's source. The Nogal, in its upper course called the Der, receives a few affluents of no particular importance both from the Warsangeli Mts. and from the Haud.

This interior slope of the N. crest, 10–30 miles broad, of grassy downs and thorn-covered wilderness, is the country known as Ogo in the W. (that is, behind the Golis range), while corresponding to it in the E. is the Warsangeli plateau behind the Warsangeli ridge. The most important plains to be found in this part are the Daba Debba valley in the W. ; the Seyla *ban*, SE. of Hargeisa, of mixed grass and thorn jungle ; the Shilmale and Daldawan plains and the Khansa Bush, S. of Sill ; the Galgudan, Senak, and Dodoma plains, S. of Sheikh ; the Harakatis and Negegr plateaux and the green forest surrounding all but the N. side of Habrji Peak to a depth of 7 or 8 miles ; while behind the Warsangeli Mts. the Warsangeli plateau descending 3,000 ft. from the main ridge by terraces with gentle slopes falls to the Nogal plain on the W. and the Darror valley on the E. The Darror valley extends about 200 miles from the foot of the Aroru hills nearly due E. to the Gulf of Hafun. It is broad and well defined, being bounded on the S. by the Karkar range, separating it from the Nogal plateau, and on the N. by the Warsangeli

and El-Maskad Ranges. Near the coast the latter diverges NE. but sends spurs S., narrowing the valley to 10 miles, though on  $49^{\circ}$  E. it is 50 and near the river's source 25 miles wide. The Darror shows a well-marked bed, but after rains a volume of turbid water rushes down and drowns the surrounding country. During the dry weather only the last 50 miles of channel have water, for 40 miles in the shape of long shallow reaches, for the last 10 running water which disappears into a mangrove swamp. The valley and its surrounding ridges are mostly arid, but among the clay and gypsum hills, some 3,000 ft. high, which diversify the upper part, extensive pasturages are found. The bed in the part which has pool-water is nowhere less than 700 yards wide, shut in by precipitous banks, 50–200 ft. high, and is covered with date and dum palms.

The Nogal is formed by the junction of the Tug Der, flowing out of the Golis range, with a stream flowing off the S. slope of the Bur Dap range. Short ranges separate the two. Below this junction the Jid Ali flows in from the Warsangeli Mts. As far as Burao the Tug Der runs through a level plain, with grassland on the left bank, open desert and jungle on the right. Below Burao the river bed opens out and spreads over an open level plain, forming during the rains a densely vegetated swamp, below which the plain is open and intersected by nullahs. In c.  $47^{\circ}$  E. this plain becomes arid and remains so beyond the junction with the second affluent. The flat W. part of the Nogal district is traversable in all directions; in the centre tracks along nullahs and stony passes must be followed, and lateral communication is difficult. From  $49^{\circ}$  E. the river (here called Dun) holds water at all seasons. At about 15 miles from the sea it breaks up into two or three channels, running through narrow gorges of which the two NW. have sandbars. The Nogal plateau or *sorl* forming the N. limit of the valley is ill-explored, but probably retains the 3,000-ft. level. It is thought to contain much grass prairie like the Marar in the Haud.

*SE. coast plain.*—From Cape Guardafui south there is a

narrow strip of sand rising gradually to the foot of the maritime hills, which are formed by the edge of the stony plateau between Darror and Nogal. S. of Ras Ali Bash Kil as far as the Khor Hashiri (the name given to the lowest part of the Darror) this maritime plain broadens gradually from one to five miles. Between this and the Nogal valley is a narrow broken rocky coralline stretch which continues S. as far as 9° N. Around Cape Garad are pasturages, which mingled with patches of vegetation then extend as far as Obbia between the rocky foot-hills of the maritime range and the sandy beach. S. of Obbia the maritime plain (from now well populated and rich in camels, sheep, and goats), a succession of sandy hills and plains with occasional pasture and cultivated plots, rises to an interior undulating plain of similar vegetation with belts of dense jungle in addition. This interior plain stretches from the Marehan desert on the N. to the alluvial plain of the Webi Shebeli on the SW., and behind Mogdishu is continued S. by a plain at first bare but from Brava to the Juba covered with stunted bush.

The maritime hills mentioned above begin in detached or continuous conical sandstone hillocks and rise into plains of arid limestone and undulating plateaux with acacia and aloe thickets and similar growth. Then follow large tracts of pasture on a chalky clay, rich vegetation and stony elevations as far as Wadi Darimo. Next come cheerless stony plains with broad forest zones as far as Jebel Agdaldansha, S. of which is an arid and rugged country of basalt outcrops with scanty water-supply—except for the luxuriant Wadi Dagaloho valley—as far as the valley of the Nogal. S. of this the hills lose their bold outlines; there are rock outcrops but interspersed with sand and clay. The interior plateau becomes more diversified and undulating, water more plentiful. N. of Obbia a succession of sandy hills extends 20 to 30 miles inland, and beyond them is an elevated plain of sand and clay. S. of Obbia the sandhills fall away gradually to the interior plain into which the maritime plain merges.

From the crest of Golis the land falls gently to the interior.

The cedar forests which stop about 6 miles inside the crest are followed by the grassy downs or thorn-covered wilderness of Ogo. As one passes across this region, the Haud (i.e. 'stoneless' country), a waterless desert from 100 to 250 miles across, opens out. On the far edge of it the ground again drops suddenly to the Ogaden country, and the broken surface of this slopes in its turn into the Webi Shebeli valley. The Juba-Webi Shebeli plateau takes up the remainder of the interior still to be described.

*The Haud.*—*Haud* (as has been said in the general description) is a word used to describe the peculiar kind of country which consists of thick thorn jungle broken up by shallow water-courses and generally with undergrowth of *hig* or *dar* aloes, but the country-side of the Haud comprises also large strips of open rolling-grass country nearly devoid of bushes (*ban*) and, in the SE., semi-desert country (*aror*). There is good grazing in the Haud pastures and extensive tracts of fertile soil of good depth above 5,000 ft. up, particularly in the NE.

The Haud runs at first S. of E. between British Somaliland and Ogaden. At about 46° E. it widens out and embraces all the country (except the Nogal valley) as far as the E. maritime hills, and between the Karkar Hills on the N. and a line drawn from Galkayu to behind Obbia on the S. Access to the Haud on the SW. from the bluffs of the Fafan and its tributary, the Jerer, or from those of the Nogal on the N., is for camels limited to fairly numerous but steep and stony passes. Elsewhere the outer edge has a gentle slope. This slope is from NW. to SE. As one proceeds W. the land rises, and in the NW. angle the Marar prairie, an open grass plain 56 miles long and 35 broad, has an elevation of from 4,900 to 6,300 ft. The extreme NW. angle is marked by the hill Sarir Gerad, and from this ground falls sharply to the N. into the Harawa valley and Banki Ellis and to the W. into the deep gorges leading to Gildessa, a mountainous limestone region with the characteristic hollows and caves (see above). Besides the Marar prairie, the Mudug oasis in the SE. corner offers pas-

turage and water, and no doubt there is other *ban* country in the unexplored parts.

*The Ogaden country.*—Beyond the Haud is Ogaden, its N. part a series of ranges and plateaux of limestone, or in places of granite, covered with open jungle of thorn and high grass. In the valleys there is some cultivation. Water is found after rain in the *tugs*, but during the dry season only in wells often 40 or 50 miles apart. S. of the latitude of Milmil the ranges break up into isolated hills. The *tugs* to the W. generally have water all the year round and are often running streams in gorges sometimes 1,000 ft. deep. The plateaux and valleys become broader and are often bare and sandy or stony, though there is still occasional grazing for camels. There is a comparatively abundant supply of water on the plateaux E. of the Webi Shebeli, and there is some cultivation along this stream and the Fafan and Ainli. The narrow Webi Shebeli valley is fairly well wooded, with dum palms fringing the river banks. Thirty miles below the junction of the Erer, which drains the Harrar hills, the valley opens out, and at Imi begin the alluvial flats, 1–3 miles broad, from which steep bluffs, 800 ft. high, rise to the plateau above. These flats have a dense negroid population and are extensively cultivated. There are many grassy stretches and jungle of tall trees. They continue as far as the edge of the Juba–Webi Shebeli plateau, and then in Italian Somaliland open out into wider alluvial plains in which the Webi Shebeli finally loses itself. The Webi Shebeli varies a good deal in width and is subject to sudden changes of level. N. of the Webi Shebeli, E. of the Fafan, and W. of a line drawn from Galkayu to the entrance of the Eldairi into the Webi Shebeli is a high plateau of disintegrated limestone, barren except on the outer edges and with little water in its interior or on the N. side, called the Marehan plateau.

*The Juba–Webi Shebeli plateau.*—Between the Webi Shebeli and the Juba is a vast square with sides of about 160 miles extending from the foothills of the central chain on the NW. to the alluvial plain of Italian Somaliland on the SE.



and descending fairly sharply on E. and W. to the rivers. In the NW. it is a sterile plain covered with mimosa bush. The W. crest farther S. along the Juba is well populated, especially near the important caravan centre of Revai, a flat district with a black clay soil and a fair amount of cultivation, 1,600 ft. above the sea. Between Revai and Lugh alternate stretches of thick bush and luxuriant vegetation occur; S. of Baidoa cultivation is less common, and pasturage, tall forest, and dense bush more frequent. The corner of Italian Somaliland in the angle between the Juba and the lower (E. to W.) part of the Webi Shebeli is the most fertile and rich of the Protectorate.

The Juba (averaging 65-85 yards in width) is navigable for river-steamers from May to November up to Bardera or even beyond. The Webi Shebeli (with a mean width in its lower part of 18 ft.) is also navigable for small boats, but interruptedly, and, as it ends in the swamp of Balli and has no mouth, ships cannot enter it from the sea.

## CHAPTER II

### CLIMATE

#### INTRODUCTION

THE Abyssinian tableland rises from the Sudan plains to an average altitude of more than 2,000 metres (6,560 ft.), and many portions of it reach considerably greater heights. The Semyen mountains which lie south of the Takazye river and north of Lake Tsana rise to about 15,000 ft., the Choke plateau between this lake and the Abai river attains an altitude of about 13,000 ft., and the mountains of southern Abyssinia, in which the rivers Baro, Birbir, and Didessa rise, reach 10,000 ft. This high mountain region, lying in the path of the moisture-laden south-westerly currents of the summer months, gives rise to that heavy precipitation which feeds the Sobat, the Blue Nile, and the Atbara, and thereby provides the whole supply of the Nile except the moderate amount of some 450 cubic metres per second which is the joint contribution of the Bahr el-Ghazal, the Bahr el-Jebel, and the Bahr el-Zaraf.

The Abyssinian plateau lies between the 6th and 16th parallels of north latitude, and has a typically tropical climate, October to April being an almost rainless period during which the prevalent winds are from the north and east. Rains begin in the south about the end of March, and May to September may be considered as the rainy season of Abyssinia. These seasons coincide with the dry and wet seasons of the Sudan, but in Abyssinia the rainfall is much heavier, as may be seen from the following table of mean annual rainfall.

<i>Lat. 16° N.</i>		<i>Lat. 14° N.</i>		<i>Lat. 9° N.</i>	
<i>Place.</i>	<i>in.</i>	<i>Place.</i>	<i>in.</i>	<i>Place.</i>	<i>in.</i>
Khartum .	4·88	Dueim .	11·58	Doleib Hilla .	32·40
Kassala .	12·21	Wad Medani .	15·24	Nasser .	30·04
Keren .	25·15	Gedaref .	23·25	Gore .	77·44
Asmara .	21·16	Adowa .	[33·49]	Addis Ababa .	46·97

Winter rains occur on the Red Sea coast and in the country between the coast and the Abyssinian tableland.

Until recent years observations have not been taken regularly in Abyssinia, though travellers and others have provided short series from a considerable number of stations. Of late, however, the Sudan network of meteorological stations, with those of Eritrea, and one or two in Abyssinia itself, are beginning to furnish more adequate material for investigating the meteorology of this interesting region. For fuller details of the observations made before 1900 by various travellers and residents in Abyssinia see 'The Physiography of the River Nile and its Basin'.<sup>1</sup> The following places have been selected as furnishing such observations as are available for Abyssinia and the neighbouring regions of the Sudan and the Red Sea coast.

<i>Place.</i>	<i>Altitude.</i>	<i>Lat. N.</i>	<i>Long. E.</i>	<i>Period of Observations.</i>
	<i>Feet</i>	<i>° ' "</i>	<i>° ' "</i>	
<b>Sudan :</b>				
Kassala . . . .	1,666	15 28	36 24	13 years.
Gedaref . . . .	?	14 2	35 24	9 years. Rain.
Gallabat . . . .	2,506	12 48	36 10	7-8 years.
Roseires . . . .	1,532	11 51	34 23	8-9 years.
Gambela . . . .	1,345	8 15	34 35	3-4 years. Rain 8 years.
<b>Eritrea &amp; Abyssinia :</b>				
Keren . . . . .	4,800	15 47	38 30	2-3 years. Rain 5 years.
Ginda . . . . .	3,150	15 26	39 5	1-6 years.
Asmara . . . . .	7,780	15 20	38 48	2 years. Rain 8 years.
Halai . . . . .	8,400	15 0	39 22	1 year.
Addi Ugri . . . .	6,632	14 53	38 49	3-9 years.
Kenafena . . . . .	5,350	14 47	39 1	2 years.
Adowa . . . . .	6,266	14 10	38 53	4 months in 1839.
Gondar . . . . .	6,250	12 36	37 20	2 years.
Magdala . . . . .	9,050	11 23	38 55	2 years.
Harrar . . . . .	6,080	9 42	42 30	1-7 years.
Ankober . . . . .	8,200	9 35	39 38	1 year.
Addis Ababa . . .	7,872	9 2	38 45	14 years.
Mogar . . . . .	7,080	8 18	37 55	4 months in 1878.
Gore . . . . .	7,000	8 10	35 38	5 years. Rain and wind.
<b>Coast :</b>				
Massawa . . . . .	63	15 36	37 26	9 years.
Perim . . . . .	26	13 22	43 25	8 to 10 years.
Asab . . . . .	20	12 59	42 44	3 or 4 years.
Zeila . . . . .	10	11 22	43 21	1-3 years.

<sup>1</sup> Survey Department, Cairo, 1906, pp. 184 ff.

In the winter months Abyssinia and the portions of the Sudan to the west of it form an area of low pressure, so that south-easterly winds prevail in the southern half of the Red Sea, and winter rains fall on its western coast. The pressure is high to the west of Egypt, so that northerly and north-easterly winds blow up the Nile valley and extend almost to the equator. This area of low pressure is displaced eastwards in March and April until in May it forms a part of the low-pressure area which is centred over the Persian Gulf, and is from June until September the dominating factor of the air circulation of all this region. By May, southerly and south-westerly winds prevail south of lat. 10 N. and in June and July these extend to Khartum and all the western portion of Abyssinia where the rainy season is then at its height. By the end of September these summer conditions are waning, and in October a low-pressure area again forms near Khartum which gradually develops into the winter distribution of pressure over the eastern Sudan and Abyssinia, which has been described above.

#### TEMPERATURE (Tables I—VIII)

Unlike that part of north-east Africa which lies to the north and north-west, Abyssinia has not a maximum temperature in July and a minimum temperature in January, but the rainy season causes a marked fall in the temperature from the time that it sets in so that the highest temperatures are recorded in April, May or June, and very often the lowest mean temperature occurs in September or October at the end of the rains. The Red Sea coast is an exception to this, as the records of Massawa, Perim, Asab and Zeila show, since here north-westerly winds blow throughout the summer, and the rains accompany the south-easterly winds of winter (see Table I).

On account of the great differences which exist between the altitudes of different stations there is corresponding variation in their mean temperatures, but on the tableland

the range of temperature (Table VIII) is not great and low temperatures are uncommon. The mean daily maximum temperatures (Table II) are high in the Sudan plain and on the Red Sea coast (where the humidity is (Table XIII) also high), but at the Abyssinian and Eritrean stations  $94^{\circ}$  F. is the highest. Similarly it is only at the Sudan and Red Sea coast stations that absolute maximum temperatures of over  $100^{\circ}$  F. have been recorded.

Moderately low temperatures are recorded at the high-level station of Halai, and occasionally at Addis Ababa, but generally the minimum temperatures (Tables IV, V, VII) in Abyssinia and Eritrea lie between  $40^{\circ}$  F. and  $60^{\circ}$  F., those of the Sudan plain and the Red Sea coast being much higher.

The mean monthly range of temperature (Table VIII) in Abyssinia can only be given for Addis Ababa where it varies from  $27^{\circ}$  F. in August to  $39^{\circ}$  F. in January, and for Harrar where it is rather less; this is much less than in the Sudan plains, where the mean monthly range reaches  $54^{\circ}$  F. at Roseires; on the Red Sea coast, on the other hand, the range is usually between  $15^{\circ}$  F. and  $29^{\circ}$  F.

Owing to the scantiness of observations the great differences in climate which occur between different parts of Abyssinia are not well represented in the tables accompanying this summary. It is possible to leave places which are not much below the level of perpetual snow, e.g. the higher peaks of the Semyen mountains, and pass through the temperate climate of the main plateau to descend further into the hot damp climate of the Takazye valley, where bamboo forests bear witness to the hot and damp climate which prevails during most of the year.

The Abyssinians distinguish three types of country according to their different altitudes:

1. The *kolla* or lowland extending from the plains up to about 6,000 ft.
2. The *woina dega* or wine-highland, a transition region between the *kolla* and the *dega*, about 6,000 to 8,000 ft.
3. The *dega* or highland which is above 8,000 ft.

The *kolla* includes the belt of country on the western slopes of the Abyssinian tableland between it and the arid plains of the eastern Sudan, as well as the valleys of the principal rivers. The *woina dega* corresponds to the greatest part of the plateau region since the mountain masses of the *dega* are confined to Semyen, Mount Guna, the Choke mountains of Gojam and to a few other localities.

The low country between the tableland and the Red Sea which is known as the *Samhar* is climatologically distinct from the rest of the Abyssinian region since it has a rainy season in the winter, the summer being the dry season and almost rainless.

#### RAINFALL (Tables IX, X, XI)

The distribution of rainfall during the year is due to (a) the summer rainfall which is fed by a south-westerly air current coming from the equatorial zone, and (b) the winter rainfall due to the south-easterly air current in the southern portion of the Red Sea. Certain places receive rain from both these sources, e.g. Ginda, Addis Ababa (see Table IX).

In January and February clear skies and dry rainless weather prevail as a rule throughout the districts of Kaffa, Wallega, Beni Shangul, the Sudan plains, and most of the tableland of Abyssinia. In the coast region (*Samhar*) there are winter rains at Perim, Asab and Massawa which extend to Ginda and to Suakin, while a small amount of rain falls on the eastern edge of the tableland as represented by Addis Ababa, Ankober, Magdala and Addi Ugri.

In March the light rains begin in Kaffa near the headwaters of the Sobat river and on the Wallega plateau.

In April some rain falls in the north-eastern portion of Abyssinia and in Eritrea, and the early rains extend into Beni Shangul and the Sudan plains. Tributaries of the Blue Nile begin to rise, causing the first rises in the upper reaches of that river, at the end of April or early in May. The coast rains have then ceased.

In May the Sudan plains receive a considerable amount of



rain, as do all the districts to the southward. On the Abyssinian tableland rain is increasing but is not yet heavy; at Addis Ababa a slight diminution occurs between the secondary maximum in April and the heavy rains of June to September.

In June there is an increase in the amount of rain generally, and this continues until the maximum which occurs in August is reached. In September there is a marked decrease of rainfall everywhere, and by October it has almost ceased except in the southern districts of Wallega and Kaffa. On the coast the winter rains begin.

In November and December the dry season has set in again over the Sudan, Eritrea and Abyssinia, except on the Red Sea coast.

Table X shows the maximum rainfall in a day in the Sudan plains and at two Abyssinian stations. On the tableland the mornings and forenoons are clear, but about midday clouds form rapidly and masses of dark rainclouds appear; thunderstorms accompanied by heavy rain are very frequent. The amount of water vapour in the air is highest on the Red Sea coast, but it is high also in the Sudan plains (Table XII), though only in the rainy season is the relative humidity also high there (Table XIII).

#### THUNDERSTORMS (Table XIV)

Thunderstorms are very common in the Abyssinian tableland during the rainy season, occurring almost daily in August, and even in the Sudan plains there is a well-marked maximum in July and August, though they are less numerous there.

#### WINDS (Table XVI)

In the winter months northerly and north-easterly winds blow over the Sudan and Eritrea, while south-easterly and easterly winds prevail on the Red Sea coast and the eastern face of the tableland. By May southerly and south-westerly winds have set in to the south of lat.  $10^{\circ}$  N., and northerly and north-easterly winds now reach as far as Massawa on the Red Sea coast. By June the south-westerly current blows

over the Sudan south of latitude  $18^{\circ}$  N. and continues until the low-pressure system which is centred over the Persian Gulf and north-west India begins to give way in October. In November the northerly winds again prevail over the Sudan and Abyssinia and continue until the beginning of the following summer.

From the presence of numerous mountain ridges which rise above the general level of the Abyssinian tableland the wind observations at such stations as Addi Ugrī and Addis Ababa will not necessarily give a reliable representation of the air circulation over it. From such observations as are available and from the general direction of the pressure gradients at 3,000 metres above sea-level it is probable that in the winter months the general direction of the flow of the air currents at that altitude is from south-west to west. By April the westerly direction is predominant and it becomes more north-westerly as the Persian Gulf depression develops until July and August. In October the direction becomes westerly again and gradually returns to the south-westerly current of the winter months.

#### SEASONS IN SOMALILAND

There are four main seasons.

1. *Jilal*, the dry season, lasts from January to March. It is accompanied by the NE. monsoon which, however, is not felt S. of the Golis range. In the Juba-Shebēli country *Jilal* lasts from mid-November to mid-February.

2. *Gu*, the spring rains, May and June; in the south from mid-February to mid-May. SW. monsoon.

3. *Haga*, dry with light or heavy rains at times according to locality; strong winds, especially in the interior, July-October; in the south mid-May to mid-August.

4. *Dair*, second rainy season, November and December (mid-August to mid-November in the south). NE. monsoon. The rains are heavier than in *Gu* season.

There is in parts a fifth season, *Kalil*, consisting of hot, sultry and calm weather and occurring in April.

# TABLES

## SUMMARY

### TABLE

I.	Mean Temperature . . . . .	80-1
II.	Mean Daily Maximum Temperature . . . . .	82-3
III.	Mean Monthly Maximum Temperature . . . . .	84-5
IV.	Mean Daily Minimum Temperature . . . . .	84-5
V.	Mean Monthly Minimum Temperature . . . . .	86-7
VI.	Absolute Maximum Temperature . . . . .	86-7
VII.	Absolute Minimum Temperature . . . . .	88-9
VIII.	Range of Temperature . . . . .	88-9
IX.	Mean Monthly Rainfall . . . . .	90-1
X.	Maximum Rainfall in One Day . . . . .	90-1
XI.	Number of Rain Days . . . . .	92-3
XII.	Mean Vapour Pressure . . . . .	94-5
XIII.	Mean Relative Humidity . . . . .	94-5
XIV.	Mean Number of Thunderstorms . . . . .	96-7
XV.	Mean Amount of Cloud . . . . .	96-7
XVI.	Wind Directions as Percentages of Total Observations . . . . .	98-103

NOTE.—In Tables I to XV maximum values are printed in heavy type and minimum values in italics.

TABLE I  
MEAN TEMPERATURE

	<i>Jan.</i> ° F.	<i>Feb.</i> ° F.	<i>Mar.</i> ° F.	<i>April.</i> ° F.	<i>May.</i> ° F.	<i>June.</i> ° F.
<b>Sudan :</b>						
Kassala . . .	73·9	76·6	81·5	87·1	90·5	87·8
Gallabat . . .	76·0	79·2	83·5	85·3	84·0	77·9
Roseires . . .	74·8	77·9	82·8	86·0	85·1	79·5
Gambela . . .	79·2	83·3	83·8	84·2	81·7	80·2
<b>Eritrea and Abyssinia :</b>						
Keren . . .	64·9	66·6	71·4	74·1	78·1	73·0
Ginda . . .	64·9	67·3	68·9	75·2	80·4	84·9
Asmara . . .	59·7	60·1	62·2	62·1	62·6	64·8
Halai . . .	54·5	57·4	57·0	59·0	58·8	58·6
Addi Ugri . . .	64·4	66·2	69·8	70·2	70·7	69·8
Kenafena . . .	67·8	70·5	70·2	75·7	74·5	74·1
Adowa . . .	—	—	—	—	—	72·7
Gondar . . .	67·3	68·5	71·6	73·2	70·0	64·8
Magdala . . .	56·5	58·5	62·2	63·9	66·2	64·6
Harrar . . .	67·1	67·3	68·5	68·9	68·0	66·7
Ankober . . .	51·9	54·7	57·1	55·2	59·7	62·1
Addis Ababa . . .	60·8	61·0	64·4	63·0	64·8	61·5
<b>Coast :</b>						
Massawa . . .	78·6	78·8	81·1	84·6	87·8	92·8
Perim . . .	77·4	78·1	79·7	83·5	86·4	88·9
Asab . . .	77·2	78·1	81·0	84·7	87·6	92·7
Zeila . . .	76·0	78·3	79·6	81·7	85·0	86·3

<i>July.</i> ° F.	<i>Aug.</i> ° F.	<i>Sept.</i> ° F.	<i>Oct.</i> ° F.	<i>Nov.</i> ° F.	<i>Dec.</i> ° F.
82.6	81.0	82.9	85.5	82.8	76.1
73.8	72.9	74.7	77.0	76.8	75.6
75.7	74.8	75.6	78.1	78.1	75.0
79.0	78.3	77.4	79.0	78.8	77.5

**Sudan :**

Kassala.  
Gallabat.  
Roseires.  
Gambela.

69.1	66.0	67.3	67.8	67.3	65.5
<b>85.3</b>	82.6	82.9	<b>76.8</b>	<b>71.6</b>	<b>68.4</b>
61.3	61.3	62.2	<i>57.2</i>	58.3	59.0
53.6	50.9	50.0	<i>46.2</i>	55.9	56.3
64.8	66.2	67.3	66.6	64.6	<i>63.1</i>
68.4	68.2	70.3	71.4	68.4	67.8
68.7	67.3	66.9	—	—	—
61.2	<i>60.8</i>	64.6	64.8	65.5	65.1
59.9	60.1	58.5	57.0	<i>55.0</i>	55.4
<i>64.6</i>	<i>64.6</i>	66.9	68.0	66.6	66.7
58.0	55.3	55.3	51.9	51.9	<i>51.6</i>
<i>59.0</i>	59.5	59.9	61.2	60.3	<i>59.0</i>

**Eritrea and Abyssinia**

Keren.  
Ginda.  
Asmara.  
Halai.  
Addi Ugri.  
Kenafena.  
Adowa.  
Gondar.  
Magdala.  
Harrar.  
Ankober.  
Addis Ababa.

95.4	94.3	91.4	87.3	83.8	80.2
<b>89.4</b>	89.1	88.3	84.9	86.8	78.4
<b>95.5</b>	94.8	93.2	86.2	80.8	77.7
90.5	<b>91.4</b>	89.1	83.9	80.4	76.4

**Coast :**

Massawa.  
Perim.  
Asab.  
Zeila.

TABLE II  
MEAN DAILY MAXIMUM TEMPERATURE

	<i>Jan.</i> ° F.	<i>Feb.</i> ° F.	<i>Mar.</i> ° F.	<i>April.</i> ° F.	<i>May.</i> ° F.	<i>June.</i> ° F.
<b>Sudan :</b>						
Kassala . . .	91.8	95.9	99.7	104.0	<b>105.6</b>	102.2
Gallabat . . .	95.7	97.5	100.8	<b>101.9</b>	98.8	91.0
Roseires . . .	97.0	99.9	103.5	<b>104.9</b>	102.4	95.7
Gambela . . .	97.1	100.1	<b>101.2</b>	98.5	93.4	89.6
<b>Eritrea and Abyssinia :</b>						
Keren . . .	77.2	—	84.6	81.9	<b>88.2</b>	79.2
Ginda . . .	71.8	72.9	74.1	82.4	88.3	<b>94.3</b>
Asmara * . . .	77.2	73.0	75.9	74.8	77.0	<b>77.5</b>
Halai . . .	68.0	70.0	71.6	75.7	76.3	<b>77.0</b>
Addi Ugri . . .	77.9	80.8	84.6	<b>85.3</b>	83.7	81.7
Kenafena . . .	86.0	78.1	83.1	<b>90.5</b>	88.3	87.6
Gondar . . .	73.9	75.9	85.1	<b>89.2</b>	81.0	68.0
Magdala . . .	70.5	73.9	78.4	82.4	82.0	<b>82.9</b>
Harrar . . .	78.1	78.6	<b>78.8</b>	78.1	76.1	75.7
Ankober . . .	58.3	59.9	62.8	59.0	64.4	<b>66.2</b>
Addis Ababa <sup>1</sup> . . .	75.7	76.8	78.8	77.9	<b>80.1</b>	76.6
<b>Coast :</b>						
Massawa . . .	84.9	85.3	88.9	91.8	95.4	101.5
Perim . . .	82.7	82.9	85.0	88.2	92.1	94.9
Asab . . .	82.8	82.9	86.0	89.4	93.9	99.0
Zeila . . .	82.5	84.5	85.5	88.0	91.0	96.6

<sup>1</sup> Probably rather too high.



<i>July.</i> ° F.	<i>Aug.</i> ° F.	<i>Sept.</i> ° F.	<i>Oct.</i> ° F.	<i>Nov.</i> ° F.	<i>Dec.</i> ° F.
----------------------	---------------------	----------------------	---------------------	---------------------	---------------------

94.8	92.5	96.8	100.6	98.2	93.6
84.4	82.8	86.7	92.8	95.8	94.8
89.8	88.9	91.9	96.3	98.6	96.8
89.2	89.3	90.1	93.9	95.2	95.4

**Sudan :**

Kassala.  
Gallabat.  
Roseires.  
Gambela.

**Eritrea and Abyssinia :**

73.8	68.5	76.1	77.5	79.5	78.6
93.4	88.9	92.3	85.1	80.2	74.3
71.6	69.8	72.7	68.0	69.4	70.5
68.9	62.6	61.2	57.4	67.5	70.7
74.7	73.9	77.5	79.9	78.3	78.8
80.6	79.2	84.0	84.0	83.8	84.2
66.0	64.0	70.0	70.0	73.9	73.9
73.9	75.4	69.4	70.5	71.1	71.6
73.9	73.9	76.1	78.4	78.1	77.2
62.6	60.6	60.1	57.6	57.7	58.5
71.4	71.2	74.1	76.8	74.1	74.1

Keren.  
Ginda.  
Asmara.  
Halai.  
Addi Ugri.  
Kenafena.  
Gondar.  
Magdala.  
Harrar.  
Ankober.  
Addis Ababa.

**Coast :**

103.1	101.7	98.2	93.6	90.1	87.1
96.3	95.9	94.7	91.3	87.3	84.3
102.7	102.0	97.3	91.8	86.4	82.8
99.3	98.0	95.5	88.7	86.0	83.0

Massawa.  
Perim.  
Asab.  
Zeila.

TABLE III  
MEAN MONTHLY MAXIMUM TEMPERATURE

	Jan. ° F.	Feb. ° F.	Mar. ° F.	April. ° F.	May. ° F.	June. ° F.
<b>Sudan :</b>						
Kassala . . .	100.8	101.1	107.6	109.9	110.1	108.0
Gallabat . . .	101.4	103.3	105.8	106.5	105.1	99.0
Roseires . . .	103.6	106.3	109.2	109.4	107.2	102.6
Gambela . . .	103.3	104.2	106.0	105.3	100.0	96.3
<b>Eritrea and Abyssinia :</b>						
Harrar . . .	81.5	82.7	84.2	82.4	81.7	79.1
Addis Ababa . .	76.1	78.3	78.3	79.2	80.6	77.4
<b>Coast :</b>						
Massawa . . .	90.0	91.8	95.0	98.2	100.8	105.3
Perim . . .	84.6	85.8	87.8	92.1	98.2	101.5
Asab . . .	86.0	86.0	90.7	93.2	97.7	104.7

TABLE IV  
MEAN DAILY MINIMUM TEMPERATURE

	Jan. ° F.	Feb. ° F.	Mar. ° F.	April. ° F.	May. ° F.	June. ° F.
<b>Sudan :</b>						
Kassala . . .	59.7	62.4	66.0	72.1	77.4	76.6
Gallabat . . .	61.2	64.6	68.0	68.8	73.4	70.0
Roseires . . .	59.9	63.3	67.6	70.9	74.1	72.0
Gambela . . .	62.6	65.7	70.0	70.5	70.0	68.8
<b>Eritrea and Abyssinia :</b>						
Keren . . .	56.5	—	57.4	61.3	65.5	59.7
Ginda . . .	57.9	61.3	63.3	67.8	72.5	75.6
Asmara . . .	44.2	45.0	47.1	46.2	47.7	52.7
Halai . . .	41.0	45.0	42.8	42.6	41.9	40.3
Addi Ugri . . .	53.6	54.5	57.6	58.8	59.7	59.4
Kenafena . . .	50.7	54.5	55.4	60.6	61.7	59.9
Gondar . . .	61.0	57.0	55.9	59.0	59.0	60.1
Magdala . . .	41.9	44.4	48.0	46.9	50.9	48.9
Harrar . . .	55.9	56.3	59.2	59.7	59.4	58.1
Ankober . . .	45.5	48.6	51.4	51.3	55.0	57.9
Addis Ababa . .	44.4	47.1	49.8	50.2	50.0	49.5
<b>Coast :</b>						
Massawa . . .	72.5	72.3	73.6	77.4	80.4	84.2
Perim . . .	73.4	73.8	75.6	78.6	82.0	83.8
Asab . . .	72.9	72.7	75.4	77.0	77.4	81.1
Zeila . . .	69.0	71.0	72.0	74.0	76.5	77.5

<i>July.</i> ° F.	<i>Aug.</i> ° F.	<i>Sept.</i> ° F.	<i>Oct.</i> ° F.	<i>Nov.</i> ° F.	<i>Dec.</i> ° F.
----------------------	---------------------	----------------------	---------------------	---------------------	---------------------

101.1	98.2	102.6	104.2	102.6	99.0
90.7	87.4	91.2	98.6	99.7	98.6
95.9	94.8	97.3	100.4	101.5	107.4
94.5	95.7	97.0	99.5	99.0	99.7

**Sudan :**

Kassala.  
Gallabat.  
Roseires.  
Gambela.

**Eritrea and Abyssinia :**

Harrar.  
Addis Ababa.

**Coast :**

Massawa.  
Perim.  
Asab.

<i>July.</i> ° F.	<i>Aug.</i> ° F.	<i>Sept.</i> ° F.	<i>Oct.</i> ° F.	<i>Nov.</i> ° F.	<i>Dec.</i> ° F.
----------------------	---------------------	----------------------	---------------------	---------------------	---------------------

73.0	72.1	72.9	73.6	70.5	62.2
64.7	64.6	65.3	65.1	61.7	60.1
70.0	69.6	68.5	67.8	64.2	60.4
67.6	67.3	64.2	64.2	62.2	60.1

**Sudan :**

Kassala.  
Gallabat.  
Roseires.  
Gambela.

**Eritrea and Abyssinia :**

Keren.  
Ginda.  
Asmara.  
Halai.  
Addi Ugri.  
Kenafena.  
Gondar.  
Magdala.  
Harrar.  
Ankober.  
Addis Ababa.

**Coast :**

Massawa.  
Perim.  
Asab.  
Zeila.

87.8	87.1	84.6	81.1	77.7	73.4
84.7	84.4	83.7	80.7	77.3	74.7
86.2	85.3	84.2	79.2	75.6	71.2
84.5	85.0	83.5	77.5	71.0	65.5

TABLE V  
MEAN MONTHLY MINIMUM TEMPERATURE

	<i>Jan.</i> ° F.	<i>Feb.</i> ° F.	<i>Mar.</i> ° F.	<i>April.</i> ° F.	<i>May.</i> ° F.	<i>June.</i> ° F.
<b>Sudan :</b>						
Kassala . . .	48·6	52·0	54·9	59·9	68·0	69·8
Gallabat . . .	52·3	56·3	58·5	59·5	65·3	64·8
Roseires . . .	50·5	55·8	57·2	62·4	67·6	68·0
Gambela . . .	50·4	53·6	60·3	65·3	65·7	65·3
<b>Abyssinia :</b>						
Harrar . . .	51·1	51·7	54·6	56·1	55·4	55·4
Addis Ababa . . .	37·4	40·8	43·9	44·8	45·1	46·0
<b>Coast :</b>						
Massawa . . .	67·8	68·0	70·0	72·3	76·8	81·1
Perim . . .	70·0	72·5	73·2	75·9	77·2	81·3
Asab . . .	67·6	65·3	71·8	71·6	74·3	76·1

TABLE VI  
ABSOLUTE MAXIMUM TEMPERATURE

	<i>Jan.</i> ° F.	<i>Feb.</i> ° F.	<i>Mar.</i> ° F.	<i>April.</i> ° F.	<i>May.</i> ° F.	<i>June.</i> ° F.
<b>Sudan :</b>						
Kassala . . .	103·1	105·8	110·3	112·1	112·1	110·3
Gallabat . . .	104·0	105·8	107·6	108·5	111·2	102·2
Roseires . . .	105·8	108·5	112·6	111·2	109·8	104·9
Gambela . . .	104·9	105·8	107·6	107·6	102·2	97·7
<b>Eritrea and Abyssinia :</b>						
Halai . . .	—	—	—	—	84·2	80·6
Addi Ugri . . .	—	—	92·3	91·9	91·4	91·4
Kenafena . . .	—	—	—	94·1	93·9	93·6
Magdala . . .	71·1	75·9	80·1	82·4	82·0	82·9
Harrar . . .	82·4	84·2	86·0	84·2	84·2	82·4
Addis Ababa . . .	81·9	81·7	81·0	83·7	86·5	82·0
<b>Coast :</b>						
Massawa . . .	96·8	99·7	99·0	102·6	104·5	107·6
Perim . . .	85·3	86·9	90·1	95·5	100·8	104·4
Asab . . .	86·0	86·0	91·4	93·2	98·6	104·7
Zeila . . .	—	83·8	86·0	87·8	91·2	97·2

<i>July.</i> ° F.	<i>Aug.</i> ° F.	<i>Sept.</i> ° F.	<i>Oct.</i> ° F.	<i>Nov.</i> ° F.	<i>Dec.</i> ° F.
66.0	66.0	66.2	66.9	60.3	51.8
62.1	61.3	62.4	61.3	55.4	52.9
67.3	65.7	65.3	63.7	58.5	53.2
63.5	62.6	57.9	59.7	59.7	54.7

**Sudan :**

Kassala.  
Gallabat.  
Roseires.  
Gambela.

54.1	53.8	55.4	55.4	51.4	49.5
45.0	45.9	44.4	40.8	37.9	36.1

**Abyssinia :**

Harrar.  
Addis Ababa.

84.7	83.7	78.6	77.2	75.0	69.6
80.6	77.5	80.4	78.1	73.9	72.0
80.4	77.9	79.5	74.8	69.8	66.2

**Coast :**

Massawa.  
Perim.  
Asab.

<i>July.</i> ° F.	<i>Aug.</i> ° F.	<i>Sept.</i> ° F.	<i>Oct.</i> ° F.	<i>Nov.</i> ° F.	<i>Dec.</i> ° F.
104.9	102.0	105.1	106.7	105.1	100.4
97.7	87.8	95.0	102.2	103.1	99.5
98.6	102.2	99.5	102.2	102.2	104.0
96.8	98.6	101.3	102.2	100.4	100.4

**Sudan :**

Kassala  
Gallabat.  
Roseires  
Gambela.

77.0	66.2	68.0	59.9	72.5	72.9
—	—	—	—	—	—
83.5	86.7	88.9	—	—	—
73.9	77.0	72.0	71.1	71.1	72.0
85.1	81.5	86.4	90.0	84.9	84.2
80.6	78.8	80.1	80.1	80.2	79.2

**Eritrea and Abyssinia :**

Halai.  
Addi Ugri.  
Kenafena.  
Magdala.  
Harrar.  
Addis Ababa.

112.1	110.3	105.8	100.4	98.6	97.3
102.9	101.1	101.8	98.2	90.3	86.7
115.2	108.5	106.7	97.3	90.3	87.4
97.3	99.0	96.4	91.0	90.7	82.4

**Coast :**

Massawa.  
Perim.  
Asab.  
Zeila.

TABLE VII  
ABSOLUTE MINIMUM TEMPERATURE

	<i>Jan.</i> ° F.	<i>Feb.</i> ° F.	<i>Mar.</i> ° F.	<i>April.</i> ° F.	<i>May.</i> ° F.	<i>June.</i> ° F.
<b>Sudan :</b>						
Kassala . . .	42·8	46·4	51·8	55·0	59·0	60·8
Gallabat . . .	45·5	51·8	53·6	50·0	59·0	56·3
Roseires . . .	45·5	51·8	51·8	58·1	64·4	66·7
Gambela . . .	46·8	50·9	57·2	60·8	64·4	64·4
<b>Eritrea and Abyssinia :</b>						
Halai . . .	—	—	—	—	39·2	37·4
Addi Ugri . . .	42·8	41·9	—	—	—	—
Kenafena . . .	45·1	—	—	55·0	57·2	55·4
Magdala . . .	41·0	41·0	46·0	46·9	50·9	48·9
Harrar . . .	48·0	47·8	53·2	53·8	54·0	54·5
Addis Ababa . . .	34·7	35·6	38·3	40·5	39·9	44·2
<b>Coast :</b>						
Massawa . . .	66·2	65·3	66·9	68·9	72·3	77·0
Perim . . .	60·3	70·5	71·1	72·1	72·1	80·6
Asab . . .	67·3	62·6	70·2	69·8	71·6	75·2

TABLE VIII  
RANGE OF TEMPERATURE

	<i>Jan.</i> ° F.	<i>Feb.</i> ° F.	<i>Mar.</i> ° F.	<i>April.</i> ° F.	<i>May.</i> ° F.	<i>June.</i> ° F.
<b>Sudan :</b>						
Kassala . . .	52·2	49·1	52·7	50·0	42·1	38·2
Gallabat . . .	49·1	47·0	47·3	47·0	39·8	34·2
Roseires . . .	53·1	50·5	52·0	47·0	39·6	34·6
Gambela . . .	52·9	50·6	45·7	40·0	34·3	31·0
<b>Eritrea and Abyssinia :</b>						
Harrar . . .	30·4	31·0	29·6	26·3	26·3	24·7
Addis Ababa . . .	38·7	37·5	34·4	34·4	35·5	31·4
<b>Coast :</b>						
Massawa . . .	22·2	23·8	25·0	25·9	24·4	24·2
Perim . . .	14·6	13·3	14·6	16·2	21·0	20·2
Asab . . .	18·4	20·7	18·9	21·6	23·4	28·6



<i>July.</i> ° F.	<i>Aug.</i> ° F.	<i>Sept.</i> ° F.	<i>Oct.</i> ° F.	<i>Nov.</i> ° F.	<i>Dec.</i> ° F.
----------------------	---------------------	----------------------	---------------------	---------------------	---------------------

59.0	59.9	59.0	61.7	55.4	49.1
55.4	54.5	55.4	51.8	48.2	49.6
64.8	64.9	60.8	59.9	53.6	48.2
62.6	60.8	46.8	48.6	50.4	49.5

**Sudan :**

Kassala.  
Gallabat.  
Roseires.  
Gambela.

36.5	37.4	33.8	32.2	40.8	40.3
—	—	—	—	—	41.5
54.0	53.6	53.6	—	—	46.0
46.9	46.9	42.8	41.9	32.9	32.9
51.8	51.8	52.9	52.2	46.4	44.6
37.4	43.3	38.3	35.6	32.5	32.0

**Eritrea and Abyssinia :**

Halai.  
Addi Ugri.  
Kenafena.  
Magdala.  
Harrar.  
Addis Ababa.

75.2	73.4	66.2	71.6	73.0	67.6
76.6	73.0	75.9	75.6	73.2	65.5
78.8	73.4	77.7	74.5	69.8	66.2

**Coast :**

Massawa  
Perim.  
Asab.

<i>July.</i> ° F.	<i>Aug.</i> ° F.	<i>Sept.</i> ° F.	<i>Oct.</i> ° F.	<i>Nov.</i> ° F.	<i>Dec.</i> ° F.
----------------------	---------------------	----------------------	---------------------	---------------------	---------------------

35.1	32.2	36.4	37.3	42.3	47.2
28.6	26.1	28.8	37.3	44.3	45.7
28.6	29.1	32.0	36.7	43.0	54.2
31.0	33.1	39.1	39.8	39.3	45.0

**Sudan :**

Kassala.  
Gallabat.  
Roseires.  
Gambela.

24.2	24.1	25.9	27.7	30.3	32.4
30.2	26.8	30.8	37.1	36.8	38.2

**Eritrea and Abyssinia :**

Harrar.  
Addis Ababa.

23.3	23.2	24.1	21.2	19.6	22.0
20.0	22.4	18.9	16.4	15.2	13.8
30.3	29.2	24.5	20.9	20.3	20.5

**Coast :**

Massawa.  
Perim.  
Asab.

TABLE IX  
MEAN MONTHLY RAINFALL

	<i>Jan.</i> ins.	<i>Feb.</i> ins.	<i>Mar.</i> ins.	<i>April.</i> ins.	<i>May.</i> ins.	<i>June.</i> ins.
<b>Sudan :</b>						
Kassala . . . . .	0.0	0.02	0.02	0.04	0.43	0.79
Gedaref . . . . .	0.0	0.004	0.21	0.19	1.03	3.71
Gallabat . . . . .	0.0	0.05	0.17	0.48	2.46	6.29
Roseires . . . . .	0.0	0.08	0.26	0.93	2.18	4.81
Gambela . . . . .	0.28	0.41	1.54	3.52	5.87	6.26
<b>Eritrea and Abyssinia :</b>						
Keren . . . . .	0.0	0.12	0.08	0.35	0.98	4.17
Ginda . . . . .	2.48	3.9	3.86	0.9	0.4	0.2
Asmara . . . . .	0.08	0.08	0.55	1.02	1.34	1.54
Halai . . . . .	0.0	0.21	1.69	1.49	2.28	0.6
Addi Ugri . . . . .	0.0	0.24	0.51	0.91	1.85	2.28
Kenafena . . . . .	0.0	0.0	1.14	0.19	2.13	1.3
Adowa . . . . .	—	—	—	—	—	2.01
Gondar . . . . .	—	—	—	—	2.66	4.8
Harrar . . . . .	0.59	0.67	2.44	4.02	5.47	3.5
Addis Ababa . . . . .	0.59	1.54	2.75	3.29	2.48	5.59
Gore . . . . .	1.04	1.04	2.54	5.64	9.19	11.14
<b>Coast :</b>						
Massawa . . . . .	1.69	0.67	0.55	0.24	0.32	0.0
Perim . . . . .	0.43	0.35	0.35	0.0	0.35	0.0
Asab . . . . .	0.55	0.08	—	0.12	—	—
Zeila . . . . .	0.07	0.4	0.33	0.07	0.0	0.0

TABLE X  
MAXIMUM RAINFALL IN ONE DAY

	<i>Jan.</i> ins.	<i>Feb.</i> ins.	<i>Mar.</i> ins.	<i>April.</i> ins.	<i>May.</i> ins.	<i>June.</i> ins.
<b>Sudan :</b>						
Kassala . . . . .	0.0	0.32	0.31	0.22	1.08	1.44
Gedaref . . . . .	0.0	0.04	0.79	0.47	0.79	1.97
Gallabat . . . . .	0.0	0.34	0.62	1.22	1.38	2.64
Roseires . . . . .	0.0	0.59	1.3	1.77	1.2	2.72
Gambela . . . . .	0.67	0.51	2.87	4.05	2.79	2.75
<b>Eritrea and Abyssinia :</b>						
Gore . . . . .	0.95	0.97	1.6	1.13	1.6	1.9
Addis Ababa . . . . .	1.26	1.61	2.13	1.5	1.3	2.28
Harrar . . . . .	1.2	2.36	2.13	1.69	2.93	1.1

<i>July.</i> ins.	<i>Aug.</i> ins.	<i>Sept.</i> ins.	<i>Oct.</i> ins.	<i>Nov.</i> ins.	<i>Dec.</i> ins.
3.62	<b>3.94</b>	2.64	0.71	0.0	0.004
<b>6.92</b>	6.76	3.18	1.1	0.44	0.0
8.19	<b>9.34</b>	6.74	2.46	0.15	0.0
7.74	<b>9.21</b>	6.84	1.56	0.25	0.0
6.42	<b>10.94</b>	7.03	3.08	2.35	0.71

**Sudan :**

Kassala.  
Gedaref.  
Gallabat.  
Roseires.  
Gambela.

**Eritrea and Abyssinia :**

4.21	<b>11.81</b>	3.11	0.08	0.24	0.0
2.13	2.28	0.4	1.18	2.44	2.6
7.2	6.26	1.46	0.67	0.31	0.55
4.56	<b>6.06</b>	0.14	0.08	0.24	0.0
6.18	<b>7.2</b>	1.46	0.39	0.35	0.19
5.28	<b>5.71</b>	1.81	0.16	0.0	0.0
<b>9.29</b>	<b>11.4</b>	8.23	2.56	—	—
11.42	<b>14.65</b>	4.05	1.81	0.55	0.0
5.28	<b>5.59</b>	3.35	0.83	0.94	0.31
11.1	<b>11.42</b>	6.61	0.69	0.79	0.12
10.32	<b>12.57</b>	11.05	7.04	4.17	1.67

Keren.  
Ginda.  
Asmara.  
Halai.  
Addi Ugri.  
Kenafena.  
Adowa.  
Gondar.  
Harrar.  
Addis Ababa.  
Gore.

0.9	0.39	0.16	0.42	1.02	1.67
0.19	<b>0.47</b>	0.0	0.04	0.04	0.08
—	—	0.31	—	—	—
0.05	0.01	0.07	0.0	<b>1.96</b>	0.1

**Coast :**

Massawa.  
Perim.  
Asab.  
Zeila.

<i>July.</i> ins.	<i>Aug.</i> ins.	<i>Sept.</i> ins.	<i>Oct.</i> ins.	<i>Nov.</i> ins.	<i>Dec.</i> ins.
2.36	2.85	<b>3.27</b>	2.0	0.16	0.06
2.64	<b>3.39</b>	1.73	1.69	0.98	0.0
2.78	<b>3.05</b>	2.97	2.95	0.41	0.0
2.6	<b>3.07</b>	2.76	1.65	0.83	0.0
2.4	<b>5.0</b>	4.36	1.48	2.72	0.59

**Sudan :**

Kassala.  
Gedaref.  
Gallabat.  
Roseires.  
Gambela.

**Eritrea and Abyssinia :**

1.23	<b>2.18</b>	1.61	1.8	1.8	1.3
1.46	<b>2.4</b>	1.42	1.22	0.63	0.55
2.24	1.46	0.94	1.1	1.57	0.19

Gore.  
Addis Ababa.  
Harrar.

TABLE XI

NUMBER OF RAIN DAYS ( $> 0.2$  mm. or 0.008 in. of rain)

	<i>Jan.</i> ins.	<i>Feb.</i> ins.	<i>Mar.</i> ins.	<i>April.</i> ins.	<i>May.</i> ins.	<i>June.</i> ins.
<b>Sudan :</b>						
Kassala . . .	—	0.1	0.1	0.3	2.0	3.3
Gedaref . . .	—	0.1	0.7	1.2	5.6	10.4
Gallabat . . .	—	0.25	0.5	2.6	9.6	14.6
Roseires . . .	—	0.1	0.4	2.0	6.4	12.0
Gambela . . .	1.3	2.1	4.7	6.8	14.0	16.0
<b>Eritrea and Abyssinia :</b>						
Halai . . .	—	—	—	—	11.0	4.0
Addi Ugri . . .	1.0	3.4	5.7	12.0	10.6	14.1
Kenafena . . .	0.0	0.0	3.0	5.0	7.0	12.0
Adowa . . .	—	—	—	—	—	6.0
Magdala . . .	6.5	4.5	6.0	2.5	3.0	5.0
Harrar . . .	3.5	2.7	9.0	12.0	14.0	12.0
Ankober . . .	0.0	7.0	4.0	14.0	4.0	8.0
Addis Ababa . . .	3.8	2.9	9.7	12.0	9.1	20.9
Mogar . . .	—	—	—	—	—	—
Gore . . .	5.2	3.2	8.0	10.0	20.4	24.6
<b>Coast :</b>						
Massawa . . .	8.0	6.0	4.0	1.4	1.2	0.0
Perim . . .	0.9	1.2	0.8	0.0	0.3	0.0
Asab . . .	3.0	1.0	—	1.0	—	—
Zeila . . .	—	8.0	8.0	5.0	14.0	4.0

<i>July.</i> ins.	<i>Aug.</i> ins.	<i>Sept.</i> ins.	<i>Oct.</i> ins.	<i>Nov.</i> ins.	<i>Dec.</i> ins.
9.0	8.0	6.7	1.7	0.1	0.1
14.2	12.4	7.4	4.1	0.9	0.0
19.3	24.0	15.6	5.1	0.8	0.0
15.6	16.6	11.4	5.2	1.0	0.0
14.0	16.0	12.0	10.0	4.6	3.3

18.0	12.0	3.0	1.0	2.0	—
25.3	24.4	8.7	4.6	3.4	2.0
20.0	21.0	9.0	2.0	2.0	1.0
30.0	31.0	30.0	—	—	—
22.5	25.5	8.0	2.0	0.0	0.5
15.0	17.0	16.0	6.0	2.4	1.4
28.0	26.0	13.0	4.0	4.0	0.0
28.3	28.6	23.2	3.9	2.5	2.2
22.0	27.0	22.0	6.0	—	—
23.4	27.0	26.0	18.4	10.0	6.2

1.6	0.9	1.1	1.1	2.4	4.1
0.3	0.7	0.0	0.1	0.2	0.3
—	—	1.0	—	—	—
11.0	3.0	0.0	3.0	3.0	2.0

**Sudan :**

Kassala.  
Gedaref.  
Gallabat.  
Roseires.  
Gambela.

**Eritrea and Abyssinia :**

Halai.  
Addi Ugri.  
Kenafena.  
Adowa.  
Magdala.  
Harrar.  
Ankober.  
Addis Ababa.  
Mogar.  
Gore.

**Coast :**

Massawa,  
Perim.  
Asab.  
Zeila.

TABLE XII

## MEAN VAPOUR PRESSURE

	<i>Jan.</i> mm.	<i>Feb.</i> mm.	<i>Mar.</i> mm.	<i>April.</i> mm.	<i>May.</i> mm.	<i>June.</i> mm.
<b>Sudan :</b>						
Kassala . . . .	9.4	9.8	9.7	9.4	11.4	12.7
Gallabat . . . .	6.5	6.7	8.5	8.4	12.0	14.4
Roseires . . . .	8.9	8.3	8.2	9.2	13.7	16.7
Gambela (8 a.m.) .	13.25	12.1	13.4	16.5	17.5	17.6
<b>Eritrea and Abyssinia :</b>						
Ginda . . . .	12.7	13.8	13.0	12.9	11.25	6.35
Asmara . . . .	4.6	4.4	3.7	9.9	7.3	6.2
Addi Ugri . . . .	4.3	5.1	4.2	7.0	5.4	6.5
Kenafena . . . .	3.8	5.2	5.8	5.9	7.2	6.7
Addis Ababa . . .	6.6	7.2	7.5	8.6	7.8	9.1
<b>Coast :</b>						
Massawa . . . .	18.9	19.0	19.9	21.1	23.2	20.2
Perim . . . .	16.8	17.5	18.7	20.4	22.7	22.3
Asab . . . .	17.6	17.5	18.8	19.0	21.4	21.0

TABLE XIII

## MEAN RELATIVE HUMIDITY

	<i>Jan.</i> %	<i>Feb.</i> %	<i>Mar.</i> %	<i>April.</i> %	<i>May.</i> %	<i>June.</i> %
<b>Sudan :</b>						
Kassala . . . .	45	42	36	27	31	40
Gallabat . . . .	26	24	25	24	38	56
Roseires . . . .	39	33.5	27.5	29	44.5	66
Gambela (8 a.m.) .	55	47.5	47.5	61.5	71	75.7
<b>Eritrea and Abyssinia :</b>						
Ginda . . . .	72	81	74	57	38	21.3
Asmara . . . .	32	30	23	42	46	30
Addi Ugri . . . .	29	31	25	39	31	36
Kenafena . . . .	22.3	27.9	31	24	29	31
Harrar (8 a.m.) .	53	50	56	59	78	77
Addis Ababa . . .	50	56	56	66	53	72
<b>Coast :</b>						
Massawa . . . .	73	74	72	70	66	52
Perim . . . .	77	77	77	78	77	73
Asab . . . .	71.5	70	69	63	64	56
Zeila . . . .	79	73	77	81	80	75



July. mm.	Aug. mm.	Sept. mm.	Oct. mm.	Nov. mm.	Dec. mm.
15.4	<b>16.6</b>	16.3	13.5	12.0	10.8
16.1	17.0	<b>17.3</b>	15.4	10.5	7.4
17.7	<b>18.2</b>	<b>18.2</b>	17.2	13.3	10.4
17.5	<b>17.9</b>	17.6	17.4	16.2	15.75

**Sudan :**

Kassala.  
Gallabat.  
Roseires.  
Gambela (8 a.m.).

10.9	9.7	9.55	13.3	<b>14.4</b>	13.9
<b>14.6</b>	14.4	12.0	11.9	11.9	10.5
10.6	<b>10.9</b>	9.8	7.5	7.0	5.5
11.5	<b>12.3</b>	9.3	6.7	6.2	5.4
9.9	<b>10.1</b>	9.0	6.5	5.6	6.0

**Eritrea and Abyssinia :**

Ginda.  
Asmara.  
Addi Ugri.  
Kenafena.  
Addis Ababa.

<b>23.3</b>	23.0	23.0	21.4	19.8	18.9
20.5	20.5	22.2	19.2	17.6	16.8
19.7	20.7	<b>21.7</b>	13.4	11.1	10.6

**Coast :**

Massawa.  
Perim.  
Asab.

July. %	Aug. %	Sept. %	Oct. %	Nov. %	Dec. %
56	<b>64</b>	58	43	41	48
70	<b>77</b>	73	60	40	30
78.5	<b>83.5</b>	81	72.5	54	47
77	<b>80.5</b>	74	67.5	65	62

**Sudan :**

Kassala.  
Gallabat.  
Roseires.  
Gambela (8 a.m.).

36.7	33.2	32.4	54.7	63.6	75.9
58	56	49	58	<b>61</b>	57
66	<b>75</b>	54	43	45	39
63	<b>71</b>	44.5	32.5	34.5	30.5
<b>80</b>	<b>80</b>	77	57	50	52
<b>84</b>	<b>84</b>	75	51	47	48

**Eritrea and Abyssinia :**

Ginda.  
Asmara.  
Addi Ugri.  
Kenafena.  
Harrar (8 a.m.).  
Addis Ababa.

56	57	59	60	66	69
65	68	74	70	71	75
50	53	60	40.5	36	42
65	72	77	74	75	75

**Coast :**

Massawa.  
Perim  
Asab.  
Zeila.

TABLE XIV  
MEAN NUMBER OF THUNDERSTORMS

	<i>Jan.</i>	<i>Feb.</i>	<i>Mar.</i>	<i>April.</i>	<i>May.</i>	<i>June.</i>
<b>Sudan :</b>						
Kassala . . .	—	—	—	0.25	0.75	1.5
Roseires . . .	—	—	—	—	—	1.3
<b>Eritrea and Abyssinia :</b>						
Addi Ugri . . .	0.7	0.7	5.3	4.3	8.7	9.0
Kenafena . . .	—	—	—	3.0	10.0	9.0
Harrar (1904) . . .	2	3	2	14	18	13
Addis Ababa <sup>1</sup> . . .	2.0	5.4	7.6	8.0	4.5	16.3
<sup>1</sup> Max. in month . . .	5	13	20	16	11	22

TABLE XV  
MEAN AMOUNT OF CLOUD (0—10)

	<i>Jan.</i>	<i>Feb.</i>	<i>Mar.</i>	<i>April.</i>	<i>May.</i>	<i>June.</i>
<b>Sudan :</b>						
Kassala . . .	0.97	1.2	1.6	1.6	2.2	3.3
Gallabat . . .	0.5	0.7	1.2	1.7	2.6	3.1
Roseires . . .	0.5	1.0	1.0	1.6	2.9	3.7
Gambela (8 a.m.) . . .	1.75	2.1	3.3	3.45	4.5	5.3
<b>Eritrea and Abyssinia :</b>						
Addi Ugri . . .	1.2	1.9	2.0	3.3	3.8	4.2
Kenafena . . .	0.6	2.4	3.0	2.6	3.4	3.9
Harrar (8 a.m.) . . .	2.0	1.6	3.2	3.4	4.9	5.9
Addis Ababa . . .	2.9	3.6	4.6	5.1	3.9	5.5
<b>Coast :</b>						
Perim . . .	2.6	2.8	2.4	1.9	2.3	2.4
Asab . . .	2.4	3.2	4.1	3.2	5.0	4.8
Zeila . . .	—	5.5	4.7	4.8	5.0	3.2

*July. Aug. Sept. Oct. Nov. Dec.*

4.25 3.0 2.75 1.75 — —  
— 2.3 0.6 — — —

**Sudan :**

Kassala.  
Roseires.

**Eritrea and Abyssinia :**

21.3 23.0 3.7 1.3 0.0 2.7  
20.0 28.0 13.0 1.0 0.0 0.0  
9 9 5 2 2 2  
17.3 16.6 12.8 1.0 0.5 0.2

Addi Ugri.  
Kenafena.  
Harrar (1904).  
Addis Ababa.

28 23 23 3 2 1

*July. Aug. Sept. Oct. Nov. Dec*

5.7 5.9 3.3 2.0 1.3 0.7  
5.0 5.2 4.1 2.6 1.2 0.7  
4.7 4.8 3.6 2.3 0.9 0.5  
5.0 4.3 3.3 2.4 2.6 2.0

**Sudan :**

Kassala.  
Gallabat.  
Roseires.  
Gambela (8 a.m.).

**Eritrea and Abyssinia :**

6.4 6.1 3.5 2.2 1.7 1.4  
6.2 6.3 4.2 2.7 1.4 0.8  
7.6 6.7 4.9 2.0 1.0 1.4  
7.6 7.3 5.6 2.8 1.8 2.6

Addi Ugri.  
Kenafena.  
Harrar (8 a.m.).  
Addis Ababa.

**Coast :**

2.8 3.2 3.0 1.5 2.2 2.3  
5.1 4.7 4.4 4.0 4.1 3.7  
4.8 3.8 4.3 4.1 5.6 3.0

Perim.  
Asab.  
Zeila.

TABLE XVI

WIND DIRECTIONS AS PERCENTAGES OF TOTAL OBSERVATIONS

## JANUARY

	N.	NE.	E.	SE.	S.	SW.	W.	NW.	C.
<b>Sudan :</b>									
Kassala .	49	27.6	5.1	2.3	2.3	0.3	0.1	1.1	12.2
Gallabat .	9	3.9	0.4	9.7	8.2	11.1	5.0	30.8	21.9
Roseires .	59	4.2	2.6	0.6	0.9	0.9	3.9	25.1	2.8
Gambela .	0.4	4.8	11.3	34.3	6.0	9.7	14.9	4.8	13.7
<b>Eritrea and</b>									
<b>Abyssinia :</b>									
Addi Ugri .	12.0	29.0	11.0	10.0	6.0	5.0	16.0	11.0	—
Kenafena .	34.2	22.4	8.0	9.2	5.2	2.6	18.4	—	—
Harrar .	32.6	7.3	—	0.8	8.0	5.6	3.2	42.3	—
Addis Ababa .	6.3	18.0	30.3	20.7	7.1	1.1	2.6	1.0	12.9
Gore .	12.1	14.5	20.1	29.8	15.3	6.4	0.8	0.8	—
<b>Coast :</b>									
Massawa .	25.3	47.1	7.4	—	—	2.1	2.7	12.1	3.2
Perim .	0.7	4.7	31.3	49.4	9.0	0.7	0.9	2.4	0.9
Asab .	—	—	—	87.2	3.2	9.7	—	—	—
Zeila .	—	—	—	—	—	—	—	—	—

## FEBRUARY

	N.	NE.	E.	SE.	S.	SW.	W.	NW.	C.
<b>Sudan :</b>									
Kassala .	47.5	21.0	6.9	4.0	6.2	2.2	0.4	3.1	8.7
Gallabat .	16.9	5.1	0.4	4.7	6.7	10.2	5.5	33.3	17.2
Roseires .	51.7	3.2	1.2	0.8	5.3	0.7	5.4	27.8	4.0
Gambela .	1.9	0.9	8.8	31.7	8.4	5.1	20.5	5.6	16.8
<b>Eritrea and</b>									
<b>Abyssinia :</b>									
Addi Ugri .	10.0	22.0	15.0	15.0	5.0	7.0	11.0	15.0	—
Kenafena .	28.0	10.0	4.0	—	—	4.0	6.0	20.0	28.0
Harrar .	14.1	9.7	1.8	10.6	9.0	17.0	0.9	37.0	—
Addis Ababa .	8.0	10.3	28.6	24.1	6.6	3.2	3.3	3.1	12.7
Gore .	4.4	18.6	22.1	27.5	9.7	11.5	6.2	—	—
<b>Coast :</b>									
Massawa .	30.2	43.1	14.3	2.4	—	3.0	0.6	3.9	2.4
Perim .	2.2	4.3	28.5	45.4	8.5	2.4	1.7	4.4	2.6
Asab .	—	10.7	—	89.3	—	—	—	—	—
Zeila .	1.2	28.5	56.0	—	—	—	—	2.4	11.9

TABLE XVI (*continued*)

## WIND DIRECTIONS AS PERCENTAGES OF TOTAL OBSERVATIONS

## MARCH

	N.	NE.	E.	SE.	S.	SW.	W.	NW.	C.
<b>Sudan :</b>									
Kassala .	51.1	16.8	4.7	4.0	9.2	2.4	1.3	4.8	5.7
Gallabat .	7.7	1.8	—	8.6	5.7	11.1	6.5	45.0	13.6
Roseires .	53.9	3.2	1.0	0.5	7.0	3.8	7.9	16.8	5.9
Gambela .	—	6.4	9.3	32.6	6.4	12.1	10.5	1.6	21.0
<b>Eritrea and</b>									
<b>Abyssinia :</b>									
Addi Ugri .	16.0	16.0	10.0	16.0	8.0	6.0	10.0	18.0	—
Kenafena .	25.0	13.3	5.0	3.3	—	10.0	1.6	16.6	25.0
Harrar .	2.4	7.2	2.4	12.9	6.4	12.1	3.2	53.2	—
Addis Ababa .	8.4	20.3	20.5	26.3	7.8	1.2	1.0	0.4	13.9
Gore .	3.2	13.7	23.4	38.7	9.7	7.2	4.0	—	—
<b>Coast :</b>									
Massawa .	30.1	49.4	15.4	—	—	2.1	—	3.0	—
Perim .	1.8	3.0	25.3	45.7	11.5	2.8	3.4	5.2	1.3
Asab .	6.5	—	—	83.9	—	—	—	9.7	—
Zeila .	2.1	38.7	39.8	—	3.2	1.0	2.1	—	13.0

## APRIL

	N.	NE.	E.	SE.	S.	SW.	W.	NW.	C.
<b>Sudan :</b>									
Kassala .	35.7	15.9	7.0	7.0	19.2	4.5	1.1	2.6	7.0
Gallabat .	8.1	6.5	0.4	7.8	4.8	17.4	7.4	33.9	13.7
Roseires .	27.0	2.6	1.5	1.7	26.8	8.2	7.4	18.7	6.1
Gambela .	—	1.7	5.0	21.3	5.4	21.7	15.8	6.0	23.3
<b>Eritrea and</b>									
<b>Abyssinia :</b>									
Addi Ugri .	10.0	26.0	10.0	16.0	8.0	12.0	8.0	10.0	—
Kenafena .	16.6	16.0	22.2	9.7	2.0	4.2	4.2	9.0	16.0
Harrar .	12.5	5.8	9.1	24.1	2.5	5.0	—	40.8	—
Addis Ababa .	9.3	18.2	28.7	19.1	7.0	1.0	2.1	1.1	13.3
Gore .	6.8	19.1	27.5	38.3	8.3	—	—	—	—
<b>Coast :</b>									
Massawa .	34.5	42.5	13.6	2.2	—	—	0.6	5.0	1.6
Perim .	2.4	0.5	21.2	52.6	12.3	1.2	3.4	5.5	0.9
Asab .	—	—	3.3	80.0	—	—	—	16.7	—
Zeila .	—	47.7	12.2	31.1	—	—	—	3.3	5.5

TABLE XVI (*continued*)

## WIND DIRECTIONS AS PERCENTAGES OF TOTAL OBSERVATIONS

## MAY

	N.	NE.	E.	SE.	S.	SW.	W.	NW.	C.
<b>Sudan :</b>									
Kassala .	14.1	6.1	6.3	5.7	56.8	5.5	2.7	1.2	1.6
Gallabat .	6.8	10.4	5.4	8.6	7.0	34.6	6.4	11.8	9.0
Roseires .	5.5	0.4	2.8	2.9	54.3	14.1	9.3	4.7	6.0
Gambela .	0.8	5.6	16.1	29.4	6.9	4.8	13.7	7.2	15.3
<b>Eritrea and</b>									
<b>Abyssinia :</b>									
Addi Ugri .	11.0	27.0	14.0	10.0	6.0	12.0	14.0	6.0	—
Kenafena .	22.7	23.8	11.5	12.1	2.8	4.4	2.2	12.7	8.0
Harrar .	21.7	24.2	4.2	10.5	0.8	3.2	2.4	32.2	0.8
Addis Ababa .	7.8	23.0	23.8	17.7	7.0	0.6	7.1	1.0	11.8
Gore .	9.0	13.0	29.0	35.0	11.0	2.5	—	0.6	—
<b>Coast :</b>									
Massawa .	37.4	36.0	22.0	2.1	—	—	—	2.4	—
Perim .	2.8	3.9	23.1	34.7	11.1	2.7	9.8	10.0	1.9
Asab .	—	9.7	—	38.8	—	—	—	51.5	—
Zeila .	2.1	32.2	6.4	25.8	—	5.4	—	1.0	27.0

## JUNE

	N.	NE.	E.	SE.	S.	SW.	W.	NW.	C.
<b>Sudan :</b>									
Kassala .	1.9	1.0	1.2	4.3	78.3	10.0	0.6	0.7	2.0
Gallabat .	1.7	4.3	7.9	14.4	7.0	40.2	13.9	7.6	3.0
Roseires .	0.2	1.3	2.2	4.9	57.2	26.2	5.2	1.0	1.8
Gambela .	2.5	7.5	6.6	30.4	3.7	10.0	6.6	1.7	30.8
<b>Eritrea and</b>									
<b>Abyssinia :</b>									
Addi Ugri .	15.0	10.0	9.0	5.0	5.0	15.0	20.0	21.0	—
Kenafena .	12.8	15.6	6.1	14.0	5.0	4.4	14.4	16.1	11.6
Harrar .	17.5	13.3	3.3	35.0	4.1	7.5	—	19.4	—
Addis Ababa .	16.2	15.0	12.9	14.3	8.9	1.1	13.2	4.1	14.0
Gore .	—	5.3	18.0	52.6	17.0	5.3	1.3	0.7	—
<b>Coast :</b>									
Massawa .	21.3	30.3	20.7	7.0	1.4	1.9	8.8	6.7	2.2
Perim .	4.9	8.7	8.7	10.0	4.9	8.4	16.1	35.6	2.7
Asab .	3.3	43.3	—	9.9	—	—	—	43.3	—
Zeila .	6.6	21.1	1.1	15.5	—	3.3	10.0	16.6	25.5



TABLE XVI (*continued*)

## WIND DIRECTIONS AS PERCENTAGES OF TOTAL OBSERVATIONS

## JULY

	N.	NE.	E.	SE.	S.	SW.	W.	NW.	C.
<b>Sudan :</b>									
Kassala .	—	0.5	0.5	3.6	72.7	18.4	0.7	—	3.6
Gallabat .	0.4	2.9	6.6	15.9	10.0	40.5	21.1	2.2	0.4
Roseires .	1.5	—	3.0	5.3	59.4	17.2	7.6	3.8	2.2
Gambela .	2.2	7.2	13.7	25.8	11.3	7.2	10.5	3.2	18.5

**Eritrea and****Abyssinia :**

Addi Ugri .	12.0	6.0	1.0	4.0	3.0	13.0	28.0	33.0	—
Kenafena .	3.2	7.0	10.2	25.3	9.7	7.0	12.0	24.2	1.6
Harrar .	15.3	25.0	4.0	35.5	4.0	—	—	16.1	—
Addis Ababa .	18.0	20.2	8.7	9.4	10.5	7.7	13.6	3.8	7.8
Gore .	0.6	7.4	19.3	41.3	13.5	12.2	1.3	4.0	—

**Coast :**

Massawa .	15.8	30.0	26.6	10.4	1.3	—	6.0	9.7	0.2
Perim .	4.9	4.0	5.3	4.3	1.4	13.7	20.5	43.7	2.2
Asab .	—	6.5	—	—	—	—	—	93.5	—
Zeila .	3.2	30.1	7.5	2.1	—	1.0	11.9	20.4	21.8

## AUGUST

	N.	NE.	E.	SE.	S.	SW.	W.	NW.	C.
<b>Sudan :</b>									
Kassala .	—	0.2	0.4	6.2	75.6	15.1	0.2	—	2.3
Gallabat .	—	1.4	3.4	21.5	7.7	31.0	29.2	5.8	—
Roseires .	3.0	2.1	3.9	3.8	54.0	21.4	7.8	3.0	0.4
Gambela .	1.6	8.0	4.8	21.0	6.4	11.3	9.0	9.0	29.0

**Eritrea and****Abyssinia :**

Addi Ugri .	13.0	6.0	1.0	2.0	3.0	11.0	29.0	35.0	—
Kenafena .	7.5	4.9	6.0	22.6	14.0	13.0	11.9	20.4	—
Harrar .	15.3	25.8	4.8	38.7	4.8	2.4	0.8	7.2	—
Addis Ababa .	18.6	20.8	4.5	11.9	12.8	8.2	11.1	4.4	7.4
Gore .	2.6	6.4	9.7	33.0	24.5	17.0	3.2	4.0	—

**Coast :**

Massawa .	7.1	30.0	29.5	10.0	9.4	2.9	4.6	6.5	—
Perim .	6.1	6.9	6.4	6.5	2.0	10.9	20.4	38.9	1.9
Asab .	9.7	35.5	9.7	9.7	—	—	—	35.5	—
Zeila .	3.2	25.8	8.6	7.5	—	—	9.7	19.3	25.8

TABLE XVI (*continued*)

## WIND DIRECTIONS AS PERCENTAGES OF TOTAL OBSERVATIONS

## SEPTEMBER

	N.	NE.	E.	SE.	S.	SW.	W.	NW.	C.
<b>Sudan :</b>									
Kassala .	1.8	0.9	2.0	11.1	68.0	11.7	1.6	0.6	2.3
Gallabat .	1.5	2.9	6.5	21.5	9.1	28.1	24.1	5.9	0.4
Roseires .	5.8	3.1	7.6	6.1	51.2	14.5	7.4	1.9	2.5
Gambela .	—	4.1	14.1	31.7	12.5	14.2	9.1	10.0	4.1
<b>Eritrea and</b>									
<b>Abyssinia :</b>									
Addi Ugri .	11.0	30.0	16.0	9.0	2.0	5.0	11.0	16.0	—
Kenafena .	27.5	10.0	10.0	11.7	14.4	4.4	8.3	14.4	—
Harrar .	25.8	14.1	3.3	25.8	8.3	10.0	—	12.5	—
Addis Ababa .	10.8	31.9	10.8	15.8	12.5	2.0	7.3	4.2	4.7
Gore .	0.7	10.6	16.0	40.0	19.3	10.6	2.6	—	—
<b>Coast :</b>									
Massawa .	15.3	44.0	15.6	3.3	13.7	0.6	4.4	3.0	—
Perim .	4.8	15.6	17.1	21.0	6.3	5.1	7.2	21.4	1.5
Asab .	13.3	6.7	6.7	36.7	3.3	6.7	—	26.7	—
Zeila .	—	27.8	15.5	12.2	1.1	—	9.0	2.2	32.2

## OCTOBER

	N.	NE.	E.	SE.	S.	SW.	W.	NW.	C.
<b>Sudan :</b>									
Kassala .	12.1	6.5	8.7	16.4	47.4	3.4	0.5	2.0	3.0
Gallabat .	2.7	1.4	2.7	9.0	16.8	14.9	32.1	5.0	15.4
Roseires .	4.9	1.5	7.9	8.0	37.3	19.3	9.4	5.4	6.2
Gambela .	1.6	4.8	10.5	50.8	13.7	6.4	4.8	4.8	2.2
<b>Eritrea and</b>									
<b>Abyssinia :</b>									
Addi Ugri .	7.0	29.0	32.0	15.0	7.0	3.0	4.0	3.0	—
Kenafena .	40.7	29.3	15.3	4.1	—	1.7	3.1	5.6	—
Harrar .	29.0	21.0	2.4	24.2	9.0	1.6	—	13.0	—
Addis Ababa .	5.0	35.9	29.0	17.0	4.5	0.5	2.8	1.3	3.7
Gore .	2.6	16.8	26.4	46.5	4.5	1.3	—	2.0	—
<b>Coast :</b>									
Massawa .	13.5	40.9	18.3	3.7	11.8	1.6	2.6	6.9	—
Perim .	0.1	5.0	21.1	58.0	14.0	0.2	0.3	0.6	0.7
Asab .	—	9.7	—	90.3	—	—	—	—	—
Zeila .	—	25.8	16.1	25.8	2.1	5.4	—	—	24.8

TABLE XVI (*continued*)

## WIND DIRECTIONS AS PERCENTAGES OF TOTAL OBSERVATIONS

## NOVEMBER

	N.	NE.	E.	SE.	S.	SW.	W.	NW.	C.
<b>Sudan :</b>									
Kassala .	31.7	20.3	9.5	11.5	9.4	3.2	0.6	4.3	9.5
Gallabat .	2.6	3.7	5.2	8.7	16.3	11.3	20.0	4.4	27.8
Roseires .	17.8	12.9	16.0	1.4	17.6	4.7	9.7	12.2	7.7
Gambela .	3.3	7.5	9.1	37.5	7.5	14.1	10.8	8.3	1.7

**Eritrea and****Abyssinia :**

Addi Ugri .	8.0	18.0	31.0	14.0	13.0	4.0	7.0	5.0	—
Kenafena .	34.4	33.3	11.1	5.5	4.4	1.1	2.2	8.0	—
Harrar .	28.3	18.3	1.6	8.3	2.5	0.8	1.6	38.2	—
Addis Ababa .	5.9	30.0	24.0	19.4	6.8	1.5	1.6	0.9	9.9
Gore .	6.6	20.6	26.6	38.0	6.0	1.3	—	0.7	—

**Coast :**

Massawa .	16.5	30.6	22.7	12.8	7.8	0.6	2.2	6.6	—
Perim .	0.5	4.5	26.9	54.6	12.3	0.7	0.2	0.1	0.2
Asab .	—	—	—	100.0	—	—	—	—	—
Zeila .	—	35.5	1.1	29.0	3.3	4.4	—	—	26.7

## DECEMBER

	N.	NE.	E.	SE.	S.	SW.	W.	NW.	C.
<b>Sudan :</b>									
Kassala .	38.1	28.2	9.7	5.2	5.9	0.7	—	1.3	10.9
Gallabat .	6.6	8.6	4.3	17.4	9.3	12.4	1.1	13.8	26.5
Roseires .	56.1	8.9	2.8	—	1.0	1.4	9.5	20.3	—
Gambela .	0.8	5.6	5.6	42.7	6.4	12.9	9.7	9.0	7.2

**Eritrea and****Abyssinia :**

Addi Ugri .	15.0	19.0	15.0	14.0	9.0	6.0	13.0	9.0	—
Kenafena .	34.8	15.2	17.4	4.3	4.3	3.2	14.1	7.6	—
Harrar .	36.3	5.6	—	2.4	—	0.8	0.8	54.1	—
Addis Ababa .	5.5	24.4	30.4	14.7	9.7	0.4	3.1	1.4	10.3
Gore .	9.0	22.0	29.7	30.3	4.5	0.6	—	4.0	—

**Coast :**

Massawa .	17.2	29.6	22.0	12.4	6.5	2.6	6.5	2.6	0.6
Perim .	0.1	4.3	29.8	49.5	14.1	0.6	0.6	0.6	0.4
Asab .	—	—	—	100.0	—	—	—	—	—
Zeila .	—	16.2	42.6	19.1	1.5	3.0	—	—	17.6

## CHAPTER III

### POPULATION

Part I. Introduction . . . . .	p. 104
Part II. Abyssinians and other Cushites . . . . .	p. 113
Part III. Galla . . . . .	p. 129
Part IV. Somalis . . . . .	p. 145
Part V. Danakil . . . . .	p. 156
Part VI. Shankalla . . . . .	p. 164

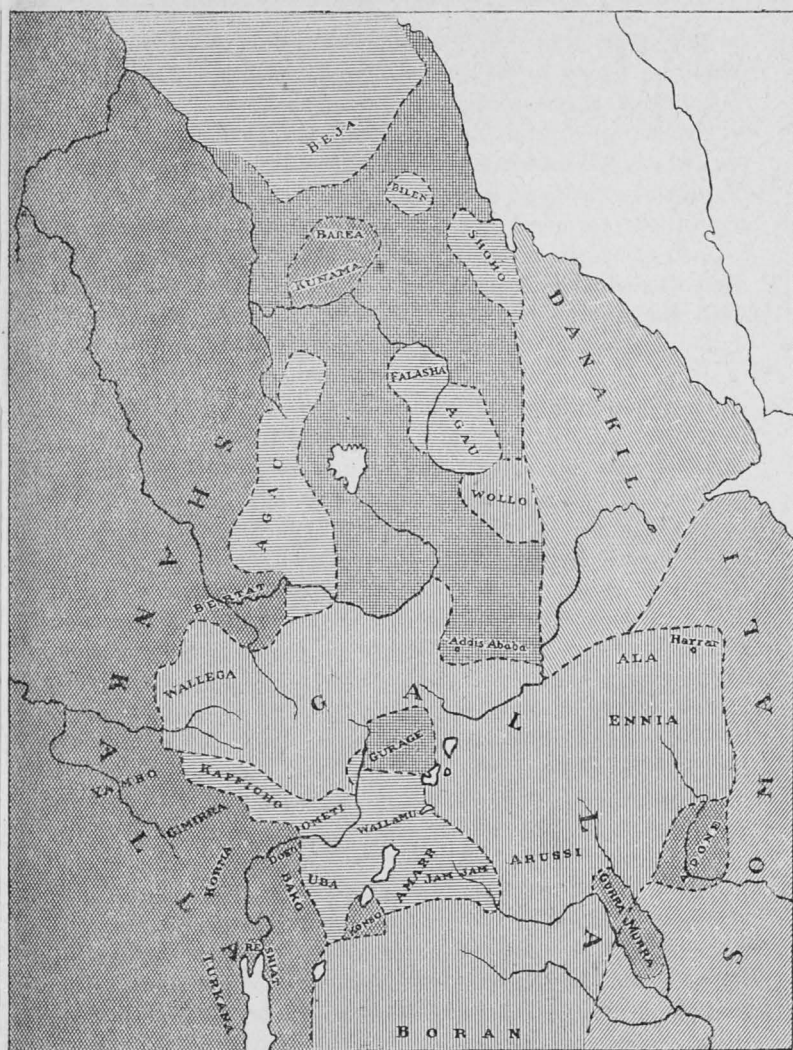
#### PART I. INTRODUCTION

Races—Languages—Religions

##### 1. RACES

IN the earliest times north-east Africa was entirely occupied by the negro race. The aboriginal population of Abyssinia was therefore negro; it inhabited the valleys and lowlands almost exclusively, and the high plateau was probably uninhabited. It is doubtful whether any relics of this population now exist. If any remain, they are to be sought in a pariah race known to the Abyssinians and Galla as Waitu or Wata, to the Kafficho as Manjo, and to the Gimirra as Kwayegu. These people are negroes of a very primitive type who live entirely by hunting; they are scattered over practically the whole of Abyssinia.

At an unknown but very early period, probably a good deal more than 4,000 or 5,000 years before Christ, north-east Africa was invaded by the so-called Hamite race. The Hamites, who are to-day represented by the Berbers, the Beja, the Masai, and many other stocks in north and north-east Africa, are a race with well-made features of a European type, varying in colour from olive (e.g. in northern Abyssinia) to chocolate



- |              |                 |            |
|--------------|-----------------|------------|
| Abyssinians. | Other Cushites. | Galla.     |
| Somali.      | Danakil.        | Shankalla. |

# RACES OF ABYSSINIA

or almost black (e.g. in Somaliland), but always distinguished from the negro by their high foreheads and comparatively European features.

The Hamites probably came from the Mediterranean basin and western Asia, and established themselves over the whole of north-east Africa, expelling or reducing to complete subjection the former inhabitants. In Egypt the Hamites who formed the ancient Egyptian civilization seem to have been a comparatively pure stock; in Abyssinia they intermingled with the aborigines, and thus laid the foundations of the modern Abyssinian race. The name Cushite is applied to the branch of the Hamitic race which occupied Abyssinia. Certain tribes noted below still represent this original Cushite stock in a fairly pure form; and the negroid tribes, known collectively to the Abyssinians as 'Shankalla', which inhabit the lowlands west and south-west of the plateau, were formed by a mixture of Cushitic and negro blood.

The third element of the modern population of Abyssinia strictly so called was contributed by a series of Hamitic and Semitic immigrations taking place probably during the second millennium B. C. Certain Semitic elements spread themselves over the high plateau, Eritrea, Tigre, and Amhara, extending down into Shoa, and throwing forward an outlier in the Gurage country between the Omo and the Rift Valley. It does not appear that these Semites were very numerous; at all events they have left no very decided traces in the anthropology of the Abyssinian race. Their languages, Ge'ez and Amharic, still mark out the sphere most affected by their immigrations, but the racial characteristics of the Abyssinians are at present purely Hamitic except where negro blood has influenced the type. It is, however, easy for an observer to mistake the Hamitic for a Semitic type, especially in Tigre and the north generally. The same mistake has often been made with regard to the Somalis, and is encouraged by the desire of the Hamitic peoples to claim kinship with the Arabs whose language and religion they have in many cases adopted. In the case of the Abyssinians the same tendency to exaggerate



the Semitic racial element is fostered by the adoption (traditionally under Menelik I, 955-930 B. C.) of the Jewish religion, which still lingers among the Falasha of Semyen. The Falasha are Hamites in race, and Jews only in religion.

The only other element in the population of Abyssinia proper which requires notice is the Galla. They penetrated Abyssinia in the middle of the sixteenth century, following in the wake of Mohammed Gran, who at that time tried to conquer Abyssinia for Islam. Wallega, the Wollo country, and parts of Shoa were thus settled; and it may almost be said that in Shoa the Galla has become the dominant element in the race.

The population of Abyssinia proper is thus, considered from the racial point of view, 85-90 per cent. Hamitic, and the remainder negro. The Semitic element has entirely disappeared, but has left indelible traces on the language and civilization of the country. From the point of view of history, manners and customs, and language, therefore, the Abyssinians stand in close relation with the Semitic race, and may conveniently be described as Semitized Cushites.

As mentioned already, a large number of Cushite tribes still exist which have not been Semitized like the Abyssinians proper. Racially these are hardly distinguishable from the Abyssinians, but in language and culture they differ considerably. Such are the Bogos or Bilen in the north, the Agau in the centre, and the Kafficho, Wallamu, and a great number of smaller tribes in the south. The Shoho and Beja have been included for convenience in this group. All the foregoing peoples are treated below in Part II.

The remainder of the chapter deals with the Galla (Part III), Somalis (Part IV), Danakil (Part V), and the Shankalla or negroid tribes who surround the plateau on the west (Part VI). The Galla, Somalis, and Danakil are all Hamitic in race, though the Somalis and to a less extent the Danakil are somewhat Semitized. They represent, however, branches of the Hamitic race quite distinct from the Cushite proper, and the Semitic influence which they have undergone, consisting as

it does of conversion to Islam and partial Arabization, is entirely different from that which distinguishes the Abyssinians from the other Cushite peoples.

## 2. LANGUAGES

### *Semitic Languages*

*Arabic* is spoken on the north coast of Eritrea, in the Jalin country, in the west of Eritrea, and southward along the Abyssinian frontier; it is a commercial language over the whole district.

*Ge'ez* is the liturgical language of the Abyssinian Church.

*Tigrinya* in the northern provinces of Abyssinia and the S. of Eritrea.

*Tigre* (not to be confused with *Tigrinya*) about Massawa and in Eritrea generally. Like *Tigrinya*, it is a derivative of *Ge'ez*.

*Amharic* in Amhara, Gojam, and northern Shoa, and officially all over Abyssinia. A peculiar dialect of Amharic is spoken in Gafat, south of Gojam.

*Harrari* is spoken at Harrar; a derivative, *Argobba*, is spoken S. of Harrar and by a small colony at the seaport towns.

*Gurage* is spoken in the Gurage country; it includes a large number of widely differing dialects, which have been classified in five main groups. It appears that a given dialect may be quite incomprehensible to a Gurage speaking a different dialect.

### *Non-Semitized Cushite Languages*

#### (a) Northern and Central or Agau Group

*Bilen* is the language of the Bogos in the Keren province of Eritrea.

*Kamir* is spoken in Lasta and Waag, NW. of the Wollo Galla country.

*Kamta* is spoken in a small district in northern Lasta.

*Kaila*, N. of Dembea.

*Kemant*, in Dembea.

*Kwara*, in Kwara, W. of Lake Tsana.

*Awija*, S. of the foregoing, in Agaumedér.

*Damotinya*, in the SE. of Agaumedér.

*Waitu*, spoken by scattered groups especially about the shore of Lake Tsana.

The Falasha have no language of their own, but speak various Agau dialects. In Semyen they speak an Agau dialect intermediate between those current in Lasta and Dembea.

#### (b) Southern Group

*Gonga* is spoken between the Galla border and the Abai south of Gojam.

*Kafficho* is spoken in Kaffa and a little in surrounding districts.

*Wallamu* is spoken by the tribe of the same name and by a large number of neighbouring tribes from Kaffa to the Rift Valley, including the Ometi of Kullo, Gamo, Uba, Malo, &c.

*Kambata* and *Gudella*, north of the Wallamu district and marching with Gurage on the north.

*Amarr*, on the heights SE. of the Rift Valley.

*Sidamo*, among the Jamjam and other tribes about the head-waters of the Ganale and the SE. escarpment of the Rift Valley.

*Janjero*, on the right bank of the Omo opposite the Gurage country.

#### *Other Hamitic Languages*

*Beja* is spoken in NW. Eritrea, extending over the frontier into the Sudan.

*Shoho*, round Annesley Bay, S. of Massawa.

*Dankali*, over the whole Danakil country.

*Somali*, all over Somaliland; with various dialects and the secret languages of the pariah Somali tribes.

*Galla*, a very homogeneous language extending over the whole Galla country, viz. from the British East African frontier to Harrar, and thence to Gore, also in the Wollo Galla country N. of Shoa.

*Languages of Shankalla (negroid) tribes*

*Kunama* and *Barea* (languages with certain Hamitic characteristics), in the basin of the Mareb, SW. Eritrea.

*Hamej*, in the neighbourhood of Dunkur.

*Naga*, about the confluence of the Abai and Didessa.

*Bertawiya*, the native tongue of the Beni Shangul, who also for the most part talk Arabic.

*Barun*, left bank of the Songa, on the Sudanese frontier.

*Komo*, *Kogo*, *Mao*, spoken by small groups N. and NE. of Gambela.

*Abbigar* or *Nuer*, on both banks of the Baro below Gambela.

*Yambo* or *Anwak*, a widely-diffused language between the rivers Baro and Akobo.

*Masongo*, on the banks of the Bako, where it emerges from the mountains, W. of Kaffa.

*Dizi Dorsa*, *Shako*, *Dizu Bennesho*, and *Kwayegu*, in the Gimirra district.

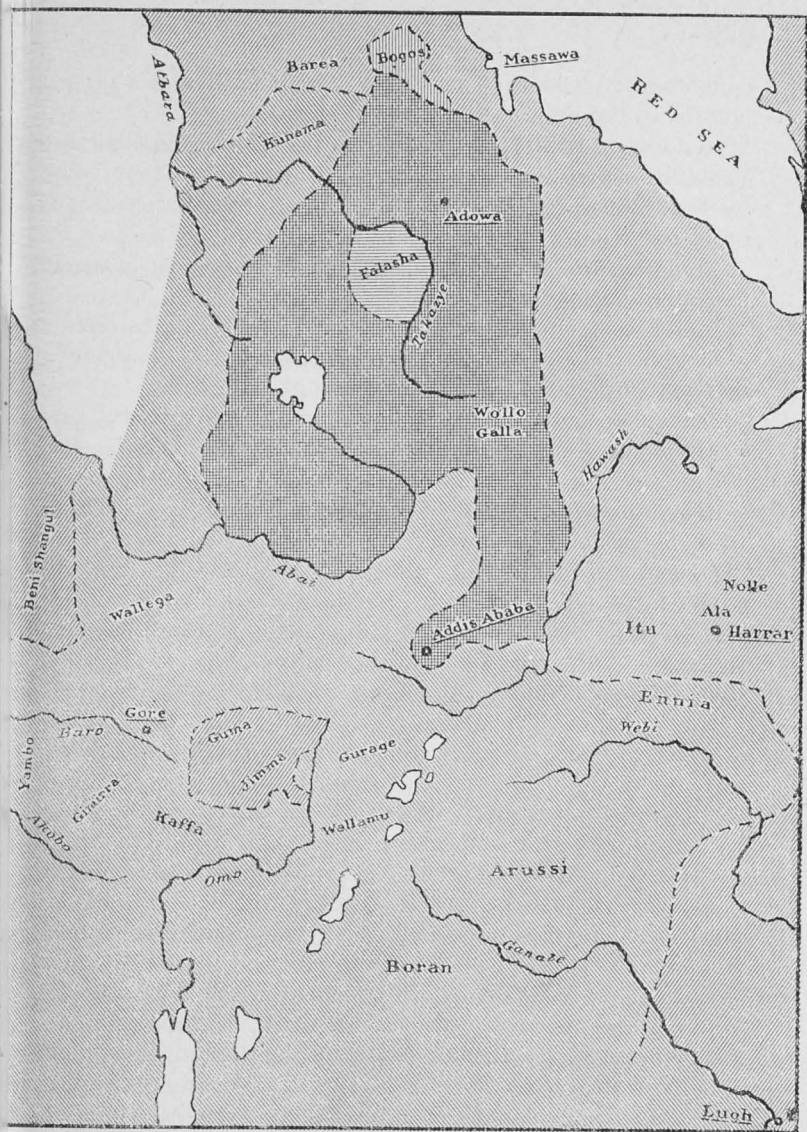
A large number of negroid tribes in the Omo basin have languages of their own; the most important are *Reshiat*, *Korma*, *Kerre*, *Murzu*, *Bako*, and *Doko*.

*Konso* is spoken in the Rift Valley S. of Lake Shamo.

## 3. RELIGIONS

The chief religions represented in Abyssinia and the neighbouring countries are Christianity, Islam, and various forms of paganism. The distribution of these religions is shown on the accompanying map, which, however, only represents the broadest and most general features of a distribution which is in reality very complicated.

I (a). Monophysite Christianity is practically co-extensive with the Abyssinian race proper, from the Eritrean plateau to Addis Ababa. It is the official religion of Abyssinia, and in consequence (i) a nominal Christianity is imposed upon conquered chiefs, e.g. among the Galla, (ii) the Abyssinian garrisons up and down the outlying parts of the empire are



Monophysite Christians.
  Roman Catholic.
  Moslems.
  Pagans.
  Jews.

### RELIGIONS IN ABYSSINIA

composed of Christians. These two elements have been ignored in the map.

In addition to the Abyssinians proper, the Wollo Galla are also Christians, having been forcibly converted from Islam by the Emperor John. Naturally, their Christianization is only superficial.

Monophysite Christianity has also made some little headway in Kaffa and Gurage.

In the east, and especially the north-east, infiltrations of Mohammedanism exist; in the west similarly the frontier between Christianity and paganism is ill-defined.

For an account of Abyssinian Christianity in detail, see Chapter viii.

I (*b*). Roman Catholic propaganda has spread to a considerable extent among the Bogos or Bilen of Eritrea, where, however, considerable survivals of Monophysitism and paganism still exist.

II. Mohammedanism is the religion of the Sudan on the one hand, and of the Danakil and Somalis on the other. On the west, it enters the district in the extreme west of Abyssinia (Beni Shangul country, the Bertat being Moslems); on the north, in Eritrea (the Barea north of the river Gash, and all the rest of Eritrea except the Kunama, Bogos, and Monophysites of the plateau). The Danakil are entirely Moslems, with certain pagan survivals. The same is true of the Somali. In general the Moslem-pagan frontier corresponds with that between Somaliland and the Galla; but an exception must be made for the district round Harrar, where the Galla are Moslems. The frontier is naturally very ill-defined. Among the Mohammedan Galla of Harrar pagan elements are common; and Islam is intermingled with paganism for some distance west of the frontier as marked on the map.

Further, a marked influx of Islam has taken place along the line Harrar-Gore. All along this line, passing first up the Hawash and then south of Addis Ababa through Gurage to Gore, Mohammedanism is common; west of Gurage are several Galla provinces (Jimma, Limmu, Gera, Gomma,



Guma) which are entirely Moslem, and others immediately to the north (Nonno, Bunno) which are very largely so.

III. In general, the Galla, the Cushites of the south, and the Shankalla tribes are pagans. Certain exceptions must, however, be noted.

(a). The Wollo Galla, as noted above, are Christianized Moslems.

Among the Shoan Galla (N. of Addis Ababa) Abyssinian Christianity is fairly widespread.

The Galla of Harrar are mostly Moslem.

Those of Jimma and the neighbouring provinces (see above) are Moslem. Galla paganism is described below under the Galla (Part III).

(b). The Kafficho are considerably influenced by Christianity; otherwise the southern Cushites are pagan, while the central Cushites are mostly Monophysites, and the northern Moslem (Beja, Shoho) or mixed (Bogos).

(c). All the Shankalla are pagans with the exception of the Barea in the north (nominal Moslems) and the Bertat in Beni Shangul on the west (Moslems).

IV. Mention must also be made of Judaism. The whole of Abyssinia proper accepted the Jewish religion, traditionally under Menelik I, in the tenth century B.C., and retained it till the adoption of Christianity. The only present survival of Judaism is among the Falasha (*q.v.* Part II below).

## PART II. THE ABYSSINIANS AND OTHER CUSHITE PEOPLES

### ABYSSINIANS PROPER

The Abyssinians strictly so called are (see Introduction, p. 107) racially Cushites, i.e. members of the Ethiopian branch of the Hamitic race settled in Abyssinia some thousands of years B.C. In religion they are Monophysite Christians (see Chap. viii); their government is that of the Emperor of Abyssinia (see Chap. ix), and their social life, manners, and customs, &c.,

are described in Chap. vii. It only remains here to describe their racial characteristics and language.

*Racial characteristics.*—In general the Abyssinians are well formed and handsome, with regular features, bright eyes, long and either straight or slightly curled hair, and olive or dark brown complexion. Their complexion varies, however, from olive or even lighter in the north (Eritrea, Tigre, Lasta) to brown in Amhara and Gojam, and chocolate or even black in Shoa. In the last province there is a strong negro element due to the importation of negro women.

The northern Abyssinians are superior in many ways to those of the south. They are brave and spirited, and (in comparison with the Shoans) industrious and intelligent. Their general standard of education is fairly high, and a considerable proportion can read and write. They also practise agriculture and engage in trade, whereas the Shoans depend entirely for these necessities on the labour of the conquered Galla. Their independent spirit makes them accept with reluctance their present position of inferiority to their southern neighbours.

The Abyssinians of the central provinces, Gojam and Amhara, are also moderately good cultivators and cattle-breeders, and have preserved to a great extent their primitive manner and the purity of their race. In Shoa, on the other hand, the Abyssinians are considerably debased by negro blood, and demoralized by their position as conquerors, which gives full scope for indulging their natural disinclination to work. They are distinguished for cunning, mendacity, and untrustworthiness.

*Language.*—The language of the old kingdom of Axum was that known as Ge'ez, which is said to have been imported at a very early date from Yemen. This language was in use, both spoken and written, in the early centuries A.D., as is proved by the existence of Ge'ez inscriptions (see Chap. vi) of the sixth century. Ge'ez is now used for liturgical purposes by the Abyssinian Church, and there is a considerable Ge'ez literature, consisting almost entirely of translations from Greek and Arabic. The most valuable is a version of the Bible,

containing the so-called Apocrypha, and various other apocryphal books, e.g. Enoch, the Ascension of Isaiah, the Shepherd of Hermas, &c. Its history is obscure ; scholars differ as to whether it was translated from the Greek (Septuagint), Arabic, or a Syriac version. Among the original works in Ge'ez are several chronicles, works on jurisprudence, some diplomatic correspondence, theological and moral works, and commentaries on the Bible. As a spoken language, Ge'ez is to-day represented by Tigrinya, the dialect used in Tigre, and Tigre, which is spoken over a large part of Eritrea.

Amharic has taken the place of Ge'ez as the current language of Abyssinia. It is indigenous in Amhara, Shoa and Gojam, each of these provinces having its own dialect. The differences between the dialects are, however, generally speaking negligible. The ascendancy of Shoa has established Amharic as the official language of the whole Abyssinian empire, and its use as a commercial language extends to Eritrea, French Somaliland, and the eastern Sudan. In origin Amharic is akin to Ge'ez, being a development of a southern Ethiopian language parallel to the northern Ethiopian (Ge'ez) of the old kingdom of Axum. In addition to this kinship, Amharic has been directly influenced by Ge'ez in consequence of the literary and liturgical use of the latter.

Amharic is usually classified as a Semitic language, and its leading characteristics are undoubtedly Semitic. It shows signs, however, of having been superimposed on an alien (possibly Hamitic) basis. Thus, the strong and weak Semitic aspirates are confused, though the distinction is preserved in the script ; and the syntax, in its use of subordinate instead of co-ordinate sentences, does not resemble that of pure Semitic languages. The script again is un-Semitic both in form and in being written from left to right. It is syllabic in principle and uses over 250 signs. Words are separated by colons. It is said to be derived from the ancient Sabaean script, still extant in very ancient rock-inscriptions of southern Arabia.

## NON-ABYSSINIAN CUSHITE TRIBES

The following tribes are racially akin to, and in some cases hardly to be distinguished from, the Abyssinians. The most important distinction is that of language. Whereas the Abyssinians speak a Semitic language with certain modifications due to their Hamitic origin, the tribes which follow have preserved their primitive Hamitic languages. In culture they differ considerably from one another; while some have an old and fairly high civilization (e. g. Wallamu), others are in a primitive and backward state. In general, however, they are much more civilized than the negroid tribes who are their most usual neighbours. In religion they are for the most part pagan; but in this, as in most other respects, they differ from each other very widely. Indeed, though they are all of the same race, the resemblance between them is often very slight; the Beja incline more to the Egyptian type, the Shoho to the Danakil, the Jamjam to the Galla, and the Gurage to the true Abyssinian. They are grouped under a single heading more for convenience than because of any close unity of type.

## TRIBES OF THE NORTH (ERITREA)

*Beja*

This is a Hamitic tribe of low civilization, inhabiting the poverty-stricken desert region in the north of Eritrea. Their original seat appears to have been in Nubia, though they are not of Nubian race. Though always barbarous, in early times they are found as an expanding and conquering race. Taking advantage of some temporary decline of the kingdom of Axum, they penetrated to the plateau by way of the Barka, and completely overran it, establishing themselves even in the south of Tigre. By the beginning of the tenth century, the Abyssinians were again in possession of the sea-coast, having broken the Beja power as far north as Suakin; but large numbers remained in Abyssinian territory, adopting the language, civilization, and religion of the inhabitants. Small groups survive

even at the present day in Hamasen and Deki Tesfa, and speak the Beja language. The Beja are nomadic and pastoral ; their numbers are estimated at about 38,500. The *Hadendoa*, who live between the Barka and the Italian frontier to the west, and extend both north and west beyond the Italian borders, are an important sub-tribe of the Beja.

### *Beni Amer*

The Beni Amer live mainly E. of the Barka, between the upper waters of that river and its tributary the Anseba, also on the left bank, above the Hawashait. They are estimated at about 37,000. Some are under the sway of a hereditary chief, the Diglal, with head-quarters at Agordat : others, the Ad Okud, the Ad Sharaf, the Ad Hazeri, the Ad Ali Bakit, are independent. Formerly purely nomadic and living in mat huts, they have latterly, at the instigation of the Italians, begun to take up the cultivation of cotton and other products. Some of them speak Tigre, others the Beja language : and all have for about a century been Mohammedan. Racially they are exceedingly mixed. The Barka valley has always been a highway from the eastern Sudan, and from an early date the Beja pushed up it, driven back from time to time by the Abyssinians, who not merely raided the district, but resorted to it for pasturage, and even at times cultivated it. Various groups of the Balau (a plateau tribe, originally of Beja extraction, which had become completely assimilated to the Abyssinians) settled there permanently, preserving their Semitic speech, and in some degree their Christianity. When they lost touch with their kinsmen on the plateau, they put themselves under the protection of the chief of the Balau, who had his head-quarters at Suakin, and became his vassals. They subjugated their Beja neighbours, with whom they form the tribe of the Beni Amer, and were in turn subjugated by the Funj, after these had established themselves at Senaar. From this period dates their division into three classes or castes, the Nebtab or nobles, descendants of the conquering Funj,

the Balau proper, and the Tigre or descendants of the Abyssinianized Balau. Their constitution is aristocratic, and their code is the *Fatha Mogareh*.

#### *Habab*

The Habab, who inhabit the eastward slopes of the plateau in the northern part of the Keren district, were converted to Islam in the eighteenth century. They are nomadic and pastoral, and are governed by hereditary chiefs known as Kantiba. A privileged class is constituted by the Ad Sheikh, immigrants from the Arabian coast, who devote their lives to the service of religion and are active propagators of the Moslem faith.

#### *Mensa*

The Mensa, divided into the sub-tribes of the Bet Ebrahe and Bet Shakan, live east of the town of Keren on the slopes descending towards the sea-coast. Their numbers are estimated at 2,150; they are Mohammedans, speak the Tigre language, and have an aristocratic constitution and code, the *Fatha Mogareh*.

#### *Marea*

The Marea, divided into the Red and the Black, live on the plateau in the Keren district on the west bank of the Anseba, and number about 4,300. They are Mohammedans, and have completely forgotten their Abyssinian origin, though they speak Tigre. Their code is the *Fatha Mogareh*.

#### *Bilen or Bogos*

This tribe is the Eritrean representative of the Agau (q.v.) of Tigre and Lasta. They inhabit the district about Keren. Their institutions are aristocratic, and their customary law, embodied in the *Fatha Mogareh*, is practically identical with that of the foregoing Cushite tribes. Their numbers are given by a recent Italian authority as over 15,000. They are divided into four sub-tribes, the Ad Zamal, Sukuneiti, Ad Hadembes and Bet Gabru. Their immigration from Lasta dates from



about 1530 ; their conversion to Islam took place early in the nineteenth century. They have now very largely adopted Roman Catholicism. They are pastoral and partially nomadic, but also practise agriculture. They live in huts of beehive shape, consisting of a frame-work of boughs filled up with thatch.

A few isolated groups maintain their original language, but the majority have adopted the Tigre, Tigrinya, or Amharic spoken by their neighbours.

### *Shoho or Saho*

The Shoho, a large tribe of southern Eritrea, are more akin to the Danakil than to any other of the Eritrean tribes. Their constitution is democratic, and they have neither castes nor hereditary chiefs. They inhabit the region immediately S. and W. of Annesley Bay, and here they have maintained their own language : they also exist in scattered groups in the Samhar, and form a considerable element in the population to the west of their main settlement, but here they have lost their language and other distinctive characteristics. Their numbers are estimated at about 15,800. The Assaorta, Miniferi, Haso Toroa and Irob are sub-tribes of the Shoho.

## TRIBES OF THE CENTRE

### *Agau*

Within the limits of Abyssinia proper a large Cushite element of the type under consideration exists in the Agau. In manners and customs this tribe, or group of tribes, does not seem to be markedly different from its Abyssinian neighbours, with the important exception of the Falasha, who may be considered to belong to the Agau in the widest sense of that term.

The Agau are found on the one hand in Lasta and Waag, where they speak the dialects Kamir and Kamta, and on the other in Agaumedar, on the right bank of the Abai west of

Gojam, and thence northward for a considerable distance, to Dembea. Awiya is the chief language of Agaumedder ; further north Kwara, Kemant, and Kaila are spoken.

### *Falasha*

The name of Falasha is derived from the Ethiopic *falas*, stranger, and points to a foreign origin. According to the tradition of the Falasha themselves, they are Jews, consisting first of the descendants of the Jewish companions of Menelik I, son of Solomon and the Queen of Sheba, and secondly of Jews who fled to Egypt before the Babylonian Captivity, on the departure of the Remnant under Johanan (Jer. xliii and xlv).

In corroboration of this tradition it is interesting to observe that they know nothing of the Babylonian and Jerusalem Talmud, composed during and after the Captivity respectively, and do not observe the Feast of Purim, i.e. the dedication of the post-Exilic Temple ; they also have no knowledge of the Tephillin or phylacteries which it is the custom to wear during prayer.

From the racial point of view they are not Jews, but pure Cushites, i. e. Hamites of the Ethiopian branch as opposed to the Galla, Somalis, Danakil, Beja, &c. There can, however, be little doubt that at some date, probably not far from that indicated by tradition, a settlement of Jews did actually take place, and left a permanent mark upon the culture and religion of the Falasha.

They are ignorant of Hebrew, but possess in Ge'ez the canonical and apocryphal books of the Old Testament ; a volume of extracts from the Pentateuch, with comments given by God to Moses on Mt. Sinai ; the Ardit, a book of secrets revealed to twelve saints, which is used as a charm against disease ; lives of Abraham, Moses, &c. ; and a translation of Josephus called Sana Aihud.

Their Judaism does not exclude a very strong tincture of paganism. Every newly-built house is considered uninhabitable till the blood of a sheep or fowl has been spilt in it ; and a woman guilty of a breach of chastity must undergo puri-

fication by jumping through a fire. Especially curious is their worship of Sanbat, the Goddess of Sabbath. It has been conjectured that the establishment of the Sabbath had its origin in the worship of a queen of heaven at the phases of the moon (Judges ii. 13 ; 1 Sam. xii. 10 ; 1 Kings xi. 3, 33), and here we have a full-blown goddess who is not only worshipped but receives meat and drink offerings, incense, &c. When asked by a missionary (Mr. H. Stern) to explain this in the light of the second Commandment, they replied in words not unlike those of the women of Pathros to Jeremiah (xliv. 16) : 'We fear that if we leave off serving Sanbat she would withdraw her blessing, for she is the Goddess of sunshine and rain and all temporal comforts.' Belief in the evil eye is universal, and spirit-raisers, soothsayers and rain-makers are in repute.

There is a monastic system, said to have been introduced in the fourth century A. D. by Aba Zebra, who retired from the world and lived in the cave of Hoharewa, in the province of Armatshoho. The monks must prepare all food with their own hand, and no lay person, male or female, may enter their houses.

Celibacy is not practised by the priests, but they are not allowed to marry a second time, and no one is admitted to the priesthood who has himself eaten with a Christian or is the son or grandson of a person so contaminated.

Monday and Thursday are fast-days obligatory on all over seven years of age ; the new moon and the vigil of passover are also fasts. The annual feasts are passover, harvest, Baala Mazalat or feast of tabernacles (at which, however, no booths are built), the day of Covenant and Abraham's day.

The Falasha believe that after death the soul remains in a place of darkness till the third day, when the first sacrifice for the departed is offered ; prayers are read in the synagogue for his repose, and for seven days a formal lamentation takes place in his house every morning. No coffins are used, but the body is enclosed in a vaulting of stones to prevent its coming into contact with the earth.

The Falasha are an industrious people, skilled in agriculture,

the manufacture of pottery, ironware, and cloth, and in mason's work. They live (mostly in Semyen) in villages of their own, or if resident in a Christian or Mohammedan town occupy a separate quarter. They do not mix with the Abyssinians; indeed, they are forbidden to enter the house of a Christian, and never marry the women of other religions. Polygamy is unknown; early marriages are rare, and the moral standard is superior to that of the Abyssinians. Their line of kings, who at one time usurped the Abyssinian throne (see Chap. vi), became extinct about 1800, when the Falasha became subject to Tigre.

Their numbers are variously estimated at from 100,000 to 150,000.

#### TRIBES OF THE SOUTH

##### *Kafficho*

The Kafficho form the bulk of the population of Kaffa. They are probably descendants of the Cushite population driven out of Enarea by the Galla occupation. Their nobles, however, claim to have come originally from Tigre or Amhara, and probably are in fact the descendants of northern invaders.

In war the Kafficho carry a very large semicircular shield and a spear; they wear a lion-skin thrown over their shoulders and an ostrich feather stuck in their hair.

The Kafficho are polygamous, but the standard of morals is said to be high, and the position of women fairly good. They recognize a supreme deity, Hekko, whom in times of trouble they invoke through the agency of the priest or *ekko*.

They have two types of house, a circular hut with a conical roof, and a house with a ridge-roof supported by three columns. They live in small scattered settlements buried in the forests and surrounded by corn-fields and plantations of *musa ensete*. Coffee and tobacco are grown round every hut, and the former flourishes wild in great abundance. There are numerous markets in the country, but the whole export trade is in the hands of the Galla of Jimma.

The Abyssinians in their operations against Kaffa secured the assistance of Jimma, her inveterate foe, and the conquest



was carried out with such ruthlessness as to reduce the population by two-thirds. Many of the inhabitants sought refuge in the adjacent negro countries.

The Kafficho are described as sullen and reserved, much cowed by the presence of their Abyssinian masters, but having a keen eye to their own interests.

Among them dwell the *Manjo*, a pariah race of hunters (see Introduction, p. 104), probably representing the remains of a pre-Hamitic population.

#### *Ometi*

The Ometi or inhabitants of Kullo, the province immediately east of Kaffa, closely resemble the Kafficho in dress and in manners and customs. They also worship Hekko. They are polygamous, but each wife has a separate house. The land is highly cultivated: cotton is grown, and coffee flourishes wild. As the Ometi never leave the land, all external traffic is in the hands of the Galla of Jimma and Shoa.

They claim descent from families which fled to this region from Amhara in the days of Mohammed Gran.

#### *Janjero*

The Janjero live north of Kullo, on the right bank of the Omo. They are in manners and language similar to the Kafficho and Ometi.

#### *Gurage*

The Gurage differ somewhat from the Kafficho, Wallamu and other Cushites of the south. They are a Hamitic people, but appear to have settled in their present district in comparatively modern times, and represent a degree of civilization much inferior to the Wallamu on the one hand or the Abyssinians on the other. According to some authorities they are akin to the Galla; others consider them a branch of the true Abyssinians, with whom they certainly have linguistic affinities.

They are a Moslem tribe inhabiting the hill-district between



lake Zwai and the Omo valley. They practise agriculture to a limited extent, and use a rude form of plough. They live chiefly on their flocks and herds. The men copy the Abyssinian style of dress; the women dress in ox-skin robes, and wear ornaments of brass wire like those in use among the Masai, a tribe to whom the Gurage show certain resemblances.

They are unfriendly, but not actively hostile, both to the Abyssinians and to Europeans.

#### *Kambata*

The Kambata, together with the Badawachu and Lemmo, form a group speaking one language. Like the Wallamu, they use as money the iron bars known as *marcho*, but the *marcho* of Kambata are supposed to be heavier and better than those of Wallamu.

The greeting of these people is *Umat uma*. They cultivate the land considerably, and appear to get on better with the Abyssinians than do the Wallamu.

They live largely on banana root bread (*musa ensete*) as do all the other tribes in this part. Tobacco is grown at Lemmo.

#### *Wallamu*

The Wallamu inhabit the well-watered rolling plateau N. of Lake Abaya.

The country is thickly populated and the Wallamu number perhaps 50,000. They used to be very rich in live-stock, but this has mostly been raided from them by the Abyssinians. They are very hostile to the Abyssinians, and refuse to do any work for or pay taxes to them. It is said that they murder Abyssinian soldiers when they get an opportunity.

They are an old-established and highly-civilized tribe: their civilization in many ways resembles that of the Baganda but is of a higher order. They have money, consisting of a long iron bar called *marcho* (10 or 11 to the dollar), and make their own cotton blankets. They use a musical instrument consisting of a topi's horn fixed to a long bamboo staff, and also a guitar; and like the Baganda they make up food

and market produce in little banana-leaf packages. They use basket-work parasols.

The most important market is near Dalbo, where 5,000-10,000 people gather on market-days.

They cultivate the land a good deal, growing chiefly millet and *musa ensete*, and use the plough.

Their appearance varies greatly. Some are as dark as a Masai, others as pale as an Arab.

The dead are buried in sacred groves. Thieves are imprisoned in a hut for 4 months, with very little food and water.

The Wallamu are friendly to Europeans and would strongly welcome any change of government which would free them from the Abyssinians.

The following tribes between the Omo and the Rift Valley are all closely related, racially and linguistically, to the Wallamu, but have no political unity.

*Gamo, Zegete, Bonke, Donne, Ochollo, Ganti*

This is a group of small tribes living in the mountains running down to the western shores of Lake Abaya (Lake Regina Margherita). They are purely Hamitic in character and appearance. They are armed with spears and very large shields, and live in huts resembling those of the Galla. Their country is extremely fertile, and before the Abyssinian conquest they were prosperous cultivators. They grow coffee, cotton, tobacco, *musa ensete*, *durra*, and a little wheat, barley, peas, and beans. They also cultivate bamboos for huts and palisades. The Ganti make mats, baskets, and excellent native cloth. The Ochollo, who wear beards, keep bees.

*Aruro*

The Aruro inhabit the island of Gatame in Lake Abaya. They are well-built and light-skinned; they wear a short petticoat and the *tobe*. They cultivate the soil and raise live-stock; they are especially known for a peculiar breed of donkey said to be of unusual size. They are not warlike,

relying for safety on their situation, since none of their neighbours use boats. They have a remarkable form of canoe, made of light tree-trunks lashed together, and 13-16 ft. long, flat-bottomed, and high at the ends. It admits water freely but carries about 12 men. It is rowed by one man and is very fast.

### *Goffa*

The Goffa are a Wallamu-speaking tribe living in the mountains of Goffa. This district is famed for its white honey and coffee, the latter a product which is not grown in Wallamu.

They are under a queen (Gin or Genni) called Waizaro Akalesa, who took the throne on the death of her husband.

### *Uba*

The Uba are a Wallamu-speaking tribe living in the vicinity of Uba mountain. They resemble the Wallamu but are less civilized.

They use the plough and cultivate the soil to a fair extent. They grow maize, a cereal not met with in the Wallamu country. April and May are the months in which sowing is chiefly done.

The drums of the Uba are curious in that they are played with sticks or withies and played alternately, a large drum and small drum, on two different notes.

### *Malo*

The Malo live north of the Uba, on the left bank of the Omo. They occupy a fertile and well-cultivated region with good pasturage, growing *durra*, *tef*, and *musa ensete*, and breeding cattle, horses, and mules.

They are the last Hamitic tribe down the Omo valley, their immediate neighbours, the Doko, being negroid. The Doko and Malo are generally at war.

The following three tribes inhabit the Sidamo district immediately SE. of the Rift Valley.

*Jamjam*

A Cushite tribe with Galla elements, situated on the headwaters of the Ganale. They are divided into three sub-tribes, the Gogi (formerly living on the shore of Lake Abaya), the Oku, in and round Bululta, and the Uraga.

The Gogi breed large numbers of horses and donkeys.

The Oku have large plantations of coffee and bananas, and practise agriculture.

The Jamjam are armed with long spears, having a blade at each end, a heavy single-edged knife and a shield. They bury their dead under circular mounds about 6 ft. in diameter. A handsome tribe; they wear goatskin caps and metal ornaments.

*Badditu*

The Badditu live in the mountains N. of Burji towards Lake Abaya. Their country is rich, and they have fresh meat, milk, and fowls. Beans and *durra* are grown; the most productive region is the middle slopes of the mountains. They live in huts not grouped in villages, but scattered over the cultivated land. They wear breeches and *tobe* (a cotton sheet) like the Amarr Bambala, whom they resemble in various other ways. They are also not unlike the Wallamu group of tribes on the opposite shore of the lake.

*Amarr Bambala*

Amarr is the name given by the Boran and other pastoral tribes to all the agricultural population of the mountains from Burji to Harrar.

The Amarr Bambala live in and round Burji, in huts scattered on the mountain slopes among their fields, which they terrace carefully with stones. The country is covered with a network of lanes, flanked by dry stone walls and shaded by shrubs. They are a thick-set type, and though not very dark, have some negroid characteristics, probably through crossing with slaves. The men are a fine type: the women, who are employed in the heaviest agricultural work,

are ugly and of inferior physique. The men wear short wide breeches and a *tobe*, the women a skin petticoat and *tobe*. Both sexes wear their hair short, and have few ornaments.

They are polygamous, and each village is strictly exogamic. There are village chiefs, but no central authority. The chief lives in a group of huts of unusual size ; rich men have a hut for every wife. Each hut has a garden and small courtyard, the whole surrounded by a strong palisade. The hut is circular in plan, about 20 ft. in diameter and divided into two concentric chambers, the outer being for the live-stock. There is a loft, used as store-room ; grain is stored under roofs in the courtyard.

To kill or wound a man with a cutting weapon entitles the family of the victim to kill the guilty party or any member of his family ; but injuries inflicted with sticks, even if fatal, give no right to reprisals.

The density of the population, estimated in 1896 at 200,000 (since then perhaps much reduced by the Abyssinian conquest), obliged the Amarr to cultivate their land to the utmost of their power. They are good agriculturists, and grow *durra*, barley, tobacco, cabbages, peas and beans, besides breeding cattle and horses. The existence of two rainy seasons enables them to get two crops in the year.

They are armed with a long bamboo lance, small circular shield and large knife, also a small throwing-spear. They rely in war entirely on cavalry.

### PART III. THE GALLA

*Name.*—The Galla, a Hamitic people widely diffused in S. and SW. Abyssinia, are known also as Oromo (*ilm orma*, sons of men). This name is used in the language of daily life, but in their epic poetry and when engaged in war they describe themselves as Galla, and the name has acquired currency among Europeans.

*Distribution.*—Their exact distribution is unknown, and in many places they share the land with other races : but,

roughly speaking, they extend from the Harrar plateau southwards into the Arussi and Boran districts, reaching in this latitude as far west as the eastern shores of Lake Stephanie: northwards they occupy the Wollo Galla country, a wedge driven into the heart of the Abyssinian dominions, and Yeju: westwards they extend through Shoa, where they form the bulk of the population, Jimma, Enarea, and Gudru to Wallega, the extreme western limit of the race.

*Physical type.*—In these regions a remarkably uniform physical type exists: its chief characteristics are a comparatively massive build, a round head, high large forehead, and regular features. Only in colour is there much variety, the Itu in the east and the Wallega in the west being extremely dark and the Boran light, while the prevailing colour is brown. Those writers who assert that great diversity of type exists apparently have in mind populations so strongly crossed with other strains that they can only be doubtfully classed as Galla.

*Language.*—The Galla language is spoken in all the districts enumerated. It is not written: when written communication is necessary, bad and often unintelligible Arabic is or used to be employed.

*Other characteristics.*—The Galla is decidedly more advanced and intelligent than his Somali and Danakil neighbours. He is good-tempered and on the whole peaceable, less excitable and liable to panic than the Somali, and has a much greater power of resisting fatigue and cold. In spite of these qualities and of his undoubted courage, he has often had to give way before aggressively military races: thus in the earlier part of the nineteenth century he steadily retreated northward before the Somalis, and of late years has completely succumbed to the Abyssinians.

*History.*—Nothing is known of their early history. They are variously regarded as immigrants from the opposite shores of the Gulf of Aden or from the banks of the Nile. The earliest literary sources in which they appear belong to the fifteenth century, and reveal them dwelling on the southern



shores of the Gulf of Aden and pushing vigorously westward. This movement of expansion was greatly promoted by Mohammed Gran's invasion of Abyssinia : the Galla, though they formed no part of his army and were sometimes in active conflict with him, followed in his track, systematically occupying the districts which he devastated. Through Shoa they rapidly spread to Gojam, Bagyemed, and Amhara, and by the occupation of Wollo and Yeju cut off Ankober and its territory from the remainder of Abyssinia. Towards 1700 they occupied the Harrar plateau, and though they never took the town they exacted from it a heavy tribute as the condition of permitting its ancient commerce with the coast to continue. By thus erecting a barrier between Abyssinia and the Mohammedan power the Galla probably saved the former from destruction.

The eighteenth century saw a steady rise of Galla influence in Abyssinia. Renowned in arms, they were appealed to alike by the Emperor David IV and by his rebel vassals, and their assistance enabled the former to carry the day, though he finally fell a victim to the intense resentment which his action provoked. Jasus (Yasu) II took a Galla wife, and extended full rights of citizenship, which had not previously been enjoyed, to all her countrymen. When his infant heir succeeded him in 1750, the mother of Jasus in her capacity of regent formed at the palace of Gondar a great imperial bodyguard of Galla mercenaries which presently assumed the proportions of an army. From the beginning of the century Galla women had been in great demand as wives, and few of the great or even upper-class Abyssinian families were free from the admixture.

None the less, anti-Galla feeling was intense, partly because the encroachers had become thoroughly Mohammedanized, and thus religious was added to racial antagonism. A violent anti-Galla revolution broke out, and might have been permanently successful but for the mutual jealousies of the Abyssinian Rases. The Galla lost their power for nearly 30 years ; but in 1786 they resumed the offensive, defeated

the princes of Gojam and Tigre, and extended their influence over Gondar, Amhara, and Bagyemedet.

The second Galla supremacy was overthrown by Theodore, whose rise was due not only to his strong personality, but to his successful appeal to that national and religious sentiment which hostile contact with foreign powers has since done so much to develop in Abyssinia: and since that time there has never been any question of the revival of Galla supremacy. Menelik, while still only king of Shoa, began in the seventies the long, ruthless and systematic war of conquest which for more than twenty years was to devastate now one region and now another of Galla territory. The Galla were at first a formidable foe, but even in their days of ascendancy they had never risen to any consciousness of racial unity, and when Menelik turned against the mutually jealous tribes of the south and west, he evoked no national resistance: rather those who were spared for the moment rejoiced in the dispersal or extermination of inconvenient neighbours. Menelik moreover was supplied with modern firearms, and the removal of the capital to Addis Ababa gave the Abyssinians a nearer base and kept the Galla problem perpetually before them. The influence of the Galla has increased considerably of recent years (p. 234).

*Numbers.*—In the complete absence of data, not even an approximate estimate of Galla numbers can be formed. In 1901 a Catholic missionary with a considerable knowledge of the country thought they might amount to 10,000,000: and though their numbers have been reduced by ruthless massacre and slave-raiding they are a prolific race, and, if a respite from persecution were secured them, would soon repair their losses. The recent revival of Galla influence in high places may therefore have permitted an increase in their numbers.

*Tribal organization.*—With the exception of the Jimma Galla, who have retained local autonomy under their native prince Aba Jifar, the Galla of to-day live nominally at least under the institutions of the Abyssinians. Travellers and

missionaries, however, in earlier days found highly complex republican institutions so widely diffused as to suggest that they were originally universal. Some of these have almost certainly died out; others probably survive, and may even be now reasserting themselves as the Galla recover to some extent their position. A full account is therefore given below.

The tribe is divided into ten groups called *gada*, arranged in pairs, each of which apparently represents different generations of the same family. A father and his son may not be included in one group: the son enters the group of his grandfather. Each pair of groups passes through five successive periods of eight years each<sup>1</sup> (*gada butta*): the first three represent successive grades of initiation, which becomes complete in the fourth, conferring full political and religious rights; the fifth period is passed in a partial retirement from political functions, which becomes complete on its close.

Members of the *gada* in its first period are called *Debele*, and are entitled to take part in the men's dances. Those in the second period are called *Fole*: they hold an assembly (called *Madaba*) which they attend without arms, masquerading as women, dogs or monkeys, and insulting every one whom they meet with satirical songs. After this assembly they plant a tree.

In the third period they are called *Kondalla*, and hold at the spring equinox an assembly (*Labi*) at which they plant trees. At the autumnal equinox they hold another assembly (*Benti*) at which they join in wild orgiastic dances with the young women of the tribe: after this each man presents his partner with a shift and a skin petticoat.

In the fourth period the *Kondalla* become *Gadoma* or *Daroma*: they are now qualified to perform all religious acts, and after a time become the repository of the laws, the knowledge of which is transmitted orally. The chief magistrate

<sup>1</sup> The period of eight years, the unit of time among the Galla, almost coincides with the cycle at the end of which the solar and lunar years coincide. Whether this is attributable to their knowledge of astronomy, or that of the people from whom they borrowed the 8-year unit, seems very doubtful.

(*Abba Boku*) has already been appointed by the transmission to him of the sceptre (*Boku*) by the outgoing dignitaries : the office descends in one family. In the fourth year of the *Gadoma* a solemn assembly (*Oda*) is held, in which the *Abba Boku* (father of the sceptre) is formally elected, together with two deputies, *Dori*, from the families next in seniority or sometimes, apparently, from the families of repute. The three collectively are sometimes called *Dori* or *Ayu*.

Immediately on his election the *Abba Boku* announces to the assembly that the law has ceased to exist : the assembly clamours for its restoration. The *Abba Boku* then turns to the *Gadoma*, whose business is to help him in the interpretation of the law, and asks them to accompany him to the *Akakayu*, who according to one account are the members of the last *Gadoma*, according to another those of the last but one, and are concealed in huts in the depths of the forest in readiness for the occasion. The *Abba Boku* asks that the law may be communicated to him : the *Akakayu* at first refuse, but in return for a considerable gift of oxen finally consent. The *Abba Boku* then returns to the assembly and announces the restoration of the law, which is greeted with acclamation.

In the autumn after this election the *Ayu* celebrate the *Buta*, or sacrifice of a bull, and make public confession of their sins before the village, and at the end of the first year from the election make known to an assembly of the *Gadoma* (*Seraluba*) the new laws, which deal mainly with property, homicide, and blood-money : and in the following autumn they circumcise themselves. In the following spring the great national festival of the *Jarra* or *Deraba* is held, at which the *Abba Boku*, surrounded by his *Gadoma*, sacrifices a bull, and leaving the scalp and horns attached to the hide wraps himself in it and walks in procession, escorted by the whole village : after which he again circumcises himself, and together with the two *Dori* lays down his office. For four years after his retirement the outgoing *Abba Boku* retains jurisdiction over capital offences : this passes to his successor only after his election by the *Oda*.

During his tenure of office the *Abba Boku* is assisted by a body which includes all ex-officials and also the elders and men of standing: and apparently he has at times to meet a larger assembly, probably composed of all the freemen of the tribe. The *Abba Boku* is said to possess the power of annulling laws and making new ones: at the same time legislation can also be proposed in the assembly. The proposal can be made only by the senior family, after which the others are asked for their opinion in turn. Any single member may veto the measure, in which case the assembly must be adjourned to another day, and the interval employed in trying to remove (generally by bribery) the objections of the dissident.

Questions of peace and war are apparently always submitted to the general assembly, but the assent of the *Abba Boku* is also requisite.

Other public functions are exercised by various magistrates. The *Abba Saa* (father of cows) superintends finance, the *Irressa* religion and magicians. Most tribes in war-time appoint a special minister, the *Abba Dulla* (father of war). The *Moti* is charged with executing the decrees of the assembly, and wherever monarchy has arisen among the Galla it is this functionary and not the *Abba Boku* who has become king. These offices are all filled by members of the *Gadoma*. Properly the whole of a tribe, i. e. of a community recognizing a common ancestor, is comprised in one *gada*, and has one *Abba Boku*. But in the case of a large tribe there may be several *Abba Boku* and several parallel series of groups (*gada*): they are nominally under the authority of a supreme *Abba Boku*, who, however, can seldom if ever effectively exercise it.

When, early in the nineteenth century, monarchies arose in Jimma, Enarea, and the adjacent regions, the *gada* was not abolished, though it lost all political importance, and now that these kingdoms have been extinguished by the Abyssinians, the ancient institution is said by missionary observers still to survive. The *Abba Boku* can no longer enforce taxation, but his tribesmen voluntarily contribute

what is necessary to his support during his tenure of office. The traditional names of the *gada* groups are still remembered among the Boran. No trace of the institution has been discovered among the Arussi, who have perhaps been under Somali influence, but it still lives among the tribes of Harrar and is remembered even in Shoa. Independently of the organization of the *gada* a class of social and public importance has arisen in the *Abba Bia*; these are wealthy men, who have acquired landed property. They apparently sit on the body which advises the *Abba Boku*, and also exercise judicial functions in unimportant cases.

*Religion.*—The Galla recognize a supreme deity, Wak or Waka (= heaven, sky), an omnipotent creator, to whom prayers are addressed. Below him as subordinate departmental deities are Atetè and Oglie (or Olye?). The former appears to be the feminine form of the Aramaean-Arabian Attar, who figures in Minaeo-Sabaeen and Himyaritic inscriptions. She is the goddess of fertility and fecundity; a male goat is sacrificed to her in September, the New Year of the Galla, who have the autumn New Year in common with the West Aramaeans, ancient Jews, Phoenicians and Abyssinians. Oglie is a male deity and receives sacrifices of a white cow at the end of June and beginning of July. During these festivals the family may neither leave the house nor entertain strangers.

At every new moon the Galla head of the household sacrifices to the unseen moon (*Bati*) and adjures her to give a message to the coming new moon to continue protecting his cattle, &c.

The chief religious act is the *Wadaja* or celebration of common prayers by a family, sub-tribe or tribe: it is accompanied by a feast of bread or roasted corn, and coffee, beer, or hydromel, a portion of which is offered to Wak. In the case of the tribe or sub-tribe the *Irressa* officiates, or, if the *gada* organization no longer exists, the civil authority. In the case of the family, the father makes the offerings, assisted by the mother; adult relatives are invited, but the children of the house are excluded till the close of the proceedings, when they are brought in and blessed. The *Wadaja* is often accom-



panied by the sacrifice of a goat or ox, though this is not an essential part of it. The blood is allowed to flow on the ground as an offering to the dead, and the sacrifice is then consumed in common, after a piece of meat has been exposed on a stone as an offering to Wak : it is generally carried off by a vulture, which signifies acceptance by the deity. Joint prayer is frequently offered by a village under the sacred tree, especially at night.

The Galla believe in a future life, and Catholic missionaries report a threefold division of the departed, corresponding to paradise, purgatory and hell : spirits in the intermediate state are supposed to haunt uncanny landscapes.

In former days pilgrimages to the *Abba Muda* (father of unction) were an interesting feature of Galla religion. This functionary, the supreme religious authority of the race, lives in Wallega, to which region the pilgrims marched in easy stages and by traditional routes, singing hymns by the way. Only men might take part, and only those of true Galla race ; and every family was expected to send a representative at least once in three generations. The pilgrims are catechized on the law of Wak and the customs of the Oromo by the *Abba Muda*, who also exhorts them against Mohammedanism, and finally anoints their heads with butter. These pilgrimages were prohibited by the Abyssinians, and the *Abba Muda* is now visited only by a few individuals.

Other religious functionaries are *kalu* (offerer of victims ; a caste of priests), *mora* (augur, soothsayer), *martu* (sorcerer), and *noda* (reader of dreams).

The ritual of divination is important and curiously similar to that of the Roman-Etruscan. It is performed by inspections of the swollen veins of the stomach of a slaughtered cow—' *Calentes viscerum venas notat* ' (Seneca, *Thyestes*, Act iv. sc. 1). The Galla explanation of its origin is characteristic. They say that the Jews, Christians, and Galla had a sacred book bestowed upon them, but that the Galla with their usual carelessness left theirs about, and it was eaten by a cow, so that for ever after they were forced to look for

guidance to the inside of that animal. For luck they sacrifice a chicken (before elephant hunts, &c.). They do not seem to use fowls for any other purpose. The eggs even are not eaten.

Tree worship is an important feature of Galla religion. Several trees are sacred, mostly varieties of sycamore. *Worka* (*Ficus sycomorus*), *Woda* and other varieties are supposed to be sacred to the 44 *ajana* (= Arabic *jinn*) or nature spirits. They are decorated with offerings of food, clothes, honey, &c., and solemn meetings are held beneath them.

Snake-worship also exists, as among many other primitive peoples. The *Abba Muda* has huge snakes kept in a cave at hand as attendant familiars.

*The Family.*—The Galla family is patriarchal, the father having the power of life and death over the children and the right to sell them. The mother has no rights in the children, and her consent to their sale or adoption into another family is unnecessary. The eldest son has a superior position and takes two-thirds of the entire inheritance, the second two-thirds of the remainder, and so on, the youngest getting half the share of his immediate senior. Women have no right of inheritance. Adoption is fairly common, and the tie created is so close that the adopted son enjoys the rights of the first-born even if the adoptive parents subsequently have children of their own. The consent of the village elders is necessary to make the adoption valid: it is commonly carried out when the child is about three years old.

*Marriage.*—Marriage is by purchase, the price being generally paid in cows. Owing to the freedom with which the sexes meet in social life, marriages of inclination are common. A girl whose parents attempt to force an unwelcome match on her may obtain the man of her choice by climbing the fence of his family's hut and taking refuge in the courtyard. This gives her an absolute claim on the man, who is generally acting in concert with her. The parents of a lame, sickly, or ugly girl sometimes help her to resort to this expedient in order to get a wealthy husband: hence the houses of the rich are often protected by formidable defences.

Marriage is indissoluble once the final ceremony (*Rako-kaka*) has been performed, which can be done only when the full bride-price has been paid. Marriage with the descendants of a common father is prohibited to all calculable degrees.

Though the wife has few rights, her position is generally in fact good, and she exerts much influence. She goes about freely with her husband, and family relations are much more affectionate than among the Somalis and Danakil. Monogamy is general, though polygamy is permitted, and is to some extent practised by those rich enough to give each wife a separate hut. A widow passes to her husband's brother, together with any children whom she has borne. Except in Shoa, where the standard of morals, presumably owing to Abyssinian influence, is low, unchastity in women before marriage is extremely rare, and in fact legally disqualifies them for entering into wedlock. After marriage their conduct is said to be lax, especially in the larger towns.

*Settlements.*—In the days of their independence neighbouring Galla tribes were usually at war. The territory of each tribe or kingdom was enclosed by palisades or deep trenches, and could be entered only by the *kella* or guarded gates. In the case of the kingdoms, a pass had to be procured from the sovereign: among the republican Galla the stranger had to be adopted by the *Abba Boku* into the tribe before he could proceed. Any man who crossed the borders of a strange tribe without this precaution was liable to instant execution. The persons of women, however, were sacrosanct, and they were consequently often employed to escort the stranger to the next tribe and arrange for his adoption; in some districts, for the same reason, trade was entirely in their hands.

*Land Tenure.*—Land was the property of the community, and in theory no land might be enclosed, except to form cattle-pens; even for this the consent of the village elders was necessary, and the amount was limited to what could be covered by a spear cast. But in practice rich men and distinguished warriors were allowed to acquire extensive landed property, and formed the class of *Abba Bia*. These proprietors are now

subjected to a heavy land-tax by the Abyssinians, and the communal system of owning land is said to have disappeared.

*Legal Procedure, &c.*—Minor disputes are dealt with by the village elders and heads of families and by the *Abba Bia*. More important cases go before the *Dori*, who may reject a case if he considers it futile, or if one of the parties is a member of another tribe. If the case is admitted, a jury is nominated and divided into two groups which sit and deliberate separately; unanimity is necessary for a verdict. In cases of homicide the blood-price is 100 head of cattle for a free man, or, among the tribes of Harrar, 80, and 50 for a woman. The death penalty is inflicted only in the case of a man who kills a near relative or has already been convicted of murder. The involuntary homicide is merely banished for a year or two.

Adultery is generally atoned for by a money payment. The husband may mutilate, though not kill, the man who has injured him, but seldom avails himself of this right.

Theft is punished by five-fold restitution and sometimes by flogging as well; rebellion against the *Abba Boku* by confiscation of goods and, if the offence is repeated, by banishment.

*Slavery.*—Slavery exists among the Galla, who reduce to this condition even prisoners of their own race taken from another tribe; it is said, however, to be of a very mild type.

*Stock and Agriculture.*—Though at the present day the Galla are mainly an agricultural people, they all raise stock as well, and cattle are the most valued form of wealth. The possession of 1,000 head of stock is an object of ambition, and its attainment is marked by a special ceremony.

The agricultural Galla generally use a primitive plough drawn by a pair of oxen or camels, but sometimes rely partly or entirely on hand labour, using a primitive kind of pick. They do not manure their land, but merely burn the stubble of the previous harvest. *Durra*, *tef*, barley, beans, and *musa ensete* are the most general crops; in some districts cotton and tobacco are also cultivated.

*Industries.*—Cotton-weaving was formerly a notable Galla industry, and cloth of admirable quality was produced. In

many districts it has died out, owing to the importation of American or European goods, but in Limmu, Guma, Wallega, Nonno, Sibü, and Kosha (i.e. in the more westerly provinces) it still flourishes or did so in recent years. The occupation is carried on by men, and the loom is horizontal. The thread is spun by hand, without distaff or spindle, and is coarse but strong.

Certain sections of the Galla used to turn out good metal and leather work and embroideries, which were said to surpass Abyssinian products. This is especially true of the Mecha Galla. Among the Boran Galla there is a separate smith caste.

*Houses.*—Within a quadrangular enclosure the circular base of the hut is traced, with a diameter of 12–25 ft., or, if the house is of exceptional size, 30–45 ft. Posts are driven into the ground close together, and their interstices filled with clay or a mixture of cow-dung and straw, so that they form a circular wall of about the height of a man's head; in the centre a post is planted to form the main support of the roof. If the hut is of great size, the space is sometimes divided by an inner concentric wall, which completely shuts off the central living room; in any case the more advanced tribes generally partition off one or two rooms, one of which is reserved for domestic animals. While the men are constructing the walls, the women, with some assistance from the men, are at work on the roof. A conical framework is formed, the spaces are filled with small branches, and then closely thatched with *durra* straw, a hole at the top being left for the central pillar, the height of which is about 25 ft. Finally the roof is hoisted into position. A verandah is made over the door, which is always turned away from the prevailing wind. The houses of chiefs are on a much greater scale, but on the same plan. The huts of the pastoral Boran are much more flimsily constructed, the walls being of grass; or else stone walls are built and abandoned when the tribe moves. But everywhere the characteristic features of the circular ground plan, vertical wall, and conical roof are preserved.

*Utensils.*—The standard of living among the agricultural population is fairly high. They possess a great variety of household utensils for specialized uses : e. g. the same vessel is never used for milk and water. At meals they sit on low stools, and use wooden dishes and spoons.

*Food.*—The staple article of food is bread, supplemented by the fruit and pith of the *musa ensete*, which is principally eaten by women and children, and also milk and butter. Abyssinian influence has introduced the practice of roasting corn whole instead of making it into bread. Coffee, beer, and, under Abyssinian influence, hydromel or *tej* are drunk ; the coffee bean is also eaten.

*Dress.*—The essential parts of the Galla dress are a petticoat or tunic and the *tobe*. Men of the south and western parts also wear as part of their military dress a sheep- or leopard-skin over their shoulders. Otherwise men dress entirely in cotton cloth, women, except the well-to-do, in skins ; some combine a cotton wrap with a skin undergarment. Local varieties of dress are numerous : in many places men, and in Shoa women also, have adopted breeches, and men sometimes wear the embroidered silk shirt of the Abyssinian warrior. In the more advanced tribes the women wear a garment of soft skin clasped on one shoulder, girt at the waist and reaching to the ankles, slit up one side to give freedom of movement ; some of the more primitive content themselves with a petticoat. They wear a great quantity of ornaments, chiefly bracelets.

*Weapons.*—In war the Galla carry two light javelins, a long and heavy lance, which is rarely thrown, and a small round shield with convex centre. They have always excelled as horsemen, and to-day supply almost the whole of the cavalry of the Abyssinian army. They ride without saddles, and can throw and parry javelins at full gallop, and even pick them up from the ground. They pick up and return their opponents' missiles, sometimes even catching them in the air.

To what extent they may have profited in recent years by the gun-running traffic carried on between Jibuti and the



Sudan through SW. Abyssinia it is impossible to say. The Abyssinians are quite alive to the importance of preventing them from arming themselves, but probably in many regions are not numerous enough to exercise effective control.

*Subdivisions.*—The only published list of Galla tribes which purports to be complete is so inaccurate as to be useless and merely misleading. The main divisions alone can be indicated.

I. In the north the *Wollo Galla* occupy the district round Magdala, between Lasta and Shoa. They are a powerful division, whose chief, Ras Mikhail, exercised a certain influence on recent Abyssinian history. They are to all intents and purposes Moslems, their forcible conversion to Christianity by the Emperor John being hardly more than skin deep, and both Ras Mikhail and his son Lij Yasu being practically Mohammedans (see Chap. vi, end).

II. A large number of Galla tribes inhabit the district between the Gurage country and the Abai (part of Shoa). In the SW. of this district lies *Jimma*, the only Galla state which, through submission to Menelik and assistance rendered to him in his campaigns, has been allowed to preserve some measure of autonomy, and is still governed by its native prince, Aba Jifar. The position of Aba Jifar is an anomaly in the Abyssinian scheme of administration; he has no Abyssinian title such as Ras or Dejasmach, and is in a position somewhat resembling that of the native ruler of a protectorate.

III. In the extreme west of the Galla country, between the Dabus and the Didessa, is *Wallega*, inhabited by the Lega Galla. These are light coloured and with fine features, but there is a large Shankalla population among them; mostly pagans, but influenced increasingly by Islam; the Abyssinians require a nominal Christianity in their chiefs. The country is fertile, and a good deal of gold-washing is done. Nejo, their chief town, is the centre of the gold trade.

IV. In the neighbourhood of Harrar are several sections of Galla. North of Harrar are the *Nolle* and *Jaso*; round

Harrar itself the *Ala* ; to the W., on the Obora chain, the *Itu* ; and to the S. the *Ennia*. These tribes, especially in the north and east, are mostly nomads ; others practise agriculture.

V. The *Arussi* Galla inhabit the Arussi plateau, about the head-waters of the Web and Webi Shebeli. They are mostly pagans, with a few Moslems.

The *Gurra Murra*, on the plateau further south towards Boran, are negroid.

VI. The *Boran* Galla are the largest and most important division. They extend from the upper Ganale and Lake Stephanie to beyond the British East African frontier. They are light-skinned, and many of the men wear beards and moustaches. Chiefs wear a pigtail, sometimes curled up behind. They are nomads, living out on the pasture land with their numerous flocks and herds during the rainy season, and settling in the dry season round their wells. These are excavated in the form of a cone with the point downwards, to a depth of 100 ft.; a sloping road runs down to water-level. Animals are driven down the incline to drink, and this leads to the fouling of the water.

By exercising a strict control over the wells, which are rare, the Boran entirely control traffic between Bardera or Nairobi and S. Abyssinia. Boran cattle are useful for transport owing to their power of going for several days without water ; they are in demand as far south as Nairobi. Boran animals are accustomed to rough ground and steep slopes.

The Boran are polygamous and of lax morals ; their religion is the ordinary Galla paganism.

Five castes are distinguished :

(a) *Boran* proper, a Galla race, possibly with Somali elements, forming a ruling caste.

(b) *Gabbra*, a caste of camel-herds. The name is also applied to a distinct tribe which has moved southward across the frontier and become independent. Some authorities consider them to be a Somali people conquered by the Galla.

(c) *Sakwie*, a caste consisting of slaves of the great Boran chief of Gomde.

(d) *Waitu* or *Wata*, a negroid caste of hunters, serfs of the Boran. They belong to the aboriginal negro race of Ethiopia, now everywhere reduced to the status of pariahs (Manjo in Kaffa, Kwayegu in Gimirra).

(e) *Tuntu*, a caste of smiths. These live with the Boran, but the others live in villages of their own. Neither the Boran nor the Gabbra marry outside their own caste.

#### PART IV. THE SOMALIS

*Race.*—The Somali race seems to be the most recently-arrived of all the inhabitants of north-east Africa. Their early history is extremely obscure, and that of Somaliland before their arrival is no less so ; but it is at any rate clear that they are a Hamitic race, probably immigrants from Yemen. Before their settlement, the country was in part inhabited by Galla ; this was certainly the case in southern Somaliland, and possibly in northern also. Various tribes known as Jibril, Magadle, Darjirre, Tagalwak, Warameye, Toljaala Gurrigure, &c., appear to represent an aboriginal population. They are not numerous ; they live among the main tribes, notably the Habr Awal, and are considered as Somalis by the Somalis themselves, who intermarry with them.

The Somalis state that there are two distinct races now inhabiting the country : first the Asha or Somali race proper, of Arab descent ; and secondly the Irir or Hawiya (including the important tribes Aysa and Gadabursi), descendants of the Galla inhabitants. The Asha tribes, that is to say, are described as Semites, the Irir as Hamites. This contention is supported by elaborate and carefully kept genealogies, which account for the origin of every tribe and sub-tribe, defining the exact kinship of each one to all the others. According to these genealogies, whose accuracy there is no reason to doubt, the Asha tribes are all descended from two Arab Sheikhs in the twelfth or thirteenth century (see below, under *Genealogies and Subdivisions*). It is however obvious that the Arab immigrants must have married native Hamitic wives, and the

Arab stock thus lost its purity as soon as it was established in the country.

It is generally said in consequence that the Somalis are a hybrid race deriving certain characteristics from their Hamitic and others from their Arab ancestors. This question has however been investigated by the Italian anthropologist Sergi, who after carefully comparing the physical type of the Somalis with that of the other branches of the Hamitic race concludes that the Semitic ancestry of the Asha tribes has by the present time left no visible trace on the type, and that the Somalis of the present day must be regarded, from an anthropological point of view, as pure Hamites. Culturally, their conversion to Islam has Semitized them very noticeably.

*Physical type.*—The Somalis resemble the Galla in general type, but are bigger and taller. In colour they vary from light to dark brown; their hair is long and crisp, and is generally worn in ringlets, very long and parted in the centre. Otherwise they shave their heads. When the hair is worn long, earth is rubbed into it as an insecticide, which turns it a reddish colour. They are not as a rule well developed physically. Their thighs are short and their legs thin; and their habitual indolence does not allow a good muscular development. On the other hand they are very enduring, and excellent marchers; active, and capable of undergoing considerable privations. In the interior they are compelled to lead an abstemious life, and go on the minimum of food and water. Somalis on the march can go for long distances without water, and can subsist for months on practically nothing but milk. They abstain from intoxicating drinks, and can go several days on a quart of water a day. When they get the opportunity to indulge it, they show an enormous appetite; thus five men can finish a camel's hind leg at a meal.

The coast tribes are in general inferior both in physique and in courage to those of the interior. All the Somalis alike, however, appear to be very much subject to fevers and rheumatism.

*Character.*—The Somalis are cheerful and light-hearted, ostentatious, conceited, and inordinately proud of their attainments; for instance they will never confess ignorance of the name of a place or any other answer to a question, and never admit themselves mistaken. They are extremely imitative, and quick to learn up to a certain point; sensitive and gifted with considerable poetic feeling; sociable and fond of games (see below, under *Amusements*). They are cautious, but possess a certain degree of courage, though not of a very lasting kind. Their chief faults are insatiable avarice and excitability; they will do anything for gain, and in an emergency they cannot be trusted to conduct themselves with steadiness. They are fickle, flighty, and (in spite of their avarice) great spendthrifts; and it is an understood thing that when a Somali has ready money he treats and feasts his relations and fellow tribesmen. They are enterprising enough to enter employment as firemen, &c., on steamers, and have in consequence established a colony at Aden.

The Somali is not easily disciplined, since he is apt to be sulky when reprimanded. But when led by officers who know and understand him he can be a good and loyal soldier. He is in general inclined to be revengeful and cruel to his enemies.

The tribes of the interior are the wildest and least civilized; but some of the southern tribes (e.g. the Hawiya) are at a very low stage of civilization, hostile and distrustful towards Europeans, and prone to stealing, to which, in spite of their fondness for raiding, the northern Somalis are not addicted. The negroid Adone and other similar tribes down the Webi Shebeli are more placid in disposition than the Somalis, and less energetic and excitable; they are generally well disposed towards Europeans.

*Genealogies and Subdivisions.*—The Asha or Somalis proper are descended, as we have already said, from two Arab Sheikhs. These were the Moslem proselytizers Sheikh Ishak bin Ahmad and Sheikh Jeberti bin Ismail bin Akhil. Sheikh Ishak came to Somaliland from Hadramaut and became the

ancestor of the Ishak branch, including the Habr Awal, Habr Gerhajis, and other tribes. He is buried at Meit. Sheikh Jeberti was wrecked on the NE. coast, where he settled and died, leaving a son Darod, the founder of the Darod branch, including the Ogaden, Dolbahanta, Mijjerten, &c.

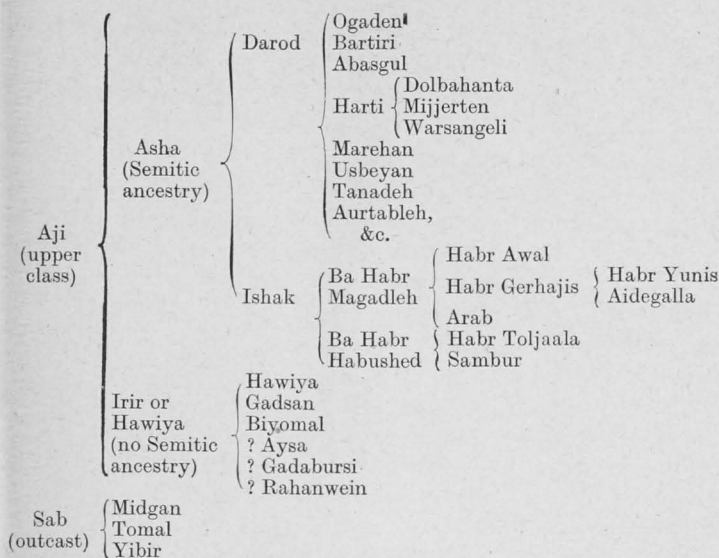
The Ishak group lives close round Berbera; the Darod group extends in a wide semicircle round the Ishak territory.

Sheikh Ishak is supposed to have been a cousin of the Prophet. If this tradition is correct the Ishak Somalis could claim the title of *Sherif* (descendant of the Prophet); but the claim is disallowed by the Sherif of Arabia, who look on the Somalis as an inferior race. Ishak married two wives, a Magadleh woman, by whom he became the ancestor of the Ba Habr Magadleh tribes, viz. Habr Gerhajis, Habr Awal, Ayub and Arab, and a Habushed (i. e. Abyssinian) woman, whose sons founded the Ba Habr Habushed tribes, viz. Habr Toljaala and Sambur.

The prefix *Habr* means literally 'old woman'; and a tribe-name into which this prefix enters indicates that the tribe traces its descent from a common ancestress. If a Somali patriarch has (as by Moslem law he is permitted to have) four wives, A, B, C, and D, his descendants form not one tribe as in the Semitic social system, but four, known as Habr A., Habr B., &c. This principle of descent through the mother distinguishes the Somalis from the Semites, and in fact from most Moslems. It is worth remarking that the principle does not in the least improve the position of women (see below, under *Position of Women*).

The Aji or upper-class Somalis (including on the one hand the true Somali or Asha, i. e. the Darod and Ishak tribes, and on the other the Hawiya tribes) are distinguished from the three outcast or Sab tribes, Midgan, Tomal, and Yibir (see below, *Outcast Tribes*). This completes the primary subdivisions of the Somalis, which may therefore be expressed in the following table :





The Aysa, Gadabursi, and Rahanwein, marked in the table with a query, cannot trace their descent, and do not belong to the Asha. By the other Somalis they are not considered Somalis at all. On the other hand they certainly can claim a place in the classification, and must therefore be included among the Hawiya or Irir tribes.

*Organization.*—Each tribe has a chief, Bogr or Bohr, Gerad, Ogaz or Sultan. The chieftainship is usually confined to one family within the tribe, but does not descend on any definite principle. The chief must be physically perfect, and his mother must have been a virgin at the time of marriage.

The power of the chief is in practice small. He is entitled to certain perquisites, and may exact fines (*hal*) for breaches of tribal law; but his power to enforce payment depends on the strength of his family. On the other hand, he is bound to entertain his subjects when they visit him on business.

The actual conduct of affairs (movements of tribes, grazing and watering, &c.) is mostly in the hands of the *shir*, or com-

mittee of elders or heads of families (*akil*, wise man, Arab.; *odei*, old man, *wayel*, wise man, or *gejog*, he who stands under a tree, Som.); but here again the actual degree of influence depends on the individual's force of character and the importance of his family. As a rule, the influence is very slight indeed; a sultan's or *akil*'s commands may be obeyed or not according to the convenience of the tribesmen, whose nomadic life and independent spirit lead them to consider themselves quite the equals of their chiefs.

Among the Mijjerten a more definite system of organization exists. A *kadi* or governor is attached to each town of 1,000–1,500 inhabitants, and has power to decide with the help of one or two assessors all minor questions. More important matters are referred to the royal council, composed mostly of members of the royal family. The Sultan has the position of a constitutional monarch, and during the minority of the Sultan his power is vested in a hereditary prime minister.

*Legal System.*—There are two distinct codes, namely the religious law (*sharia*) and the tribal custom (*her*). These are not always compatible; thus a widow is by Moslem law free to marry whom she pleases, and this ruling would be given by a *sharia* court presided over by a *wadal* or priest, but according to *her* law she belongs to the tribe of her husband and may not marry outside that tribe without its permission.

Cases to be settled according to *her* are laid before the *shir* (committee of *akils*) who decide civil and criminal cases as well as discussing public questions.

*Inter-tribal relations.*—Tribes, sub-tribes, clans and even single families are practically self-contained and independent of each other. A large concentration of population is impossible owing to the fact that each family has all its property in flocks and herds and requires a large area for grazing, since there is rarely enough water or grazing in any restricted area to support more than a small number of animals. The rains are local and variable, and there is much competition for the newest and freshest grass. Scouts are continually out in search of fresh grass and new rainwater-pools, and the dis-

covery of such a place means the instant removal of the group. The possession of such a patch of grazing, like that of a good well, may easily become a *casus belli*. The other commonest occasion of tribal wars is the continual raiding of the stock of other tribes.

Tribal wars are thus common, and large combinations of tribes are practically impossible. Somali fighting is not very sanguinary, casualties being generally small, but it keeps feuds alive by the quarrels over blood-money which generally follow it. *Dia* or *mag* is blood-money for murder or manslaughter. It amounts to 100 she-camels for a man (or in British territory 776 rupees) and 50 for a woman. *Hagh* is blood-money for injury or assault, and amounts to 50 camels for the loss of a limb. These large sums are awarded by a *sharia* court; smaller cases may be decided by the *shir* or the tribal chief.

In recent years tribes within British territory have generally appealed to the British authorities for the settlement of disputes between themselves, finding this more satisfactory and expeditious than their own methods.

*Native Warfare.*—The native sword (*bilawa*) is a cutting weapon with a double-edged blade of soft iron 2 ft. long. The shield (*gashan*) is circular, 15–18 in. in diameter, with a central boss; it is too light to afford protection against anything but arrows and spears. The spear (*waran*) is either a small javelin (range 25–30 yards) or a heavy thrusting-spear or lance. The Ishak tribes, who are mounted, carry one of each of these two kinds of spear; the Aysa, who fight on foot, use the long stabbing-spear alone. The Mijjerten also use a club (*wegar*).

The Midgan only carry a bow and a quiver of poisoned arrows; sometimes also a sling.

All tribes now possess a large number of rifles, chiefly Gras, Lebel, and Martini.

Their fighting generally takes the form of raids and surprises. Raids take place at dawn or in the afternoon when the men are asleep or themselves away raiding. Scouts are sent out to determine a favourable moment for a raid, and the

raiding-party, 20-200 strong, form a very mobile force, carrying on their ponies nothing but a water-bottle and some dried meat. The return march is made in scattered parties, protected by a rearguard.

In battle-formation the centre is composed of spearmen in single rank, with horse, slingers and riflemen on the flanks; the second line is composed of archers or additional spearmen.

The wings come first into action; the spearmen begin by throwing their javelins, and then make a rush with the long spear and the sword.

Night attacks are not used by the Darod and Ishak, but are favoured by the Aysa.

In campaigning against Somalis the chief difficulty is to bring them to battle. They are disinclined to come to close quarters unless they can attack by surprise, and their great mobility makes them difficult to engage against their will.

*Naming and Circumcision.*—The naming of a child takes place immediately after birth, in the presence of a priest, and is solemnized by the slaughter of a sheep. When from 4 to 7 years old boys are circumcised and girls infibulated. These operations are generally performed by Midgan.

*Marriage.*—Four wives are allowed, according to Moham-medan custom. Marriage is preceded by betrothal, at which the suitor makes a small gift (*gabati*). By this act the girl enters the suitor's tribe, though she remains in her father's house. The suitor often lives for two or three years after betrothal with his future wife's family. Before the actual marriage the purchase price (*yarad*) must be paid, varying from 10 dollars to 100 camels. The wife brings as dowry the hut and household utensils, except in cases where no *yarad* is paid. On marriage the bride may claim a sum of money from the bridegroom. The marriage is a simple ceremony, not attended by the bride, and followed by feasting, &c.

Marriage by capture is also not uncommon; it is followed by the payment of *yarad*. Exogamy is the rule, and often an entire tribe permits no intermarriage among its own members. Consequently intermarriage even between hostile tribes is

common, and the safety of the husband if captured by the wife's tribe is secured. He also has opportunities for establishing a commercial connexion with his wife's tribe.

*Burial.*—The body is buried lying on its side in a recess excavated at the bottom of a pit; the recess having been boarded up and plastered, the pit is filled up. The edge of the grave is surrounded with stones. Two upright stones in the centre mark a man's grave, three a woman's.

*Position of Women.*—Women before marriage have a certain commercial value; afterwards they do all the manual work except the care of ponies and the grazing of camels. When too old to work they are often left behind by their tribe to die in the desert. They are not subject to the same restrictions as Arab women.

*Dress.*—The *tobe*, the universal garment in Somaliland, is a double width of cotton, about 15 ft. long. Men throw it over the shoulders and give it a turn round the waist; women wear it confined by a sash. In cold weather the head is muffled. At night the whole body is wrapped in the *tobe*. Before a fight the *tobe* is wrapped several times round the waist, leaving the arms and breast bare. A waist-cloth is also worn.

The Mijjerten wear a *tobe* of skins sewn together. Persons of importance wear the *khaili*, a red, white, and blue turban. The Midgan and Aysa wear a loin-cloth only.

*Religion.*—The Somalis are Moslems of the Sunni sect, which is divided into the Saleh or Saleheyeh and the Shafia or Kadariyeh, most of the Darod sections belonging to the former and the Ishak to the latter. The Midgan and Yibir are described by some authorities as pagans, probably incorrectly. The Somali is as a rule somewhat ignorant of the tenets of Islam, and is careless in religious observances. On the other hand he is fanatical and bigoted, and itinerant *wadads* (priests) are apt to inculcate an extreme intolerance, which has borne fruit in the rise of the 'Mad' Mullah.

Religious communities known as *tarikas* are scattered throughout the country and exercise considerable influence.

They form practically the only permanent centres of population in the interior. They are as a rule exempt from raids.

*Amusements and Games.* Dancing and singing are the favourite amusements. Both sexes take part in the dances, which are generally accompanied by singing. One or two performers execute special dances in the middle, while the remainder stamp and clap their hands in a circle. The songs are either *hes*, a song in parts used to accompany the dances, *gabei*, a solo with chorus sung round the fire at night, or *gerar*, a song of fighting and raiding, sung on horseback. There are special chants sung while watering the animals. The country is full of poets, and all Somalis take a keen pleasure in well-constructed and effective poetry.

The chief games are nine-men's Morris, known as *shah* and played exactly as in all countries of northern Europe, and cards, *turub*.

*Language.*—The Somali language is closely related on the one hand to Galla and on the other to Arabic. It possesses several of the distinctive Arabic sounds, and a great many Arabic words, many of which are altered beyond recognition. The verbs are perfect in all tenses, but nouns and adjectives are not declined. There is no relative, and consequently all sentences are co-ordinated. Certain broad differences exist in the west and east, and between the Ishak and Darod dialects.

### SOMALI TRIBES

For a full account of the Somali tribes reference should be made to the *Military Report on Somaliland*, vol. i. (1907), and Cox and Abud's *Genealogies of the Somali*. The chief tribes within the Abyssinian frontier are as follows.

*Ogaden.*—The Ogaden are a very large tribe, numbering perhaps 45,000 fighting men; but as they are much divided among themselves it is unlikely that anything approaching this number could ever be mustered. They are of finer physique than the northern Somalis and are entirely nomadic. They are very warlike and truculent, and the Abyssinian Government is unable to exercise any sort of efficient control over



them or to prevent their raiding other tribes. The waterless nature of their country makes it very difficult to undertake operations in it.

The following tribes live near Harrar :—

*Gheri*, living near Harrar itself.

*Bartiri*, near Jigjiga.

*Abasgul*, south of the Jerrer valley, marching with the Ogaden.

*Bersub* or *Bursuk*, between Harrar and Jigjiga, about the head-waters of the Tug Fafan.

*Babili*, SE. of Harrar.

*War Ali*, SE. of Harrar.

*War Heban*, between Harrar and the Ogaden.

Several British Somaliland tribes migrate into the Abyssinian Haud at certain seasons of the year :—

*Habr Awal*, *Ahmed Abdullah*, and *Samanter Abdullah* are found in the Abyssinian Haud in the Gu and Haga seasons, and also in the Dair season (see Chap. ii).

*Habr Gerhajis* cover a large tract of the Haud in the Gu rains, and also go into the same district in the Dair season.

The *Adone* (see under Shankalla, part v) may be mentioned here, as a negro tribe whose governing class is Somali.

*Outcast tribes*.—These are three in number, Midgan, Tomal, and Yibir, grouped as Sab, as opposed to Aji (see above, *Genealogies and Subdivisions*).

The *Midgan* are practically serfs. They are professional hunters and trackers and much employed by all tribes in war. The whole tribe is scattered in small communities among the nomad Somalis, for whom they fetch wood, draw water, dig and clean out wells, &c. In return they receive protection and occasional payment in food or otherwise. They also work in leather.

The *Tomal* are indispensable to the Somalis as being the only iron-workers in the country. They use a hammer, pincers, anvil, and sheep- or goat-skin bellows, and make spear-heads, swords and daggers out of old hoop-iron. They only marry among themselves, but follow the customs of the Aji

Somalis. They are employed by the local troops as armourers and shoeing smiths, being quick to learn more advanced work. They are Darod tribesmen by descent, but have become Sab by intermarriage.

The *Yibir* are comparatively few in numbers. They are looked on as sorcerers by the *Aji*, and are a begging tribe. Whenever a Somali marries or his wife gives birth to a son, a *Yibir* may come and demand a fee, called *samanyo*, consisting of two or three rupees, or a sheep or goat. If the Somali refuses, the *Yibir* curses him. In return for the fee the *Yibir* gives a charm to be hung round the woman's or child's arm or neck. The *Yibir* are also workers in leather.

The *Midgan* and *Yibir* have secret languages of their own, probably artificial and deliberately invented as a code, by the alteration of the Somali vocabulary ; the grammar remaining the same.

All three tribes profess to be strict Moslems, but the Somalis accuse them of being lax in various respects.

#### PART V. THE DANAKIL OR AFAR

*Distribution.*—The country of the Danakil (whom the Somalis call *Afar Nimun* and the *Galla Adal*) has a superficies of about 24,000 square miles. Their W. confines are the E. scarp of the Abyssinian plateau from *Amba Terika* to *Tadecha Malka*, their E. the sea. In the S., where they have a *Galla* and Somali tincture, according as they march with the one or the other, they are found NW. of a line drawn from about *Tadecha Malka* and passing N. of *Harrar* to about the middle of the S. side of the gulf of *Tajura*.

*Race.*—The *Danakil*, *Somalis*, *Galla*, *Bishari*, and the *Hassa* (commons) of the *Beni Amer* derive from a single stock of that Hamitic race which anciently inhabited the S. part of the Arabian Peninsula and a portion of the NE. African coast with its hinterland as far as the Nile valley. The analogies between the *Afar* and the Somali languages and between the *Afar-Somali-Saho* language-group and the

Beja language-group point to kinship between the two Arabian Hamite races, which emigrated in remote ages from Arabia to Africa, namely the Afar-Somali-Saho family on the one hand, with whom must be associated the Galla, and the Beja-Egyptian family on the other, with whom must be associated the Berbers. Even if language be no proof, the similarity of customs, rites, &c. is strong evidence pointing in the same direction.

These Arabian Hamites referred to themselves as 'whites'. When the dwellers on the Abyssinian plateau a few centuries ago expanded towards the coast and conquered Danakil land, they formed a dominating class of Asaimara or 'red men', a nobility clearly distinguished from the previous population of Adoimara or 'white men'. These two classes of conquerors and conquered still subsist. There was, to be sure, no difference in colour at the actual moment when the conquest took place, though there were and are other observable physical differences. The names were simply a survival and remained to distinguish the subjects of 'white' or Arabian Hamite descent from the ruling class, who being true Abyssinians, were Semitized Cushites. Both in N. and S. there are nevertheless still some powerful independent Adoimara clans, e.g. the Adali, an Adoimara nobility in Raheita, Tajura, some of the interior of S. Danakil land, and in the country between Asab and Jibuti; the Dahimela of Arrata; the Gedimto, the Ainamela, and the Badoitamela spread between the plain of Kobar, the coast, and the foot of the Abyssinian escarpment.

The superposition of the Asaimara clans never hardened into an oppressive domination, partly because of the proud and independent nature of the Afar inhabitants, partly because groups of Adoimara, not only in the S., which was farthest removed from the shock of the invasion, but even in the N., managed, as has just been pointed out, to maintain themselves against the invaders. The distinction between Asaimara and Adoimara is reduced merely to a distinction between noble and plebeian.

*Language.*—The affinities of the Dankali language have already been mentioned. It must be added that there are numerous Arabic loan words. But Arabic is not understood except by the chiefs, unless perhaps in one or two phrases connected with religious matters.

*Characteristics.*—The type varies little, whether one is considering physical or mental characteristics. In stature they are of middle height. Out of 54 measurements of height taken by Santelli the extremes were about 6 ft. and 4 ft. 11 in., the mean about 5 ft. 4 in. Other observers who say that they are above middle height may have been misled by their extreme slenderness. Their features, of Semitic type, are regular and handsome. Their mien is said to be noticeably melancholy. The flat nose and thick lips of the negro are extremely rare. Their noses are thin and straight or aquiline, their lips, though in some cases rather thick, especially the lower, are often no thicker than a European's. In fact, their facial angle is said to be quite European, though their skin, which is deep coffee-coloured and silky to the touch, resembles that of a negro. Their hair is coarse and curly but not woolly; their eyes are of an uncommon brilliance, penetrating and fierce. The women, between the ages of puberty and twenty-five years, are extremely beautiful, with small hands and feet and well-developed busts, but they deteriorate with age. In general the men have a very light growth of hair on the face, and this they usually shave (see below).

They have excellent eyesight and hearing and are indefatigable walkers. They are, therefore, skilled trackers and hunt down even the gazelle on foot. Some accounts say they are insensible to fatigue, pain, and heat; others that they are insensible to pain but not to fatigue, and that they support heat no better or even less well than S. Europeans. On the whole they are healthy in spite of the squalor of their habitations and the presence of epizootic parasites. They have many excellent mental and moral qualities; they are vivacious, intelligent, have excellent memories and are honest and truthful. On the other hand, they are murderous, lax in

sexual matters, and ungrateful for benefits (at all events to Europeans).

*Subdivisions.*—The elements at present constituting the Danakil population are as follows :

(1) Asaimara clans with the tribes of :

(a) Modaito in the Aussa, under the Anfari of Aussa, in 1893 Mohammed Ben Idahes, said to be supreme head of all the tribes of N. and Central Danakil land.

(b) Damoheita between Edd and Buri and also in Teru, Biru, the Rorom plain, and the valley of the Ala in the mountains of the Doga.

(c) Herto in the valley of the Erevti.

(d) Nassal and Hafara at Beilul.

(2) Adoimara clans, consisting of the tribes existing before the domination of the Asaimara :

(i) partly subject to the Asaimara ;

(ii) independent, namely :

(a) Belesua.

(g) Dahimela of Arrata and the Doga.

(b) Ad Hamet.

(h) Barhento of Bahar Assoli.

(c) Gedimto.

(i) Dankal of Beilul.

(d) Badoitamela.

(j) Gorao of Beilul.

(e) Ainamela.

(f) Dankal of Hawakil. (k) Assaimali of Margebla.

(3) Devenek Mara of the high valleys between the river Hawash and the Obora, Hammar and Chercher mountains. Their chief tribe is the Takayil of Kilelu.

(4) Somali groups of Baka, Edd, Meder, and Buri.

(5) Taltal of Danakil origin with Galla infiltration and Damoheita ruling classes at Sereba, Ala and Ali Dafena.

(6) Tribes of more recent Arab origin :

(a) Adali of Raheita, Tajura and Kiluma (divided into Rahamantu, Dimitti and Burhantu).

(b) Ankala of Asab, Buri and Beilul.

(c) Hedarem of Saroita, Moreium, Kobar, Biru and Buri.

(d) Dunna of Buri.

The large groups, such as Damoheita, Dahimela, and the rest, consist of a number of clans or tribes, which the Danakil

call by the Arabic term *ail*. The information concerning them is very scanty and unsatisfactory.

The statistics of their numbers are neither recent nor complete. In 1909 the following figures were given for the Danakil of the N.

<i>Tribe.</i>	<i>Nos. in Italian territory.</i>	<i>Nos. in Abyssinian territory.</i>
Damoheita . . . .	5,710	4,700
Dahimela . . . .	2,865	1,400
Hedarem . . . .	1,680	450
Belesua . . . .	532	200
Dunna . . . .	214	Adoimara of Biru 2,000
Ankala . . . .	397	
Somali (Ad Saleh) . .	161	
Dankal . . . .	51	
	<hr/> 11,610	<hr/> 8,750

Total of Danakil in the N. : 20,360.

*Weapons.*—The weapons of the Danakil are the spear, the knife, and the shield. On ordinary occasions the Dankali carries only one spear, but when marching to a fight he has two, one for throwing, *dagali*, one for stabbing, *doane*, but the two are not differently made.

The spear, which has a range of 35–40 yds., is from  $4\frac{1}{2}$  to 7 feet long, with a double-edged head about  $10\frac{1}{2}$  inches long and between 2 and 3 inches wide at the widest. Some chiefs have an iron spear, made in one piece, about 5 feet long.

The shield (*kurs*), which is always round, is made of hide, frequently ornamented, and is about 2 feet or sometimes as much as  $3\frac{1}{3}$  feet in diameter.

The knife (*gile*), with which they are very handy, is about  $1\frac{1}{4}$  foot long, the blade being between 10 and 11 inches long and 2 inches wide at the widest. It is double-edged and has a sharp curved point, like that of the Yemen dagger.

Sometimes a sabre over  $2\frac{1}{2}$  feet long is found. They use neither bows nor slings nor (at any rate as lately as we have any authorities for) guns, except that in 1893 the Anfari of



Aussa was supposed to have 500 men armed with Remington rifles. There is no cavalry.

*Fighting capacity.*—They are said to be cowardly and to be chary of making frontal attacks upon even unarmed Europeans. But in intertribal fights they are very bold and courageous, preferring death to retreat. About 40 years ago they fought desperately and with success to prevent themselves being brought under Egyptian rule, and as they are very jealous of their liberty it is probable that they would rise unanimously against an invader.

*Subsistence.*—Their usual food is bread made of *durra*, sour camel's milk, which they drink in great quantities, and liquid butter. The rich have also rice, imported from India. They eat certain fish, cooked or dried, avoiding those of a dark appearance. The rich, and others on festal occasions, eat the cooked flesh of oxen, goats, sheep and especially camels. They do not touch raw meat.

The only fruits or vegetables they use are the fruit of the *dum* palm and another, perhaps that of *Ximenia acida*.

They drink water, often salt, sour milk of the camel, and *dum*, a drink extracted from the palm and drunk either fresh or fermented.

They are small eaters and keep, though not strictly, Great and Little Ramadan.

They chew tobacco, which they often make into balls with *durra* flour or ashes. In the neighbourhood of Asab, and probably elsewhere also, they chew the fresh leaves of the *Catha edulis*. They do not smoke.

For fuel they use camel dung, and wood when they can get it.

The coast Dankali is not much of a cultivator. Some of them are sailors and fishermen, using both line and net. The Modaito of Aussa, on the other hand, cultivate their territory, and the fertile Hawash valley is also cultivated, though apparently not by the Danakil themselves but by Galla and Gurage slaves.

But the Danakil are especially herdsmen and possess camels,

goats, oxen, a few sheep and some mules and horses. They have no domestic fowls, no cats and few dogs.

*Huts.*—These are hemispherical, between 8 and 9 ft. high, 13 and 14 ft. in diameter. They are made of a framework of the interwoven ribs of date-palm leaves with a thatch of matting made out of *dum* palm leaves. Similar matting is used to divide the interior into separate apartments. The floor is simply the native earth. The fire-place, since there is no opening for the smoke, is placed near the doorway. But in spite of this measure the smells of smoke and rancid butter combine to make the interior extremely malodorous. Their utensils are dishes made of *dum* palm leaves, imported vessels of earthenware and metal, and skins for milk. They have a very primitive kind of mill for grinding their *durra*. They have no other utensils.

*Clothing.*—Their clothes are very simple, usually consisting of a piece of cloth (*futa*) or a skin round the waist. On the coast a piece of cloth is also worn round the shoulders. It is said that in the interior in some cases no clothes are worn at all. The men and the younger women go bareheaded, the elder women have a blue cotton cloth to cover their head. Sandals are not usually worn, in spite of the rocky nature of a good part of the country, so that the men have prehensile feet. Both men and women wear bracelets not only on the wrist but on the arms and legs as well. The ankle rings of the women are sometimes remarkably heavy.

The Danakil shave their cheeks, arms and pubes like all Moslems. They also shave their heads behind as far up as the occipital bone. Both sexes anoint themselves with camel butter, which is said to be very beneficial to the skin; in spite of the unpleasant smell this habit gives them they are very clean. They wash often and take special care of their teeth, and they are much cleaner in their personal habits, also, than most of their neighbours.

*Customs.*—As has been said, they are very healthy. Their chief medicines are the cautery and liquid camel butter. The rest is mostly a kind of magic. There is nothing very

characteristic about their customs. The men marry at about 18, the women between 10 and 12. Families are very small. Like all Moslems they are polygamous, but each of their wives is kept in a separate establishment. Besides their wives, whom they buy, they keep concubines. The women are treated as no better than beasts of burden. They practise circumcision of both sexes and infibulation, but without any special ceremonies. They also know the vendetta, but apparently the price of blood is readily accepted, though this is denied by one authority, at any rate for the Danakil of Obok. Property is said to be communal in each family.

*Religion.*—The Danakil are Moslems, but not fanatical in their practice. They do indeed persecute Christians, but otherwise their religious notions are very rudimentary. They cannot for the most part read Arabic; they have no regular priests. They are very superstitious, adorn themselves with amulets and practise divination. Diviners are said to be specially numerous in Aussa.

*Organization.*—About this matter not much is certain. That there is a number of independent clans in the S. has already been mentioned. There is also, or was till recently (i. e. some time before 1909), a number of independent political units, those under the Anfari of Aussa, the Sheikhs of the Damoheita Edd and the Damoheita Buri, and the Sultans of Biru, Teru, Raheita, and Tajura. These no doubt represent the fragments into which the Asaimara domination was resolved. An authority in 1873 writes that the chief of the tribes between Aussa and Biru is recognized to be the Anfari of Aussa (in that year and also in 1893 Mohammed Ben Idahes). His power is weaker the farther N. one travels. It was believed that all the Danakil would unite under this chief in the face of a common danger, or that they might conceivably unite under the Italians, who have a considerable number of Danakil under their rule, if it were a question of doing the Abyssinians an injury. The larger groups are divided into a greater or smaller number of tribes, each with its own chief (or in some cases directly subject to the chief of the group). Under these chiefs, again,

are the village headmen assisted by a council of elders. When the Anfari needs soldiers he sends slaves to the heads of the tribes and these send all those capable of bearing lance and shield. The Anfari is tributary to Abyssinia (paying most of his tribute in salt), while to the Anfari tribute is paid by those who recognize his rule by way of the chiefs of the tribes. The chief, however, has not much personal power, but serves mainly as the mouthpiece of the assembly.

## PART VI. SHANKALLA<sup>1</sup> OR NEGROID TRIBES

### NORTHERN GROUP

#### *Kunama (Baza) and Barea*

These tribes live in SW. Eritrea, the Kunama inhabiting the country between the Gash and the Setit, and the Barea living north of the Gash. They seem to be remnants of the aboriginal negro population of NE. Africa, displaced or absorbed in most cases by the Cushitic immigration.

The *Kunama*, though a race of low civilization, have fixed abodes and a well-developed system of agriculture. They use the plough, terrace their ground carefully, and practise rotation of crops. They cultivate grain, beans, and tobacco, and live chiefly on *durra* meal, milk, and meat. They also eat mice, snakes, scorpions, and monkeys; and according to one authority they used to eat decaying human corpses, but this practice, if it ever existed, has died out. They keep goats, oxen, donkeys, and a few camels.

The *Kunama* believe in a supreme God, to whom they pray regularly. They also pray to Adam and Eve. There are special spirits which preside over rain, flies, locusts, birds, diseases of the *durra*, &c. The magicians whose business it is to control these spirits may be stoned if their control is unsuccessful. Their social system is primitive and simple; there are no classes or castes, and no hereditary chiefs; the

<sup>1</sup> Not a tribal name, but merely Amharic for 'negro'. All tribes which are noticeably negroid in type are known to the Abyssinians as Shankalla.

sovereignty is vested in the assembly of village elders, generally known in Eritrea as *Mohaber*.

The refusal of an offer of marriage entitles the suitor to initiate a blood-feud against the girl's father; bodily injuries confer no such right. Polygamy is practised. Marriage is by purchase, the universal fixed price being 10 cows; in practice this may be varied. Marriage between close relations in the female line is forbidden, and if a blood-feud subsists between two families they cannot intermarry till it has come to an end. The consent of the bride's father is absolutely necessary before a marriage; but a widow or divorced woman can marry again without any one's consent, so long as (in the case of a widow) the heir of her husband renounces his claim to her. In general the widow passes directly to the heir, and any children she may bear are considered as children of her original husband. The wife is apparently allowed great freedom in accepting lovers, which in general causes no jealousy. The husband may divorce the wife for incompatibility of character and the wife is compelled to divorce her husband if he has his hair cut. The position of women is good and they are to all intents and purposes the equals of the men.

The Kunama bury their dead in bottle-shaped graves 6 ft. deep, about 2 ft. across at the mouth and 7-10 ft. at the bottom. Men are buried with head to the east, women with head to the west. There is no grave furniture. The grave, which serves for an entire family, is closed with slabs of stone and a stone tumulus erected over it, the whole being surrounded by a stone wall 2-3 ft. high. Annual offerings are made at the tomb.

The language is primitive in structure and poor in vocabulary; thus a single word means good, good morning, very well, beautiful, ready, healthy, pleased, fortunate. Similarly, only a few colours are distinguished. Numerals go up to 20. The Barea on the other hand have numerals up to 100, and borrow the Tigre terms for 100 and 1,000. Both languages have Hamitic and Nubian affinities.

The Kunama year consists of 12 lunar months with an intercalary month added occasionally. New year is at the autumnal equinox. The year is divided into the rainy season, *galla fanaka*, from the feast of Kina Furda (sowing) to that of Maskal (threshing), i.e. June–October; and the dry season, *erma fanaka*. The Barea have the same year, but divide it into four seasons: December–March, spring; April–June, ploughing; June–August, sowing; September–December, harvest.

All property is private, including land; but the digger of a well has no exclusive right to the water, unless he can prove that it is only sufficient for his own use.

Kunama women wear a kilt reaching below the knees, and a great number of bead and other ornaments in the hair and on the upper part of the person. Nose-rings are sometimes worn, but other facial disfigurements are rare. Tattooing is common. Bracelets and armlets are universal.

The Barea live north of the Kunama across the Gash. In general they closely resemble their southern neighbours. They are however nomadic and pastoral, rather than agricultural; their institutions are democratic. They appear to have recently adopted Islam; previously their religion consisted of the belief in a 'high god' called Eberé, to whom they neither prayed nor sacrificed, and took no steps to propitiate or worship him. On the other hand they paid great respect to talismans, incantations, curses, &c., and the rain-maker (*Atfai*) was the only priest of importance. Death ceremonial of an elaborate kind, including feasts and dancing at the grave, has been observed, and also a curious belief that the spirit (*Ashilma*) goes after death to Senaar, which one would think (continues the authority) adds a good deal to the pangs of death. These beliefs and practices have no doubt survived in part their conversion to Islam.

Among the Barea the primitive marriage customs of the Kunama have been superseded by those dictated by the Koran. The result is an absolutely radical change in family life; the freedom and equality of women is replaced by com-



plete subjection, and the insistence upon chastity among a people of formerly lax morals leads to jealousy, infanticide, blood-feuds, and the death or mutilation of women guilty of infringing the Moslem law.

The Barea women, as Moslems, wear complete clothing, but are not veiled.

Their language is entirely distinct from that of Kunama, but resembles it in combining Hamitic and Nubian characteristics. Their numbers are estimated at 6,900.

The Kunama especially have suffered very severely in the past from Abyssinian raids and oppression; the Italian Government, by securing peace, has enabled them to advance considerably in civilization and prosperity.

In physical type the Barea and Kunama are somewhat short and stoutly-built; their face is not markedly negroid except for the lips, which are thick and protruding. Their nose (often aquiline) and the shape of their skull are Hamitic in appearance.

#### WESTERN GROUP

##### *Bertat*

The Bertat are a negroid tribe of mixed blood, who inhabit the Beni Shangul country between Wallega and Roseires. They are short, long-armed and flat-footed. Their own language is Bertawiya, but they use Arabic largely. They are called 'black Arabs' by the Abyssinians.

Men and women generally wear a hip-belt and a strip of leather passed between the legs; some have the loose trousers, shirt, and *tobe* common in the Sudan.

Their weapons consist of a sword, spear, throwing-stick, and dagger; a curved double-edged sword with a spur on the inner curve near the handle is also in use. Their spears have long slender irons terminating in a small barbed head; below the head the iron is serrated up to the socket.

Their huts are circular, and resemble those of the Galla. They are generally raised on a platform, to secure them against flooding in the rains. Granaries consisting of large

cylindrical baskets are also raised on platforms. They cultivate *durra* and garden-stuff, and wash for gold.

### *Yambo*

The Yambo live on both banks of the Akobo, a left-bank tributary of the Sobat, their southernmost station being Gira, and extend thence to the Baro. They speak a language very similar to the Shilluk of Fashoda, and are divided into several sub-tribes, the southernmost being known as the Anwak. According to other accounts the names Yambo and Anwak are interchangeable. They are a tall, well-made race, very dark in colour and of markedly negroid type. They wear either nothing or a strip of skin round the loins; very few wear the *tobe*. Ornaments are worn in great quantities; ivory is very abundant, and is the chief article of commerce.

Their live-stock is limited to a few goats and poultry. They cultivate *durra*, the staple food in this region, sesame, maize, castor-oil plant, beans, and tobacco, and in marshy districts wild rice. When the harvest season approaches they desert their villages and live in the trees or on platforms erected for the purpose near their crops, in order to protect them from the ravages of birds and beasts.

The perpetual slave-raiding to which they have been subjected by the Abyssinians, and in earlier years by the Dervishes, has rendered them suspicious and unfriendly. They select for their villages sites as inaccessible as possible among the marshes. Their huts are circular, with vertical walls and conical roofs and a floor of clay and dung mixed and beaten hard, and are kept remarkably clean; each is surrounded by a courtyard.

They are armed with spears.

Their chiefs exercise a virtually despotic authority.

### *Gimirra*

The Gimirra inhabit the district SW. of Kaffa, running down to the upper Akobo. They are a mixed negro-Cushite race, chocolate-coloured, with short black hair, in some cases

a small beard; of middle height; the facial type varies a good deal and is always negroid, but the nose tends to be thin and resembles that of Hamitic peoples, and the lips are less full than in true negroes. Their language, or rather languages, including Dizi Dorsa, Shako, Dizu Bennesho, and Kwayegu, are a mixture of negro and Hamitic elements. They tattoo their faces and bodies, and shave their hair in elaborate patterns. Married women wear their hair either uniformly long or completely shaved.

Men and girls wear three or four strings of beads, or a thin leather girdle, round their waists; married women a sheep- or goat-skin. As a protection against rain they wear a large grass cloak. Ornaments, often in the form of wire spirals, are universal.

Their huts are extremely small, 10-15 ft. in diameter; the ground is raised at the sides to form beds, and excavated near the central pole for a hearth. A loft occupies the upper part, its floor coming about 5 ft. from the hut floor and making it impossible to stand up in the hut. The shape of the roof is also peculiar, the profile being ogee-shaped. The walls are plastered and generally painted in patterns. They make rough pottery, and live chiefly on maize and roots. Adults eat beef and veal; children (up to 20 years) also eat mutton, goat, and fowls. The Kwayegu or Manjo hunter-pariahs of the forest eat any sort of meat, including monkey.

Their weapons are lance, knife, and round shield, all of a ruder type than is common among the Galla, Somali, or Danakil.

In religion the Gimirra appear to be monotheists. They believe in a supreme God who lives in the sky (*garamanchi* in Dizu, *kai* in Shako) as opposed to a number of magician-spirits living on earth and a supreme spirit of evil (*bo* in Dizu, *myangu* in Shako). They sacrifice chickens, cattle, or utensils to the supreme God from time to time, in order to appease his anger. The sacrifices are performed by chiefs; there are no priests.

At present the Gimirra are in a condition of serfdom to Abyssinian masters. They are declining in numbers and are estimated (1911) at 20,000.

#### SOUTHERN GROUP

This group includes tribes living in the Omo basin ; a few outlying tribes farther E. (Konso in the Rift valley, Gurra Murra between Arussi and Boran, and Adone on the Webi Shebeli) have been added for the sake of convenience.

The Shankalla of the lower Omo basin are sharply distinguished from their Cushitic neighbours farther E. and N. They are tall, slender, and agile, with long limbs ; in civilization they are extremely primitive. Their country is fertile, but since the Abyssinian conquest the harrying of the country has very largely deprived them of means of subsistence. Their huts, which are hemispherical and entered by a low door, are quite different from the conical hut with upright walls of the Hamitic tribes.

The country at present produces little except ivory and a little salt. The former is collected by the tribes on the flats of the Omo, the chief market being Kerre.

#### *Tribes W. of the Omo : Turkana and Korma*

The *Turkana* live west of Lake Rudolf, hardly overlapping the Abyssinian border. They occupy a large number of very small villages, each village containing not more than six huts, surrounded by a *zariba*. The huts are solidly constructed of palm leaves ; some are raised from the ground. Their live-stock consists mainly of donkeys, which are kept for food, as they are better able than any other animal to pick up a living in this arid and sterile region, and also are less sensitive to the brackish water of the lake. Dogs are also kept. The *Turkana* possess canoes. They have a few small villages and grow *durra* on the banks of the Tirog (Turkwel).

They are warlike and courageous ; they have for some years established an ascendancy over their neighbours and levied toll on their stock. They are purely pastoral and

nomadic, and wander outside their nominal boundaries into British East Africa or Uganda, according to the season.

The *Korma*, N. of the Turkana, are elephant-hunters, selling the ivory to the Kerre ; they also grow *durra* and breed live-stock. They use no transport-animals, but carry everything on their heads. Coffee is extremely abundant in their country.

*Tribes on the banks of the Omo*

*Reshiat or Galiba*

This tribe inhabits the district to the E. of the N. end of Lake Rudolf, as well as the peninsula in the lake and part of the NW. shore. When first raided by the Abyssinians under Count Leontieff, they fled to the islands in the lake, but returned later and submitted to Abyssinian rule.

Since the Abyssinian conquest, they are a small tribe, probably not more than 5,000 all told. They inhabit only four or five large kraals close together.

They do not appear to be a warlike tribe ; they have suffered a good deal from Turkana and Abyssinian raids. They carry one spear and a circular wrist-knife. Some use a long narrow basket-work shield. Beside spears, they use bows, discharging volleys of arrows, and crawling forwards between the volleys. The arrows, being neither poisoned nor feathered, are not very formidable.

They are both agricultural and pastoral. They were formerly pastoral only, but having lost much of their stock they now cultivate white millet and other crops on the fertile ground below the flood-level of the lake. They eat donkey- and horse-flesh and grain boiled whole. They used to breed ostriches and also catch fish and tortoises in the lake.

The men are as a rule naked ; the women wear skin kilts. They have practically no ornaments, cloth, or beads. Some men wear fur caps.

They are hostile to their Abyssinian rulers, and would welcome a change. They are especially friendly with the Samburr and Bume, but not with their other neighbours.

*Bume (Pume, Puma) or Oronyiro*

This tribe lives on the banks of the Omo at its mouth, and on the peninsula jutting out thence into Lake Rudolf. They are tall, thin, very black, and quite naked; they cultivate (chiefly *durra*) on a very small scale, and keep a little live-stock. They have spears and circular wrist-knives, and wicker shields. In language they resemble the Reshiat, their nearest neighbours, and are on friendly terms with them.

*Kerre*

This tribe inhabits both banks of the Omo about Kerre, a large palisaded village 20-30 miles from the mouth of the river. They own a few cattle; otherwise they are chiefly agricultural, and live mostly on milk and flour. They also exchange salt (from the salt-pans W. of the Omo) for coffee and grain from the north, and do a considerable trade in ivory, which they obtain from tribes farther north and west, and sell to the Arbore, who pass it on to the Galla and Somalis. Owing to their commercial habits they are accustomed to strangers and inclined to be friendly. They are on good terms with the Abyssinians.

The men wear no clothes. They sleep on raised platforms in the villages, the women only sleeping in the huts. All first-born children and sometimes others are strangled at birth and thrown into the river, which is infested with crocodiles.

In eating the Kerre use wooden spoons.

*Murzu, Tdama, Bacha, Boda*

These tribes inhabit the banks of the Omo between Kerre and about 6° 30' N., that is to say the point at which it receives the waters of the Dinchä and turns S. towards Lake Rudolf. They are all forest tribes, tall and slender, and very primitive in their culture. The men go naked, or sling a skin over one shoulder; the women wear a narrow girdle round the loins. They wear bracelets, necklaces, &c. Large stone



bracelets are used as defensive armour. Both sexes remove the two front teeth of the lower jaw. They are less warlike than the mountain tribes, but thievish, treacherous and skilful at bush warfare. They are expert elephant-hunters, using a special form of lance and poisoned arrows. Nearly all the ivory which goes north through the upper Omo valley comes from them, and also much that goes through Kerre.

They live mainly by hunting and fishing, and on wild fruits, roots and honey; but they also have some live-stock and cultivate *durra* and beans in small quantities. Some hang up hives in the trees to collect honey. Their favourite food is meat. Their utensils are limited to a few vessels of earthenware or gourds. The first three tribes live on the left bank, the Boda on the right.

#### *Dime*

The Dime inhabit the left bank of the Omo, above the mouth of the Dincha. They are the western neighbours of the Doko, with whom they are generally at war. They dig for iron ore and are known as clever smiths. The men mostly go naked; the women wear a girdle.

They cultivate the slopes of the mountains, and live in circular huts with vertical walls scattered among the plantations. The form of their huts, the larger size of their shields, and their greater skill in agriculture betray a larger infusion of Cushite blood than in the tribes lower down the river. They carry three or four light lances with extremely sharp heads, whose edge they protect with a leather sheath.

#### *Doko*

The Doko, the eastern neighbours of the Dime, are the last definitely negroid tribe of the Omo valley. They have certain Cushite characteristics; e.g. their careful cultivation of the fertile mountain slopes, and their comparatively large shields and well-built huts. They are armed with light lances which they throw with great skill. The men go naked; the women wear a narrow girdle with a few strings of beads hanging

from it ; sometimes a very short kilt of *musa ensete* leaf. They have, like most of the negroid tribes, a peculiar language of their own.

They are extremely fierce and hostile to strangers, and are generally at war with both the Dime and the Malo.

*Plateau tribes E. of the Omo*

*Arbore*

The Arbore are a small commercial tribe who occupy the space between the river Sagan and the marsh at the N. extremity of Lake Rudolf. They are well known as traders, especially in ivory : hence ivory bracelets are known to the whole of E. Africa as *arbore*. They serve as middlemen in the ivory trade between the Reshiat, Kerre, and Murzu on the one hand, and on the other the Somali traders, whom they do not allow to penetrate farther W. Their commercial language is Galla, but they also speak that of the Marle, a tribe living between the Turkana and Reshiat on Lake Rudolf.

*Amarr*

The Amarr live immediately N. of the Arbore and NE. of the Reshiat. They are closely akin to the latter, and resemble them in language and customs. They have not been much molested by the Abyssinians, since they inhabit a fairly thick bush country.

(N.B.—The word Amarr is used as a generic name for mountaineers in the region SE. of the Rift valley, and other tribes of this name exist : see Amarr Bambala, above.)

*Bako*

The Bako live on the plateau NE. of Lake Rudolf.

Their chief in 1909 was Gurre, a medicine man who never left his hut, and was credited with the power of making rain. The acting chief was called Banze.

They do not cultivate much, perhaps owing to disturbance by Abyssinians, and their implements are very primitive, consisting of a long pointed pole and a wooden two-pronged

hoe. They have a few coffee-trees. They live chiefly on *musa ensete* bread.

The men are nude ; the women wear kilts made of palm-leaves, sometimes covered with banana-leaves ; the men wear a banana-leaf cap.

There are three low-caste tribes living among them, with whom they do not eat or intermarry. These are the Fuga (leather workers), Gitamana (smiths), and Ghansa.

### *Malle*

The Malle are a primitive tribe living between the Bako and the Uba, resembling the Bako in their negroid character and primitive civilization. They cultivate little, and their methods are crude.

They appear to be very timorous, and their numerical strength can be only a thousand or so. They use bows and poisoned arrows, the shafts of the latter being made of millet stalks. Like most natives who use the bow, they are exceedingly bad shots and their missiles only travel 40 or 50 yards.

### *Outlying tribes in the SE.*

#### *Konso*

The Konso live in undulating country S. of Lake Shamo in the Rift valley. They are partly agricultural and partly pastoral ; in handicrafts they are superior to all their neighbours. Beside being good weavers, they produce jewellery of considerable artistic merit.

Except for the chiefs, who have scanty kilts, they wear nothing but a leather belt to carry their large knives. They are also armed with spears and oval shields of great size. They have the reputation of being a fierce and malignant tribe.

#### *Gurra Murra*

The Gurra Murra are a negroid tribe inhabiting the plateau between the Ganale and Web. They cultivate *durra*, &c., on the banks of the rivers. They also possess flocks and

herds ; plenty of cattle but few camels. Their habits are nomadic.

In clothing, arms, and ornaments they resemble the Adone (see below). They are generally at war with the Boran Galla.

### *Adone*

The Adone live on the banks (especially the left bank) of the upper Webi Shebeli. They are a negro tribe subject to a governing class of Somalis ; the bulk of the population consists of slaves of the Somali aristocrats.

They are a numerous tribe. The chief village, Barri, contains 1,500 people, and the tribe extends a considerable distance up and down the river. They live in permanent villages well built of *durra* stalks, and practise agriculture. Grain is their staple food, and grows well on the flats of the river. They keep fowls and large quantities of cattle and sheep, which are, however, of poor quality, and suffer from tsetse.

They are armed with spears and poisoned arrows. A warrior who has killed a man paints his shield red, and wears an ostrich feather in his hair. They are Mohammedans. They know and recite the Koran, but are ignorant of Arabic.

Small articles are purchased with beads ; sheep and cattle are paid for in cotton cloth (a sheep = 1 *tobe*, a cow = 8 *tobes*).

## CHAPTER IV

### HYGIENE AND DISEASE

#### I. INTRODUCTORY

WITHIN the last forty years the true causes of many infective diseases have been discovered and proved, and many new methods have been devised to safeguard the health of men suddenly exposed to the risk of tropical diseases. Malaria, yellow fever, cholera, typhoid, dysentery, plague, are at the present time so well understood, and the precautions to be taken against them have been so far worked out, that a man need not be greatly afraid of them—if only he will be careful.

But, of course, he must not only be careful to obey the ordinary rules for the avoidance of infection; he must also be careful to keep himself thoroughly fit and up to the mark. If he impairs his health by any bad habit or excess, or by any neglect of himself, his natural power of resistance becomes less. Proper diet and clothing, avoidance of chill, attention to the teeth and the skin and the bowels, all are of great importance to him. Men ought to be encouraged to believe that, if only they will be careful, they can really do a great deal to protect themselves from infection. For the fear of disease may get more hold on a man than the fear of dying in action. 'Losses in action and losses by disease', says Lt.-Col. Melville, 'are very different things. . . . Disease takes the heart out of men in a way that mere death on the battlefield does not. I remember well how, in the end of 1898, the Wiltshire Regiment at Quetta lost so many men from enteric fever that recruiting was seriously affected in the home country. They lost about 60 men. I hardly think that the loss of 60 or even 600 men in action would have that effect.'

Our present knowledge of the causes of the infective diseases

comes from the work of Pasteur (1822-95) and his followers. It was Pasteur who discovered and proved that the infective diseases are distinct species of microscopic germs, multiplying in the body and brewing their distinctive poisons in it. He discovered how to isolate the germs of this or that disease, and how to grow them in 'pure culture', outside the living body, miles away from a patient, all by themselves, in sterilized broth or on sterilized jelly, in a flask or a test-tube. From this discovery came the whole series of discoveries, how to bring down, point by point, the virulence of a pure culture, and how to render man or animals immune against this or that disease, by treating them with graduated doses of germs at low virulence, or with doses of the distinctive poisons brewed by germs, or with doses of dead germs, killed by heat or by some antiseptic method, but still retaining their chemical properties.

For example: sheep and cattle are protected against anthrax by graduated doses of anthrax-germs at low virulence. Man is protected against typhoid by graduated doses of dead typhoid-germs. These protective substances go by the name of vaccines, because of their analogy with ordinary vaccination against small-pox; but the name is not well chosen; for neither *vacca*, the cow, nor any other animal, is used in the preparation of these vaccines.

Antitoxins differ from vaccines, for horses are used in the preparation of antitoxins. For example: diphtheria. If a horse be treated with measured doses of a substance brewed by diphtheria-germs in pure culture, the horse becomes immune against diphtheria. Its blood, fighting the poison, the 'toxin', manufactures the 'antitoxin', the natural antidote to the toxin. If the serum, the clear part of the blood of this horse, be administered to a child with diphtheria, it will reinforce the antitoxin which the child's own blood is manufacturing, and in this way will help the child to pull through. It can also be used, not to cure a child already attacked by diphtheria, but to immunize a child that has been exposed to diphtheria.



As it is with diphtheria-antitoxin, so it is with tetanus-antitoxin. The germs of tetanus (lockjaw) live in the surface-soil : in dust, gravel, earth, and especially in soil heavily manured. If a horse be gradually immunized against tetanus with small doses of the poison brewed by tetanus-germs in pure culture, its blood is able to immunize a man, or another horse, against the disease. In places where the surface-soil is badly infected with tetanus, a man receiving a wound, with particles of mud or earth got into it, ought certainly to be thus protected, as soon as possible after the injury. The method is used also to protect valuable horses, either after a wound or before some operation of veterinary surgery.

These two discoveries of protection against typhoid and protection against tetanus have saved thousands of lives in the present war.

Pasteur's work also inspired Lister (1827-1912) to study the true causes of wound-infection, and to discover the antiseptic treatment of wounds. The date of Lister's first use of carbolic acid, to 'destroy the germs of putrefaction' in a compound fracture, is 1865. That was at the Royal Glasgow Infirmary.

But the discovery how to cultivate and observe, outside the living body, the germs of diseases, led to another grand series of discoveries : it guided the men of science to the present knowledge of the transmission of diseases from animal to animal, or from animal to man, or from man to man, by insects. We know, now, that rat-fleas convey plague from rats to man ; tsetse-flies convey sleeping-sickness, lice and ticks and bugs convey relapsing fever, lice convey typhus, sand-flies convey sand-fly fever, and mosquitoes convey malaria, dengue, and yellow fever. Just as Nature has told off the dog to be the intermediate host of common tapeworm between man and man, and the fresh-water snail, in Egypt, to be the intermediate host of bilharzia between man and man, so Nature has told off the *Anopheles* mosquito for malaria, and the *Stegomyia* mosquito for yellow fever. And as the tapeworm has two alternating cycles of

life, one in the dog and the other in man, so the germs of malaria have two alternating cycles of life—two elaborate and amazing states of existence—one in the stomach of the mosquito, the other in the blood of man.

Our present knowledge of the ways of transmission of infective diseases has vastly increased our power of protecting ourselves against them. We have left off thinking that they can 'come of themselves'; we have left off calling them 'putrid exhalations' or *miasmata*, as if they were no more avoidable than the climate or the weather; we know that they are definite living germs, and that we cannot have the diseases unless we get the germs into us under conditions which suit them. As the saying is, 'You can *eat* cholera, or *drink* cholera, but you cannot *catch* cholera'. We are on our guard against drinking any water that has not been sterilized by boiling, or by chemical treatment, or by both; we know the risk of eating dusty or dirty fruit, and uncooked vegetables, and any food which has been exposed to flies when typhoid or cholera is about. We use mosquito-nets. We reckon body-vermin not only as a great nuisance but as a cause of infective diseases. We understand the right way of dressing sores and wounds, so as to keep them from infection.

But, of course, if a man is careless of himself, or if he is 'run down' by some previous illness, or by exposure, or by intemperance, or by over-fatigue, then the germs take the advantage which he offers to them. For example: there is only one actual cause of typhoid, and that is, the germs of typhoid: but there are many predisposing causes, which mostly may be avoided, if only a man will be careful.

### *General Rules of Health*

*Food.* In ordinary civilian life in the tropics a man requires less meat and less fats than he usually takes in this country. But no hard-and-fast rule applies to an expeditionary force. Mostly, they can do well with an addition of rice, properly cooked, to their food-stuffs; but the example of 'native diet' is not to be recommended for them. 'White men in the

tropics,' say Lukis and Blackham, 'not well fed on nitrogenous foods, fall ready victims to infectious diseases. They have placed themselves, from a dietetic standpoint, on a level with the natives; and, like them, soon succumb to an infection that their wiser or more fortunate brothers would be able to successfully resist. Many of the natives of the tropics are in a state of chronic starvation; hence the folly of intentionally placing white men in the same condition is apparent. The comparative immunity of Englishmen to the infectious diseases that decimate the natives of India is due, in part, at least, to their being better fed on nitrogenous food.' Still, rice and vegetables are a valuable adjunct to meat-rations: but they must be well cooked, and freshly cooked, not kept from over-night. No uncooked vegetables must be eaten, and fruits must not be eaten uncooked unless they are peeled, or very thoroughly washed: they are likely to be contaminated with dust, or with native handling. 'Fresh fruits,' says Keefer, 'speaking in a general way, are readily obtainable, but fresh vegetables—other than potatoes and onions—are seldom to be had. When obtained from local sources, they are very apt to convey disease, since irrigating waters are infected, while the oriental gardener uses human excrement as a fertilizer. Therefore, all native vegetables should be cooked. The local fruits, handled by unclean natives, should be plunged for an instant in boiling water before peeling and eating. This does not injure the ordinary thick-skinned varieties, and greatly diminishes the risk of disease from this source.' It comes to this, that the danger of such fruits and vegetables is not *in* them but *on* them. You cannot tell to what infection the native market-stuff may have been exposed. Chinese coolies, it is said, keep vegetables moist, on board ship, by making water over them: and in this way may infect them with bilharzia.

In the choice of rations, care must be taken that they can be easily carried, easily divided and distributed, and easily and quickly cooked. They must include a sufficient supply of salt, which is needed for health in tropical countries. Cheese,

bolted, is hard to digest : but cheese thoroughly masticated and eaten slowly, and not too much at a time, is excellent food. Chocolate also is excellent food, but may tend to make a man thirsty. Good bacon is one of the best of all foods, but unless it be tinned it does not keep very well in the tropics. Tinned foods, of a good brand, may keep for a year in the tropics, but are not to be trusted after that. When the contents of a tin go bad, they tend to produce gases which bulge the tin, and give it a resonant note when it is tapped. Some firms have a trick of puncturing these 'blown' tins, reheating the contents, and resoldering the tins. No blown or twice-soldered tins should be used for food.

For extra rations, for a body of men exhausted by hard work, Lt.-Col. Melville says, 'In my opinion, the demands imposed by increased exertion should be met by the special addition to the foodstuff of some foodstuff which needs the minimum of preparation, to which the soldier is unaccustomed, and which will possess therefore the advantage of novelty. It is not much satisfaction to a man who has lived on tinned beef and biscuit for a fortnight, when he arrives very tired at the end of a long day's march, to be presented with an extra half-tin of the former and four more of the latter. The thing which really counts is not how much food the man receives from the supply authorities, but the amount of that food which he can turn to useful purpose.'

It goes without saying that any food left exposed to flies is thereby exposed to infection.

*Drink.* If we arrange in order the sources of water-supply, from the safest to the most dangerous, the list is as follows : Spring water, deep-well water, upland surface-water, stored rain-water, ordinary surface-water from cultivated lands, river-water to which sewage gains access, shallow-well water. Certainly there is such a thing as pure drinking-water. But natives in the tropics have so many ways of polluting the surface-soil and the water-supply, that the only sure protection against water-borne cholera or typhoid is to have all drinking-water boiled, or chemically treated, or both. Filters,

mostly, are troublesome things, and easily get clogged. If the water be turbid, it must be filtered or strained *before*, not *after*, boiling. Water ought to be not merely heated, but really boiled for five minutes. The flat taste of cold boiled water may be improved by shaking up the water, in a corked bottle, with fresh air. And, of course, clean water, if it be stored in unclean flasks or tanks, ceases to be clean water.

No alcoholic drinks of any kind must be taken between meals, or while a man is at work during the heat of the day. Probably a very small amount of stimulant, taken with the evening meal, helps digestion, or at any rate does not harm a man, if he has had an exhausting day's work.

*Other Precautions.* All clothing must be light and loose, and the utmost care should be taken of the feet, not only for comfort in marching, but because of the risk of infection through the skin of the feet. For protection against chill, a 'cholera-belt', which during the heat of the day is more troublesome than useful, will be found useful at night. If a sun-helmet be worn, the best pattern is of cork, with ventilation holes, and a brim coming well over the eyes and down to the ear-holes, and well down over the nape of the neck, and with a false rim next the skin, separated by a  $\frac{3}{4}$ -inch air space from the true rim. A good pattern is supplied to our army in India. For protection against sunstroke, the cap or sun-helmet should have a red or orange lining, and a three-inch strip or pad of stuff of the same colour should be sewn inside the shirt, to cover the spine. This method is approved by some good authorities; but it must be regarded as a bit of practical advice, not as a fact of science. For protection against disorders of the stomach and bowels, such as may lower a man's resistance to this or that infection, the mouth and the teeth must be kept very clean: and the best mouth-wash is weak carbolic lotion, about 1 in 100. For smoking, a pipe is better than cigarettes; better for the nerves, and less likely—if it be held by the bowl, not near the mouth-piece—to convey infection from soiled fingers.

Against malaria, a man can protect himself, not only with

a mosquito-net, but with preventive doses of quinine—5 to 10 grains daily, or 10 to 15 grains twice a week, while he is in a very malarial district. 'If for any reason', says Manson, 'quinine is not tolerated, that individual is unsuitable for residence in tropical countries.'

## II. INCIDENCE OF DISEASES IN ABYSSINIA

A list of the diseases prevalent in Abyssinia might suggest, at first sight, that Abyssinia must be a very dangerous country to white men. But it would be easy to make a list, no less formidable, of non-tropical diseases. The question is: What diseases are so prevalent in Abyssinia as to threaten the health and the efficiency of an expeditionary force? And the answer is: That with proper care white men ought to find Abyssinia fairly favourable to their health, especially the uplands and the great plateau.

But it is only within the last few years that the native diseases have been studied by modern methods of science. What we know about them is mostly from the recent work done in Eritrea by the Italian Government.<sup>1</sup> Of course, when a country thus comes under careful investigation for the first time, a few cases of this or that disease are found here or there, although the disease, till then, had not been 'known to occur' in the country. For example, typhoid, as Manson says, 'is found wherever it has been properly looked for'. So, in Eritrea, the Italian medical officers have lately been able to prove the 'existence' of Kala-azar, and of Oriental sore, and probably of bilharzia: but these rare, sought-out cases must not be taken as evidence that the diseases are prevalent through the country.

The really common dominating diseases of Abyssinia are malaria, syphilis, and diarrhoeal disorders: and one great cause of troubles in the bowels is tapeworm, due to the

<sup>1</sup> See especially *Collezione di Pubblicazioni Scientifiche sull'Eritrea*, vol. i, 1914; containing the monograph by Dr. de Marzo, of the Italian Army Medical Service, on the diseases of Barka and Gash-Setit.



national habit of eating raw meat. A man can ensure himself against syphilis by continence, and against tapeworm by eating no uncooked food ; water-grown vegetables especially, and all foods grown on manured soil, are possibly contaminated with tapeworm ova. Malaria is not confined to the low-lying plains : where the mosquito is, there malaria may be. It is at its height during August, September, and October : it may last, in an attenuated form, into February. The zone of its chief intensity is from the sea-level to about 3,000 ft. up : above 3,000 ft. it is less diffused, and is of a milder type ; above 6,000 ft. it is of the utmost rarity. One of the ways in which it is spread is by the natives going down to work in the cotton-growing districts—Karkabat, Agordat, &c.—which are very malarial.

Among the favourite breeding-places of *Anopheles* in Abyssinia are the little stores of rain-water caught and held by palms and other large-leaved plants.

Cholera, from time to time, has visited Abyssinia : it came in 1865, from Mocha, and again in 1867. On a later occasion, not many years ago, it appeared on the coast of Eritrea, and gained the first slopes of the plateau, but faded out there, and quickly disappeared.

Typhoid has appeared from time to time. On one occasion it was brought to Addis Ababa from Kaffa by a native regiment. Dr. Giampiccolo says that the only typhoid in Abyssinia is imported, a case here, a case there. Dr. de Marzo is of opinion that it has no permanent hold on the country. But the arrival of an expeditionary force of non-acclimatized white men, living at close quarters, would give it every opportunity of showing itself.

Small-pox, in times past, has ravaged the country, but it is twenty years since the last great epidemic. A few cases occurred in 1907—the infection was brought from Mecca—but it was prevented from spreading. Happily the Abyssinians, though the ancient method of inoculation was still practised some ten years ago by native doctors, are well aware of the value of vaccination ; they present themselves at the vac-

cination stations in Eritrea, says Dr. de Marzo, 'con entusiasmo e fanatismo'.

Relapsing fever certainly occurs in Abyssinia, but we do not know whether it is rare or common. The carrier, probably, is a tick, which the natives call *grâm*.

Dysentery seems to be rare. Dr. de Marzo, in two years' work in Eritrea, did not see one case of abscess of the liver; he therefore thinks that true amoebic dysentery must be a very rare disease. During a campaign in which he was in charge of Italian troops, there was no outbreak of dysentery among them. But among the native population he has seen scattered cases of bacillary dysentery. And there are many cases of what seems to be a sort of chronic or residual dysentery, and many cases of diarrhoeal disorders which closely simulate true bacillary dysentery.

Dengue is so widespread throughout tropical and sub-tropical countries, that Abyssinia doubtless is not free from it.

By careful observation a few cases of filariasis have been found, and a few cases of bilharzia (endemic haematuria), and it is probable that further research will find more of them.

Leprosy is not very rare, and by native custom certain rules of isolation are imposed on lepers.

One or two cases of Oriental sore have been seen in Abyssinia, but these may have been imported. Phagedaena (tropical ulcer) is common, especially on the plateau. A man must be careful of the skin of his feet, must not neglect any trivial sore, and must remove thorns, not leave them to 'fester', and must not go barefoot. Guinea-worm, and jiggers, likewise, can make their way into bare feet. Guinea-worm is common along the Abyssinian coast, especially in marsh lands. Jiggers doubtless occur in Abyssinia, in places where the surface-soil is suited to them.

Abyssinia is believed to be free from plague, typhus, sleeping-sickness, black-water fever, and cerebro-spinal fever.

Those diseases which are not tropical but universal are not more prevalent in Abyssinia than in our own country. Rheumatism, diseases of the heart, scarlet fever, diseases of the

nervous system, and so forth, occur in Abyssinia as elsewhere. Consumption is far less common there than here: the open-air life, the freedom from crowded towns, the sunlight, the dry air, the abundance of elbow-room for such cases as do occur, all keep down the spread of consumption.

Probably, in years to come, the 'opening-up' of the country will bring it more sanitation, and more disease. Sleeping-sickness may be brought into it, or cerebro-spinal fever, or typhoid may become more common. On the other hand, the advance of sanitation will reduce the amount of malaria, and of some of the infective diseases.

It comes to this, that a man, *with care*, may find the uplands of Abyssinia, during a favourable time of the year, a healthy and even pleasant country. But he must be careful. He must keep himself fit; he must attend to the cleanliness of his mouth and his skin, especially the skin of his feet and legs; he must protect himself against mosquitoes and against vermin; he must attend to the proper action of the bowels; and he must not forget that nearly all the infective diseases of the country—whether it be tapeworm infection, or blood-worm infection, or bacterial infection—get into a man with unboiled drinking-water or with uncooked food or with food touched by infected hands.

And, of course, he must be vaccinated against small-pox, and must receive the protective treatment against typhoid.

It is to be added that venomous snakes are found in Abyssinia, and a 'Brunton's snake-lancet' takes up no room in a man's pocket, and is a very valuable little instrument for the immediate treatment of snake-bite. Scorpions also occur; the risk of a scorpion-bite has been much exaggerated in popular talk: ammonia is a good application in such cases.

### III. SHORT NOTES ON SOME ABYSSINIAN DISEASES

A short account may be given of some of the diseases most likely to attack an expeditionary force in Abyssinia.

*Diarrhoeal disorders* are common in all tropical countries. 'Diarrhoea' is merely Greek for a flux or flowing-through;

it does not necessarily imply any specific disease; and a mere looseness of the bowels for a day may be nothing more than Nature's way of getting rid of some unwholesome article of diet. But we know, also, that epidemics of diarrhoea—such as we call 'summer diarrhoea of children', and 'epidemic gastro-enteritis'—occur, in our own country, on a grand scale; and, in some tropical or sub-tropical countries, diarrhoeal disorders are so prevalent that they might be called not epidemic but endemic; not coming *on* a population, but settled *in* a population. As Clemow says, 'The warmer the temperature of the summer months, the more prevalent and fatal do they become. . . . In the Central Provinces of Russia, with their high summer temperature, and where sanitation is as yet of necessity of a primitive and oriental character, diarrhoeal disorders prevail to an enormous extent. The same statement appears to be equally applicable to Syria, Mesopotamia, and Persia. In Arabia, diarrhoeal disorders are among the most frequent of maladies.'

These epidemic diarrhoeas are a true infective disease, conveyed in food or drink; the summer diarrhoea of children, for example, is not merely 'too many plums', but a result of infected food or milk; flies doubtless help to spread the infection.

Accordingly, the precautions against epidemic diarrhoea are similar to the precautions against cholera or typhoid.

*Dysentery.* An infection, mostly water-borne, of the mucous membrane of the large intestine, giving rise to pain, griping, frequent desire to go to stool, and the passage of frequent small stools containing slime, or slime and blood. The suffering is sometimes intense. As the disease goes on, the bowel tends to become ulcerated. In some cases, dysentery is followed by relapses, or by chronic dysentery, or by abscess of the liver.

Three principal factors are at work in a case of dysentery: (1) the preliminary influences—such as chill, bad food, purgatives, intestinal worms, and intemperance—which lower the natural resistance of the large intestine to infection;

2) the actual invasion of the intestine by the germs of the disease ; (3) the subsequent invasion of the intestine by the ordinary germs of suppuration, which tend to form ulcers.

There are two chief types or forms of dysentery. In the one, the intestine is invaded by germs of the order of bacteria ; in the other, by germs of the order of protozoa. We call the one, bacillary dysentery ; and the other, amoebic dysentery. The two forms may co-exist in this or that case, as it were by chance, but the distinction is none the less valid. Bacillary dysentery is epidemic dysentery ; it occurs in all latitudes. Amoebic dysentery is endemic rather than epidemic ; it occurs only in warm climates, or in the warm season of temperate climates. In India, amoebic dysentery is far more common than bacillary dysentery.

Amoebic dysentery mostly commences insidiously, without marked fever ; it is generally subacute or chronic in its course ; it is apt to recur or relapse ; it is often associated with congestion of the liver, and sometimes causes abscess of the liver. It rapidly improves under treatment with ipecacuanha, or, better still, with emetine, which is the alkaloid of ipecacuanha. We owe the discovery of emetine to Sir Leonard Rogers.

Bacillary (epidemic) dysentery is mostly acute in character, often with initial fever ; it runs its course, and is not apt to relapse ; it does not tend to cause abscess of the liver ; and an attack probably confers a measure of immunity against a second attack. It is hardly influenced by emetine, but good results have been obtained with a specific antitoxin. We owe the discovery of this antitoxin to Shiga, a Japanese man of science.

Protection against dysentery mostly consists in securing a pure water-supply ; in the avoidance of all 'predisposing causes' ; in correcting either constipation or diarrhoea ; in the isolation of cases and of suspects ; and in careful sanitation, especially regarding the disposal of faecal matter and the keeping down of flies. Remember also that as there are carriers of cholera and of typhoid, so there are carriers of

dysentery : and a man recovered from dysentery ought to be warned, and ought not to have the handling of other men's food. Where a great number of persons live in close proximity, dysentery is very readily spread. 'When, in Europe or elsewhere, war breaks out, or when there is widespread scarcity of food, dysentery is almost sure to appear. In most places in the tropics, dysentery of one form or another is always to be found ; in some places and seasons more than in others.' On the whole, it may be advanced that wherever the general hygienic conditions are bad, wherever the soil is much fouled by excreta, and especially where the water-supply is polluted, wherever many people are crowded together in one building or camp, where the food is coarse, monotonous, and unsound, there, especially in tropical and sub-tropical climates, dysentery is or becomes endemic, and may become epidemic.' (Manson.)

*Guinea-worm* is found on the coast of the Red Sea. This worm, like many other parasitic worms, has two cycles of life, one in man, the other in a very minute crustacean, a 'fresh-water flea', *cyclops*, which is found in wells and water-holes. If this minute creature gets into the drinking-water, the embryo worms are set free in the stomach ; here they mature and conjugate ; the female worm then makes its way to the skin, selecting for choice the skin of the lower limbs, where it has the best chance of being immersed in water. Here, just under the skin, the female worm attains a great length—it may be 30 or more inches—and is filled from end to end with myriads of young. It just pierces the skin, and waits till it feels the touch of water ; so soon as that happens, it discharges its young. They can keep alive in water for some days, but they cannot develop unless they get inside a *cyclops*. Having found and invaded this host, they pass through certain changes inside it, and then are ready to make a fresh start in life, when they get inside a man along with a draught of water.

Thus, the only risk is in the drinking of unheated or unstrained water, with a live *cyclops* in it, containing the live



young of the worm. There are well-devised ways of dealing with the adult worm under the skin.

*Malaria.* During the last twenty years, the men of science have revolutionized our knowledge of malaria, and have taught us how to fight and beat it on its own ground.

The cause of malaria is a protozoal organism, which was discovered, in 1880, in the blood of a malarial patient by Laveran, a French army surgeon. In 1894, Manson, after his discovery that the mosquito is the intermediate host of filarial disease, advanced a similar theory of malaria—that the mosquito is its intermediate host between man and man. In 1898, Ross, after three years' work, proved the truth of this theory. During 1899–1901, 'malaria expeditions', from our own country and from Germany, were incessantly going out to the tropics; Italy also was hard at work. Crucial experiments were made by men on themselves, in India, Italy, New York, and London. Two of these many experiments may be recalled here:

(1) In 1900, a wooden hut was set up in the Roman Campagna, in a water-logged jungly bit of the district, intensely malarial; a place 'where the permanent inhabitants all suffer from malarial disease, and where the farm-labourers, who come from healthy parts of Italy to reap the harvest, after a short time all contract fever.' The hut was made mosquito-proof with netting and fine wire screens. In this mosquito-proof hut, Dr. Low, Dr. Sambon, and others lived for about three months—all through the 'malaria season'; they protected their faces and hands with veils and gloves; they took no quinine; they simply kept off the mosquitoes; and not one of them had a touch of malaria.

(2) In 1900 also, mosquitoes fed on a case of 'benign tertian' fever in a hospital in Rome were consigned, by the British Embassy, to the London School of Tropical Medicine; and two persons there let themselves be bitten by them. In each case, malaria showed itself; and their blood was found to contain the very same type of the malarial germs which was in the blood of the patient in Rome.

That was the end of the old notion that the 'night air', or any sort of 'miasma', was the cause of the disease

Malaria is mosquitoes ; not all mosquitoes, but one species of them, *Anopheles maculipennis*. The germs of the disease pass through two very complex and wonderful series of changes, one in the blood of man, the other in the stomach of the mosquito. That is the only way in which the disease is maintained on earth. They must alternate between man and mosquito, just as guinea-worm must alternate between man and *cyclops*. They cannot go straight from man to man ; for they have not one cycle of life, but two ; they must get from a man into the right sort of mosquito, and there, by a complete series of transformations, be regenerate and made ready to be put back into another man. If it were not for *Anopheles*, malaria would vanish off the face of the earth.

Ever since 1900, the work has been to keep down malaria by keeping down *Anopheles*. The female lays its eggs on stagnant water—pools and puddles, ditch-water, marshes, uncovered wells and cisterns, and chance collections of rain-water. Therefore, the larger surfaces of water are filmed with kerosene, so that the larvae cannot breathe ; puddles are swept out, ditches are drained and set running, tanks and waterbutts are covered, and the surface-soil is tidied and cleared of all the rubbish that catches rain-water. The breaking-up of the haunts of *Anopheles* is the breaking-up of malaria. In Greece and Italy, Egypt, Africa, India, and above all in the Panama zone, the reduction of malaria, by simple measures of this kind, is past all telling. But where a considerable portion of the native population have malaria in their blood—the children, especially, are likely to have it—and where sanitation is hardly known, the risk of malaria, to white men just come there, is great, if they are not careful to protect themselves.

Dr. Bagshawe, Director of the Tropical Diseases Bureau, writing of the African tropics, says :

*Always use a mosquito net.* This may seem a counsel of perfection. On the one hand, the claims of campaigning may make it appear difficult to carry such an article in one's kit, and on the other hand there are places where a net seems,

to one unversed in tropical hygiene, unnecessary ; moreover, in the hotter districts it is unpleasant. To this the reply may be made : A net need not weigh much, and will pack into small compass ; and except on high levels—say 8,000 ft. or more—there is always risk that a few malaria-carrying mosquitoes may be present, though unobserved, and bite the unprotected sleeper. The net protects the user from the mosquitoes which convey malaria and filarial blood-worms, as well as from snakes and ticks. Native servants will find a way of fixing it up in camp, and this must be done before dark. The edges should be tucked under the mattress, not allowed to hang down to the ground. Care should be taken to kill any mosquitoes which enter with the sleeper. The net should be white, and not green—against which colour it was hard to see them. The writer was used to read in bed for a few minutes, in case a mosquito should make its presence known : if so, it was killed, the boy outside the net assisting with a light. No part of the body should rest against the net, which should always be stretched tight. When holes appear, which they are sure to do, the tissue surrounding the hole should be caught up and tied round with string, so as to completely close the aperture. A net with holes is nothing but a mosquito-trap baited with a man. The careful and intelligent use of a mosquito-net is the first essential of health in Tropical Africa.

Other protective measures are : (1) the choice of a dry camping-ground, at a fairly high level, free from stagnant waters, and a mosquito's flight away—say a quarter or half a mile—from a native village ; (2) special care, in the evening, to protect face, hands, and ankles against mosquitoes ; (3) the use of quinine as a *protective* drug. Note, that quinine is not a mere ' tonic ' : it has a direct specific action on the *plasmodium malariae*, such as salvarsan has on the *spirochaetes* of syphilis.

*Phagedaena* (tropical ulcer). Sixty years ago—before Lister—the name of ' phagedaena ', or of ' hospital gangrene ', was given to a very rapid and foul sloughing of the skin and subcutaneous tissue round an operation-wound. Lister made an end of all such ' hospital diseases ' ; but a very similar disease is not uncommon among natives in tropical countries.

Almost always it attacks the foot, or the lower part of the leg. It may be started by a trivial sore or scratch ; even by the bite of a fly or the prick of a thorn. The superficial tissues are rapidly destroyed ; the deeper structures may be exposed ; the discharge is horribly offensive. The slough slowly liquefies and is thrown off ; and the ulcer may then begin to heal. Whatever may be the actual germs which set up this destruction, the picture is that of ' hospital gangrene '.

Treatment—beside the improvement of the general health—must begin with the resolute application of pure carbolic acid to the ulcer, rubbing the acid well into the sloughing tissues. The *prevention* of phagedaena is in cleanliness, and attention to the skin of the feet ; no neglect of trivial sores or cuts ; no walking barefoot.

*Relapsing Fever* (louse fever, African tick fever, famine fever, *spirillosis*). A widely distributed fever, due to germs which from their spiral outline are called spirilla or spirochaetes : it is distinguished by rapid onset, rapid subsidence after a few days, and recurrence a few days later. It may recur many times. The germs are transmitted by body vermin. Relapsing fever is a very old disease : it is clearly described by Hippocrates, fifth century B.C. The germs were discovered by Obermeier in 1873. The transmission by ticks was discovered, about 1904, by Philip Ross and Milne in Uganda, and Dutton and Todd on the Congo. The transmission by lice was discovered by Mackie, Nicolle, and others, about 1907. In Egypt, Algiers, Europe, and India, either lice or bugs are the offenders.

Quinine has no appreciable influence on relapsing fever. From the likeness of the spirochaetes of relapsing fever to the spirochaetes of syphilis—not that the two diseases have any sort of common origin—Ehrlich's discovery of salvarsan for syphilis was tried for the treatment of relapsing fever, with excellent results.

Protection against body vermin is protection against relapsing fever. The clothing next the skin must be carefully searched, especially at the seams, and must be boiled as

occasion may require. A mosquito net can keep out bugs and ticks. A bed well off the ground, with string soaked in kerosene wound round its feet, and pyrethrum powder or Keating's powder dusted inside the sheets, is good protection : and a light at night is also useful. The habits of the African fever-tick, *Ornithodoros moubata*, are like those of the common bed-bug. Infested persons and places—rest-houses of caravans and native huts—must be avoided. The ticks may be conveyed for long distances in mats or bedding, or in porters' loads.

*Sunstroke.* It is generally held that the conditions which are called sunstroke, heat-stroke, &c., may be classified under three principal forms ; but these of course do not absolutely exclude each other :

(1) 'Heat-exhaustion.' A man in perfect health, suitably clothed, or half-stripped, and not overworked, can stand, as we all know, exposure to very great heat : for example, glass-blowers, sugar-boilers, and stokers. But a man over-fatigued, or with health impaired by malaria or intemperance or any other bad influence, may faint from exposure to heat, either in the sun or in the shade. In a simple faint from heat-exhaustion a man lies quiet, with face pale, skin chilly, pulse weak, breathing soft (not noisy), temperature not raised ; he may soon come round, perhaps with a very bad headache. The treatment of these cases must be gently stimulant, not depressing : no violent cold douching.

(2) 'Siriasis.' This old Greek word for 'sunstroke' has come into use again for what seems to be truly a tropical disease. Manson defines it as an acute disease, developing in the presence of high atmospheric temperature, and characterized by sudden very high fever, coma, and intense congestion of the lungs. It is unknown in Europe : and many large areas in the tropical world, especially inland, are exempt from it. 'It is not met with on the high seas, although it is well known on ships in the narrow, land-locked Red Sea and the Persian Gulf.' The geographical distribution of siriasis, and its circumstances and symptoms and course, are like those of

a real specific disease ; and Manson is inclined to Sambon's theory, that 'siriasis' is a true germ-disease, a veritable infection, which requires for its development a high atmospheric temperature and other favouring circumstances. It may have premonitory symptoms, as danger-signals—lassitude, headache, intolerance of light, irritability of the bladder ; then comes restlessness or wild delirium, which very rapidly is followed by complete unconsciousness ; face suffused, breathing noisy, pulse very quick, skin burning hot, and temperature rushing up to a height which may prove fatal within a few hours. For these terrible cases the most urgent immediate treatment is cold douching, cold pack, or ice pack, till the temperature is down to 102, but not longer ; then a warm blanket, and perhaps stimulants, but not strychnine. Quinine must be given if the patient has had malaria. If the breathing threatens to stop, artificial respiration should be employed.

(3) In a third, ill-defined, group of cases it seems that certain rays of the light of the sun have a direct effect on the tissues, and may even cause, in some cases, meningitis : the action of the actinic rays on the skin, and the action of X-rays, seem to be analogous to this condition. The symptoms are those of meningitis, or what is vaguely called 'brain-fever' ; and the treatment is on the lines of the treatment of meningitis : absolute quiet in a cool darkened room ; the head shaved, and kept cool ; bromides, light diet, no stimulants.

*Tapeworm.* *Taenia saginata*, the beef tapeworm, is very prevalent in Abyssinia owing to the native habit of eating raw beef. *Taenia solium*, the pork tapeworm, is exceptional. In many instances the existence of a tapeworm may not cause any inconvenience to its host, and its presence may only be made known by the proglottides or mature segments in the stools. In the *Taenia saginata* it takes about 60 days from the time of the ingestion of the embryo to the passage of the matured segments. In a number of cases there are colicky pains in the abdomen, with diarrhoea or constipation and a greater or less degree of anaemia. The knowledge of the



presence of the parasite adversely affects nervous people and may lead to nervous depression and hypochondria.

The prophylaxis is important in order to limit the spread of the parasites. All segments passed should be burnt, and they should never be thrown where the embryos may become scattered. Attention should be paid to the cooking of meat so that any parasite present should be killed. The usual vermifuge employed is the liquid extract of male fern (*flix mas*), followed by a calomel purgative. Pomegranate root, or better, the sulphate of pelletierine, in doses of 5 grains with an equal quantity of tannic acid, may be used to replace the male fern. The Abyssinians use *koussou* (*Brayera anthelmintica*), but its action is said to be inferior to that of the fern.

*Typhoid Fever* (enteric fever). The germs of typhoid fever were discovered in 1880-1. The first use of protective 'inoculation' in this country was made by Sir Almroth Wright and Sir David Semple, at Netley Hospital, in 1896. Regarding the value of this treatment in the present war, the figures given in January 1916 were as follows :

Among our Expeditionary Force in France and Belgium about 95 per cent. have been protected against typhoid fever ; the annual average being about 90 per cent.

The annual admission ratio per 1,000 is more than nine times greater among the non-protected than among the protected. Among the non-protected it is 9.1 per 1,000. Among the protected it is 1 per 1,000. The death-rate is thirty-one times greater. Among the non-protected it is 1.84 per 1,000. Among the protected it is 0.06 per 1,000.

Typhoid fever, among a large body of men, may be spread by flies, settling first on typhoid discharges and then on food or milk. Also patients recovered from typhoid may still carry the germs inside them, and pass them in their discharges, and convey them on soiled fingers. No such person should be employed on the preparation or serving of food to troops till careful microscopic examination of his discharges has proved that he is not a 'typhoid-carrier'. In the presence

of typhoid it is impossible to be too clean, or too careful over all measures of sanitation.

(Paratyphoid fever may be called a sub-species of the fever. Clinically, it may be very hard to distinguish paratyphoid from typhoid. The germs of the two fevers are alike in some ways, but not identical. There are two kinds of paratyphoid germs, called A and B. The methods of spreading, and the risk of carriers, and the precautions against infection, are the same in paratyphoid as in typhoid. A special paratyphoid vaccine is now in use: it can be given in conjunction with typhoid vaccine.)

## CHAPTER V

### COMMUNICATIONS

#### PART I. COMMUNICATIONS LEADING INTO ABYSSINIA

THE main lines of communication into Abyssinia from the outer world may be grouped as follows :

1. *Under British control.*

(a) Through Somaliland, via Zeila or Berbera, to Harrar.

(b) Through the Sudan, reached by Suakin or Port Sudan ; from Khartum to Gambela by steamer, up the Blue Nile to Roseires or via Gedaref to Gallabat.

(c) Through British East Africa, by road from Nairobi to the Boran plateau.

2. *Under French control.*

From the port of Jibuti by rail to Dire Dawa and Addis Ababa.

3. *Under Italian control.*

(a) Through Eritrea, by rail from Massawa to Asmara, and thence by road through Addi Kwala into Abyssinia.

(b) Through southern Eritrea, from Asab Bay across the Danakil plain.

(c) Through Somaliland from the port of Mogdishu. A scheme exists for the building of a railway along this line from Itala to Addis Ababa ; but till this railway is built there is no important route from this direction.

The above lines of communication will now be described in detail. Further information about the towns will be found in Vol. ii.

1. *Routes under British control.*

(a) *Zeila.*—Zeila roadstead is suitable for vessels of light or moderate draught only. There is a stone pier extending about 500 yards NW., and not accessible to boats after half ebb. Water is of indifferent quality and difficult to obtain.

Water is said to be brought to Zeila in goatskins from Takosha. There is a hospital, with accommodation for 38 patients, and a dispensary. Another account says there are four beds in the hospital.

There is no coal available.

For the roads from Zeila to Harrar and thence to Dire Dawa and Addis Ababa, see Vol. ii.

*Berbera*.—Berbera has two piers, both dry at low water. Water is supplied from waterworks and reservoirs. There are fortified barracks, garrisoned by a detachment of British-Indian troops. There is a hospital with 42 beds, one isolation hospital, and one infectious diseases hospital.

No coal is available.

There is a wireless station in the town.

A railway to Harrar has been projected.

For roads into Abyssinia from Berbera see Vol. ii.

(b) *Port Sudan*.—Port Sudan has 5 quays, 410 ft. long, and two temporary quays, 420 ft. long. The quays have 4 3-ton cranes, and one 1-ton crane. There are floating cranes to lift 60 tons and 15 tons respectively.

Supplies of all kinds can be obtained. There is a well-equipped hospital with 16 beds, besides accommodation for native patients. Port Sudan possesses electrically driven workshops for the repair of ship's machinery.

*Suakin*.—Suakin harbour holds about 20 vessels (in 1884 it accommodated 34 men-of-war and transports). There are three piers, all in connexion with the railway; vessels of large size can use two of these. Water is obtained from waterworks and a condensing apparatus. There are two hospitals. There is telegraphic communication with Port Sudan and the world. There are no workshops and it is unsafe to depend on any stock of coal.

*Railway from Port Sudan and Suakin to Khartum and Senaar*.—The lines from Port Sudan and Suakin meet at Sallom junction, a point intermediate between those towns (25 miles from Suakin, 22 miles from Port Sudan), and the line then proceeds SE. to Atbara (283 miles from Sallom),

where it joins the Wadi Halfa-Khartum railway, 388 miles from Halfa and 191 miles from Khartum.

Senaar is 158 miles by rail ( $10\frac{1}{2}$  hours' journey) and 213 miles by river above Khartum. Roseires is 6 days' journey from Senaar, and 380 miles from Khartum. For the road from Roseires into Abyssinia see Vol. ii.

*Steamboat route from Khartum to Gambela.*—Gambela is 880 miles from Khartum. The river Sobat is usually navigable to Gambela by the end of May, though a sudden fall is always liable to occur until the middle of June. The Sobat attains its maximum about November 13, and may continue navigable until the end of December. It is, therefore, not available for transport during the later part of the campaigning season, i.e. from January to May.

The passenger and cargo-boat service is timed to run between the end of May and the end of September.

A shooting-party in 1906 took a 75-foot launch drawing 20 inches up to Gambela in January; but they had great difficulty in passing the sand-banks.

The Blue Nile up to Roseires is also navigable for light craft for a rather shorter period than the Sobat.

For the road from Gambela through Gore to Addis Ababa see Vol. ii.

(c) The roads into Abyssinia from British East Africa cross the Boran plateau, a barren and almost entirely waterless tract, where animals can find practically no grazing. The country is very rough, consisting chiefly of lava escarpments. Boran cattle afford the best means of transport, as they can go for some days without water. Boran camels go well over the rough ground.

## 2. *Routes under French control.*

*Jibuti.*—Jibuti Bay offers excellent and secure anchorage for craft of all kinds.

There is a railway pier, with accommodation for large vessels, at its head. Railway lines are laid to the pier-head.

Without railway lines, but with an excellent road, is the S. jetty. At low water this is only accessible for small boats.

The water-supply is good. The hospital has room for 45 beds. There is a stock of 15,000 tons of coal. A dozen lighters, a tug, and three launches are available. There is telegraphic communication with Perim. The railway hence to Dire Dawa and Addis Ababa is described below in Part II under 'Railways'.

3. *Routes under Italian control.*

(a) *Massawa*.—The port of Massawa consists of two islands, joined to the mainland by causeways, and two peninsulas. The N. front of Massawa has a stone quay with bollards. On the northern peninsula (Abd el-Kadr) are several piers and boat-slips, naval store-houses, and the railway terminus.

The southern peninsula (Gerar) has two wooden piers, three stone jetties, a coal jetty, stores and barracks. It is fortified. Massawa is supplied with water from two large reservoirs. There is a store of 3,000–4,000 tons of coal.

A new wireless station with eight masts about 230 ft. high, and a range of 1,250 miles, is situated north of Abd el-Kadr.

*Railway from Massawa to Asmara*.—This railway is nearly 75 miles long. Beginning from sea-level, it runs through rocky and hilly country till it reaches Mai Atal ( $18\frac{1}{2}$  miles). In the  $56\frac{1}{2}$  miles from Mai Atal to Asmara the gradient is almost continuously 1 : 28 or 1 : 29, and the line climbs to a height of nearly 7,550 ft. There are a number of sharp curves, viaducts, bridges, and tunnels, the longest tunnel being over 875 yards in length. The ascent from Massawa takes 6 hours, and the descent from Asmara  $5\frac{1}{2}$  hours. Travellers from Massawa should take warm clothes with them.

The intermediate stations are at Adagaberaï, Otumlo (5 miles), Monkullo ( $6\frac{1}{4}$  miles), Amasat (halt,  $7\frac{1}{2}$  miles), Dogali ( $12\frac{1}{2}$  miles), Mai Atal ( $18\frac{1}{2}$  miles), Damas (28 miles), Baresa (35 miles), Ginda ( $43\frac{1}{2}$  miles), Ambatkalla (51 miles), Nefasit (59 miles), Arbaroba (67 miles), Asmara (75 miles).

The stations for at least the first 17 miles are strongly fortified. It is evident, from the character of the country through which the railway passes, that, in the event of military necessity, the Italian Government could render



the line, especially from Mai Atal to Asmara, useless for a long period.

For carriage and other roads in Eritrea, see Vol. ii of the present Handbook.

(b) *Asab Bay*.—Asab Bay affords excellent anchorage and shelter for all classes of vessels.

There is a mole 104 yards long giving shelter to small boats loading or unloading.

Good water can be obtained from wells and streams.

There is no coal. Asab is in telegraphic communication with Perim.

The value of Asab as a port is limited by the fact that it only communicates with the waterless Danakil plain inhabited by very wild nomadic tribes. There is a route across the plain (see Vol. ii).

## PART II. COMMUNICATIONS WITHIN ABYSSINIA

### *Road Transport*

During the heavy rains, from the beginning of June to the middle of September, military or commercial traffic has to be suspended. Not only are the roads and rivers impassable but the jungle country is uninhabitable owing to the flies. The tsetse occurs in the neighbourhood of Gambela and probably elsewhere in the south; and there are other flies which seem to be almost equally detrimental to baggage-animals.

*Wheeled traffic*.—In the dry season wheeled traffic is possible on the desert (Bilen) route to Addis Ababa: elsewhere it is impossible. Camels, oxen, horses, donkeys, and mules are used, according to the locality.

*Camels* can be taken through the country north of the Mareb river, and in the plains which bound Abyssinia on the east and west. But camels, except for the Boran camel which is used to the lava escarpments of Boran, are generally less valuable in mountain country than mules. Arab camels, if they can be obtained, are the best: Galla camels are the worst. The Somali camel will carry about 275 lb.: the

Dankali about 450 lb. The average rate of travel for camels is  $2\frac{1}{2}$  miles per hour.

*Somali pack-saddle*.—The Somali camel pack-saddle consists of a thick grass mat covering the camel from shoulder to tail, two thicknesses of native matting above this, and then four long sticks tied crosswise, to which the load is fastened. This arrangement prevents sore backs, and when taken off the saddle can be transformed into a tent for the driver. Cost 3–8 dol.

Only Somali drivers can be employed if this saddle is used.

*Forage*.—Camels can generally find sufficient forage for themselves : they do not feed at night. They will feed quickly in good grazing, and chew the cud during the night. No general rule can be laid down as to watering camels. On the average, they require water every two days.

*Oxen*.—Bullock carts with Boran cattle are used on the waterless roads in S. Abyssinia, and thence to British East Africa. There is some export trade in these cattle, so that they can generally be procured at Nairobi. The N. Shoa oxen are extremely powerful, and much use might be made of them for transport if the roads were improved so as to make wheeled traffic possible. These cattle are almost entirely grass-fed. They are found in the high plateaux of N. Shoa and of the Wollo Galla country.

*Horses* are useless in country higher than 6,000–8,000 ft., while horse sickness is said to be very common on the plains. Horses of the country are rarely over 14 hands high. The horses are never shod, but their hoofs and legs are generally good. They are mostly grass-fed, and therefore soft, and apt to chafe and gall. They are moderately sure-footed : their trot is awkward ; their canter is easy, and they are fast for short distances. As a rule, only geldings are used. Owing to ill-treatment the horses are generally nervous : they are seldom vicious.

The price <sup>1</sup> of a good horse is from 30 or 40 to 100 dollars.

<sup>1</sup> It is impossible to give exact figures for the prices of animals, or indeed for any of the expenses of transport. The figures quoted in this chapter are the most recent. All prices, it should be noted, are high.

An ordinary horse costs from 15 to 25 dollars. The average speed of horses on a journey is  $2\frac{1}{2}$  miles an hour.

*Mules* are undoubtedly the best animals for Abyssinian gradients and for the extremely rough and rock-strewn tracks. They are less apt than donkeys to slip in muddy places. The Italian police in Eritrea are now mounted on mules instead of horses.

Mules rarely exceed 13 hands in height. A mule will carry about 160 lb. in a quick caravan, 220 lb. in an ordinary caravan. It is convenient to pack the loads in rectangular waterproof packages ( $21 \times 24 \times 17$  inches where possible) of equal weight, so that e. g. two may be used for a mule and four for a camel. The packages are tied on with long strips of hide (*machanga*) that pass round the body and are drawn very tight in a kind of diamond hitch. The tightness is essential owing to the rocky tracks. It is advisable to bring out felt to make cloths for the pack-mules.

The Abyssinian mule pack-saddle is not to be recommended. It consists of a wooden fork in front to which are fastened two or four sheepskins. In the latter case the skins form a bed when loosely stuffed with straw.

Mules can generally find sufficient food for themselves. (In SE. Abyssinia there is not always sufficient fodder to be found.) They require grass at night: where possible they should be allowed a certain amount of daylight-grazing and a small allowance of grain. Mules can generally get on with water once a day.

A sumpter mule costs about 40 dol.; a riding mule anything up to 100 dol. When buying a sumpter mule it is useful to look for marks of old galls. A mule with such marks is obviously of some age, and probably not a broken-down riding mule.

The average speed of mules is  $3-3\frac{1}{2}$  miles an hour.

There is a form of epizootic disease known as equine typhus fever, prevalent on the coast and the Danakil district, especially after the rains. It attacks chiefly horses and mules, and occasionally bullocks and camels. It is somewhat con-

tagious, and thought to be due to the atmosphere. Overwork and bad food and water appear to be predisposing causes.

*Donkeys.*—Abyssinian donkeys are only about 10 hands high, but very hardy. They can feed themselves where horses and mules cannot. They carry up to 100–120 lb. They do not climb well, and are not so good as mules in muddy ground. Donkeys are in regular use between Gambela and Gore, having been found capable of resisting the tsetse in the plains. The Abyssinians do not use pack-saddles for donkeys, but merely throw matting or sheepskins over the animals' backs.

The average speed of donkeys in caravan is  $2\frac{1}{2}$  miles an hour.

*Experience of previous campaigns.*—The experience of the campaign of 1868 with regard to transport may be briefly stated. 'The mules were not hardy, and broke down under heavy work, probably owing to their being taken off grass food. The camels were not of sufficiently good quality, being young and weakly ; . . . many were underfed . . . the pack-bullocks did not answer well. They could not march, suffered from want of water, strayed, and were liable to gall. Experienced drivers were much needed, and were not obtainable. The total result being that the imported transport was much more satisfactory than that procured locally.'

As against this, it should be noticed that (1) on its own showing the expedition did not secure the right kind of animals for the localities, nor were the animals bought at the right age or in good condition ; (2) it was also found that the Abyssinian mules and (Somali) camels could forage for themselves better than the imported camels.

The expedition used elephants to carry its field artillery and 8-in mortars, but found it difficult to bring up sufficient forage for them.

In the Italian campaign of 1896, 3,000 mules were bought locally, and 11,000 imported. The mortality among the mules was great ; it is not known whether the Italian or Abyssinian mules suffered most.

McMillan's expedition to the Blue Nile, in 1904, employed

camels to carry portable boats over difficult country in rainy weather.

*Supplies.*—The country is fairly well provided for small parties. But there is never a great abundance of corn, and during war all flocks would probably be driven into the mountains. It would not be possible, therefore, for a large force to supply itself from the country for any long period.

The following supplies were bought by the Government during one month of 1868, at Antalo. This may give a rough idea of the supplies to be obtained from a large market town. The supplies do not include purchases by individuals, nor all the smaller live-stock and poultry.

	lb.
Bread . . . . .	29,375
Flour . . . . .	221,334
Grain . . . . .	86,891
Hay . . . . .	135,000
Firewood . . . . .	30,000
Sundries ( <i>Ghi</i> , salt, pepper, onions, coffee, &c.) . . . . .	14,700

A few bullocks were also obtained and about 50 sheep a day.

*Fuel.*—The supply of fuel varies with the locality. Wood is very scarce in the Galla uplands and in Shoa, and only light scrub is found in the plains. The north and west highlands and valleys are the most wooded. Of the different trees, the wild olive is the best for fuel: it gives out much heat and little smoke.

It is not possible to procure sufficient fuel near the banks of the Sobat to meet the needs of steam river-transport.

*Water.*—Water is plentiful and good in the mountain country. In the plains it can very often be obtained by digging into the sandy beds of apparently dried-up streams. Water is scarce between Roseires and the plateau. River and lake water is good on the whole: that in pools or surface-wells—especially in Tigre—is apt to go bad.

*Wells.*—Native wells are primitive in construction and arrangements. The wells have no brick lining, and are constantly falling in. The water is taken out by means of water-skins or wicker baskets. Sometimes a number of men is required to hand up the water where the wells are deep, or lift and force-pump may be used.

Animals can often be watered from irrigation channels.

The most difficult time for water is April and the beginning of May, just before the rains.

Material for digging, pumps, &c., would have to be taken on any expedition.

*Crossing of streams.*—There are practically no good bridges in Abyssinia. There is an iron bridge over the Hawash, and useful bridges have been constructed over the Little Baro and Khor Bonga rivers, to assist transport to Gambela. Beside these and the bridges in Addis Ababa, there are occasional natural bridges (as at Ezghier Dildil) and a number of native bridges made of logs, branches, or creepers. These are useless for heavy loads, or for animals. The rivers can, however, be forded during the dry season; the natives in some places ferry themselves and their beasts across deep streams by means of inflated skins.

*Servants.*—Galla Mussulmans make the best servants. Opinions differ as to whether Galla or Abyssinians make the best drivers or grooms: probably Abyssinians are best for mules, and Galla for horses. Drivers should be employed at the rate of 1 for every 2 mules or 5 donkeys. If native saddles are used, drivers should only be employed with the type of saddle to which they are accustomed.

The servants are very dishonest, and where possible guarantors should be found who will be responsible for losses incurred owing to theft by particular servants.

*Changes of temperature.*—Travellers recommend strongly that a supply of different kinds of clothing should be taken (even at the expense of increasing the luggage), owing to the frequent changes in temperature in different stages of the road.



*Railways*

The Jibuti-Dire Dawa-Addis Ababa railway is the only railway at present working in Abyssinia: gauge 1 metre, length 491 miles. Its steepest gradient is 1 in 40; its sharpest curve 164 yards radius. Between Jibuti and Dire Dawa (192½ m.) there are several bridges and two viaducts 150 yards long and 65 ft. high, and 150 yards long and over 90 ft. high respectively. Water can be obtained at miles 4½, 43½, and 67. The second section of line, to Addis Ababa, is said to have been finished in 1915, but no details are available.

In 1913 a passenger train was run twice a week from Jibuti to Dire Dawa and back. A similar passenger service was maintained between Dire Dawa and the Hawash. Goods trains ran both ways every day.

The following railways are provided for by treaty:

1. Asmara-Addis Ababa *via* Addi Ugri and Lake Tsana.
2. Addis Ababa-Gambela.
3. Addis Ababa-Itala (Italian Somaliland).
4. Dire Dawa-Harrar, with possible extension to Zeila.

The Jibuti-Addis Ababa railway is described in detail in Vol. ii.

*Telegraphs, Telephones, Wireless*

*Telegraph.*—There are two telegraph lines in Abyssinia: one, under Italian control, from Addis Ababa to Asmara *via* Adowa, and thence to Europe *via* the Sudan; the other from Addis Ababa *via* Harrar and Dire Dawa to Jibuti.

Before the completion of the railway from Dire Dawa to Addis Ababa, this section of the service was controlled by the Abyssinian Government, and worked by telephone. This route, therefore, was longer and less reliable than the service by Asmara.

With the completion of the railway, it is probably safe to assume that the telegraph line has been continued from Dire Dawa to Addis Ababa.

The Addis Ababa-Adowa-Asmara line has stations at :

Ankober	85 miles (about)
Worro Hailu	172 „
Dessye	210 „
Marto	247 „
Kworam	307 „
Makalle	407 „
Adowa	482 „
Asmara	535 „

In addition to the Italian staff working on this line, there are a certain number of Abyssinian Government telephonists and guards over whom the Government exercises very little control.

The following time-table shows the hours during which the different staffs have a monopoly of the line :

6-10 a.m.	Abyssinian telephone service.
10-12 a.m.	Italian telegraph service.
12-4 p.m.	Italian telephone service.
4-7 p.m. (or longer).	Italian telegraph service.

*Telephone.*—There are six main telephone lines, with branches.

1. Addis Ababa-Asmara : see above.
2. Addis Ababa-Harrar-Dire Dawa-Arrawa (on the French Somali frontier and railway).

There are intermediate stations, between Harrar and Addis Ababa, at :

Balchi	37 miles.
Choba	68 „
Fantalle	96 „
R. Hawash	115 „ (crossing the railway).
Laga Hardim	155 „
Kuni	186 „
Kolubi	236 „
Harrar	258 „

This line is under the control of the Abyssinian Government

(see above), and reserved for government messages between 6 and 9 a.m. It is open for general service between 9 a.m. and 11 a.m., and 3 and 5 p.m.

3. Addis Ababa-Gindabered, about 106 miles.

Intermediate stations :

Genet 22 miles (whence also to Nonno).

Myecha 56 „

This line is being extended another 35 miles to Debra Markos (Monkoror).

4. Addis Ababa-Nonno, about 154 miles.

Intermediate stations :

Genet 22 miles (thence also to Gindabered).

Addis Alem 33 „

Chitu 96 „

- 4a. From Nonno to Lekempti, about 105 miles.

Intermediate stations at Bilo

Gatama.

- 4b. From Nonno to Gambela, about 240 miles.

Intermediate stations at Rogye 37 miles (about).

Adalgebo 84 „

Yambo 128 „

Gore 175 „

Bure 234 „

with a branch from Gore to Anderacha.

- 4c. From Nonno to Tocha, about 217 miles.

Intermediate stations at Uche 20 miles (about).

Kossa 65 „

Sharadda 139 „

Genji 186 „

A short line from Jiren connects with the main line between Copa and Sharadda.

5. Addis Ababa-Gardula, about 290 miles.

Intermediate stations at Soddo 43 miles (about)

Silti 92 „

Hosana 120 „

Intermediate stations at	Andacha	147 miles (about)
	Dalbo	181 „
	Soddo	187 „
	Borodda	203 „
	Eso	240 „
	Gulta	265 „
	Bonke	281 „

There is a branch from Soddo through Alata to Abarra. about 160 miles.

6. Worro Hailu to Dankaz (near Gondar), about 205 miles.

Intermediate stations :

Debra Zeit	93 miles (about).
Debra Tabor	143 „
Hag (on Lake Tsana)	174 „

These lines, 3, 4, 4a, 4b, 4c, 5, and 6, are managed by the Abyssinian Government. Line 6 is continued through Gondar, Chelga, and Wahni to Gallabat.

*Projected telephone lines.*—1. From Addis Ababa to Bale, about 220 miles. From Bale lines will run to Barri and Dolo, on the frontier of Italian Somaliland.

2. From Dankaz (near Gondar), two lines : (a) to Adowa ; (b) to Sittona, on the Eritrean frontier.

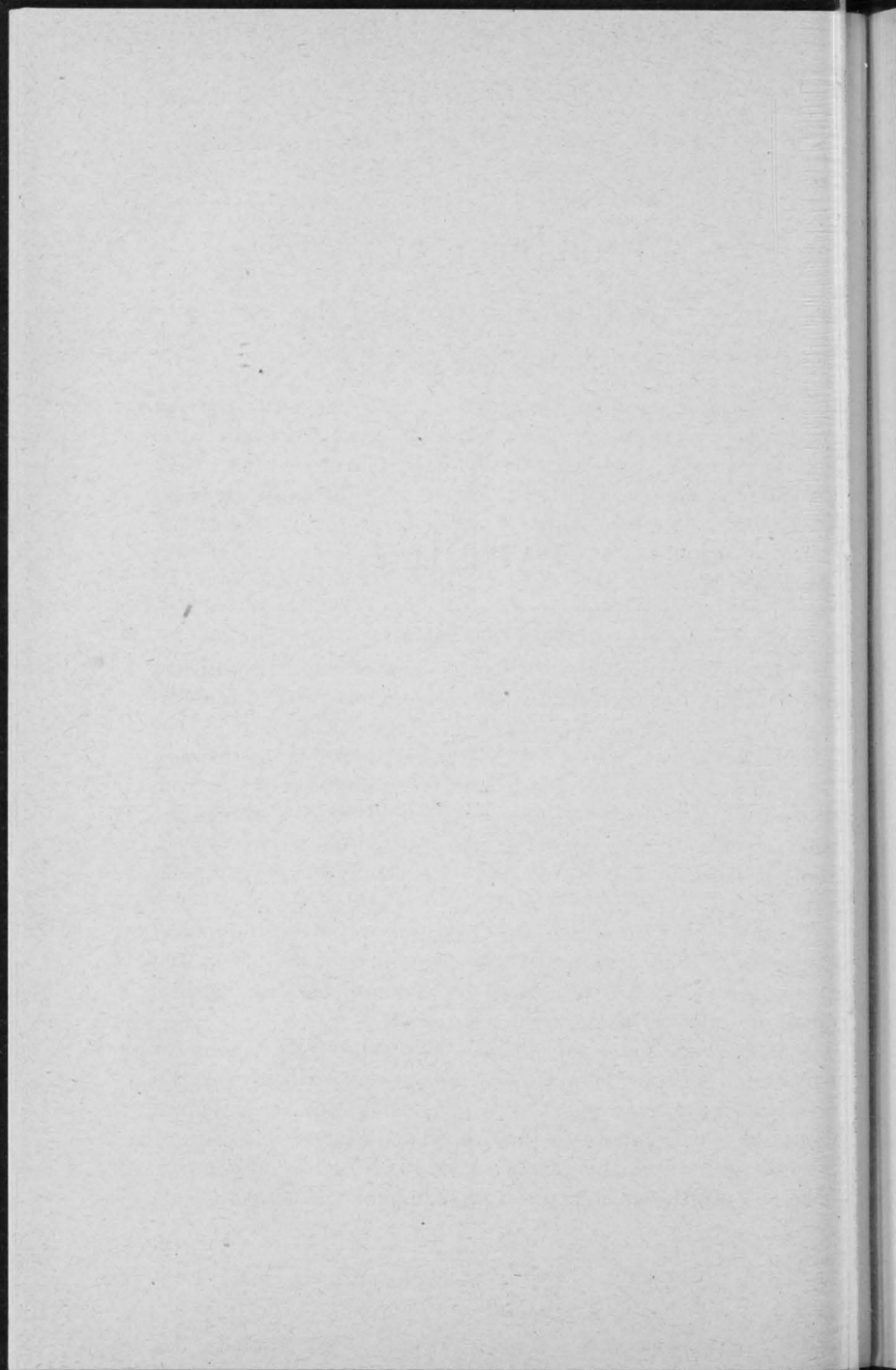
3. From Dessye to Asab.

These lines are no doubt under Italian management.

*Wireless Telegraph.*—There is a wireless station in Gambela. With this exception no wireless stations are known to exist in Abyssinia. There are powerful stations at Massawa and Mogdishu (1,250 miles range), and most of the posts in Italian Somaliland have short-range installations.

PART II

ABYSSINIA





## CHAPTER VI

### HISTORY OF ABYSSINIA

#### I. THE KINGDOM OF AXUM

*Earliest information, traditions, &c.*—Abyssinia (from Arabic *habesh*, confusion, on account of its mixed races: the official name of the country is Ethiopia) has often been identified with the Cush, Ethiopia, and Sheba of the Old Testament or the Aethiopia of the Greeks. These identifications are erroneous. It is, however, reasonably certain that the Punt of Scripture and of the Egyptian records was the Somali coast, and the trade between Punt and Egypt, which flourished all through the great ages of Egyptian history, is the only known historical fact concerning the earliest history of this region. The same intercourse with the Mediterranean world may be reflected in the Abyssinian legend which derives the imperial house from Solomon through Menelik I, his son by Queen Balkis of Sheba; but Jewish traditions have so long been established in Abyssinia that this legend, though now firmly rooted, may be merely another version of the erroneous identification of Abyssinia with Sheba.

There is no evidence that Abyssinia was ever influenced by Egypt. Punt appears to have included the coast country alone, and there are no traces of overland communication, nor is it probable that such ever existed.

*Rise of the kingdom of Axum.*—The earliest document for Abyssinian history is a Greek inscription, probably of the first century A.D., copied at Adulis (Zula) by an Egyptian monk 500 years later. A king of Axum erected it to record his conquests and the extension of his kingdom westwards from the myrrh-bearing region to Ethiopia. These conquests

seem all to have been included in the modern province of Tigre; but the king also claims to have opened a road to Egypt and partially subdued the Arabian coast. The rise of such a kingdom may have been facilitated by Augustus's destruction of Meroe in 23 B. C.

*Periplus Maris Erythraei*.—This is a commercial handbook to the Red Sea, compiled late in the first century A. D. Adulis appears here as the port of Axum; Koloe, the chief ivory market, is 3 days from Adulis and 5 from the capital. Adulis is also a market for tortoise-shell from the adjacent islands. The king of this region is called Zoskales and described as having some Greek culture. He may be either the conqueror of the Adulis inscription or a successor. The imports (textiles, hardware, and money) are much the same as those of to-day.

*Trade in the sixth century A. D.*—Kosmas, the monk to whom we owe the Adulis inscription, describes the caravan organized in his own day by the king of Axum for obtaining gold from the south, perhaps from Kaffa and Enarea. This caravan, including officials and private traders, travelled southward with cattle, iron, and salt. On arriving at their destination they built a *zariba* outside which they placed their wares, for which native purchasers made offers by laying nuggets of gold on the articles.

*The coming of Christianity and the Abyssinian Church*.—The conversion of Abyssinia was effected, according to tradition, by Frumentius, a Christian who rose to be regent of the kingdom of Axum during the minority of the heir to the throne. He introduced measures ensuring freedom of worship for Christian merchants, and, when the king came of age, was himself appointed first bishop of Axum by Athanasius, Patriarch of Alexandria. The traditional date of this event is 330, but it was possibly later, viz. about 355. This marked the nominal conversion of Abyssinia; but the conversion was no doubt only partial. A hundred years later the monastic movement reached Abyssinia from Egypt; this figures in tradition as the coming of nine holy men who founded monasteries. Egypt was at this time deeply tinged

with the Monophysite heresy, and the fact that the Abyssinian Church is to this day Monophysite is probably due to the influence of these Egyptian monks. In A.D. 451 the heresy was condemned at Chalcedon, and holders of Monophysite views may easily have migrated to a distant country like Abyssinia as fugitives from persecution.

After the deposition of the Monophysite patriarch Theodosius (538) Justinian refused to allow the Ethiopians a bishop of their own faith, and for 25 years they seem to have had no bishop at all.

*The Axum inscriptions.*—One Greek document dates from about the period of the conversion. It gives the king's name as Aezanas, with the title of 'son of Ares', indicating that the official conversion had not yet taken place. The list of his dominions includes southern Arabia on the one hand and 'Aethiopia' on the other. There are also two inscriptions of the same period in Ge'ez. The first gives the same list of dominions with the exception of Aethiopia, and uses the title 'son of the destroyer' (Ares). From the second this last vestige of paganism has disappeared, and the language is strongly monotheistic.

*Conquest of Yemen.*—El-Esbaha, king of Axum, was called upon by Justinian as a Christian potentate to defend his persecuted co-religionists in Yemen. The result was an invasion and conquest of that country, completed in A.D. 525. Axum was now at the height of its power, possessing the richest part of Arabia, standing in commercial relations with India and acting as a member of the circle of Christian powers. In A.D. 601, however, the Himyarites or Homerites of Yemen appealed in turn to Persia for aid against the Abyssinians. The province was invaded and conquered by Persia, in whose hands it remained till its conquest by Mahomet.

*The rise of Islam.*—Axum was chosen by the first disciples of the Prophet as a refuge from persecution in A.D. 615. In gratitude, perhaps, for Abyssinian hospitality Mahomet never invaded or disturbed that country, contenting himself with the nominal adherence of its king, Armakh II. Arabia,

Egypt, and Nubia were however conquered and Abyssinia was soon surrounded by a ring of Mohammedan states. Even within Abyssinia itself small Moslem states arose more than once in the seventh and eighth centuries, but they were always reabsorbed into the Christian kingdom.

With the rise of Mohammedanism and the consequent isolation of Abyssinia began a long period of stagnation, relieved by the visits of Abyssinian pilgrims to Jerusalem and by intercourse with the Copts of Egypt, from whom the Abyssinian Church received its *Abun* or spiritual head. During this period the internal history of the country is almost devoid of landmarks.

*The usurpation of the Falasha.*—The Falasha, a community claiming to be of Jewish origin and to have settled in Abyssinia at the time of the Babylonian Captivity, consolidated itself into an independent kingdom in Semyen at the time of the conversion of Abyssinia. In 937 Judith, queen of Semyen in her own right, murdered the whole royal family of Axum with the exception of one child who was conveyed to Shoa, and usurped the throne. In 977 she was succeeded by her daughter, who was deposed a few months later by a prince of the house of Zagwe. The dynasty founded by this prince was at first perhaps Jewish but was later Christian. Its later members included Lalibela, the builder of a famous series of rock-churches, and Naakweto Laab, who in 1268 abdicated in favour of the legitimate branch. The first king of the restored line was Yekuno Amlak.

*The legend of Prester John.*—The isolated Christian empire of the priest-king Prester John figured largely in the imagination of mediaeval Europe. The legend may have originated in the tales told by Abyssinian pilgrims at Jerusalem, but this is not certain, and the earliest versions place Prester John's kingdom in Asia. In the fourteenth century, however, it is placed in Ethiopia, and a map of 1459 shows in Abyssinia a city which is 'the principal residence of Prester John'. Possibly the basis of the legend is to be found in the religious renaissance which accompanied the restoration of the house

of Solomon. Yekuno Amlak made war on Zeila, a Moham-  
medan state of the Afar coastland, thereby opening a series  
of religious wars which lasted 300 years.

*The rediscovery of Abyssinia.*—Vasco da Gama had already,  
on his voyage northwards from Mozambique, acquired new  
information about the kingdom of the supposed Prester John  
when two Abyssinian monks unexpectedly appeared at the  
Council of Florence (1431-45) demanding admission to the  
council. They were honourably received, and communication  
was established between the Pope and the Negus.

In 1490 Pedro de Covilham reached Abyssinia with letters  
from John II of Portugal. In 1507 an Armenian, Matthew  
by name, arrived in Lisbon soliciting the aid of Portugal for  
Abyssinia against her Moslem neighbours. Abyssinia was at  
this time hard pressed; in 1517 Egypt passed under Ottoman  
rule and communications with the Copts were finally severed;  
from 1515 the rulers of Zeila were in possession of artillery,  
and in 1527 Imam Mohammed, surnamed Gran or left-handed,  
began to invade and overrun the country, defeating the  
Negus Lebna Dengel in a decisive victory two years later.  
At the same time the Galla were penetrating the southern  
provinces; and by 1538 Lebna Dengel only ruled Amhara  
and parts of Tigre, Shoa, and Gojam.

In this year the Negus sent to Lisbon John Bermudez,  
a member of the second Portuguese mission to Abyssinia  
(1520), whom Lebna Dengel had kept with him on the return  
of the mission. Bermudez was to ask again for help from  
Portugal, and in 1541 he arrived off Massawa with a Portu-  
guese fleet. Lebna Dengel was by now dead, but Christopher  
da Gama, a son of Vasco, landed with a force of 400 men to  
aid his son Galawedewos (Claudius). Da Gama was at first  
successful, but a year later Mohammed Gran received large  
reinforcements of matchlock-men and field artillery from  
Arabia, and overwhelmed the Portuguese. Da Gama himself  
was taken and put to death. The survivors of his force  
continued to fight in the Abyssinian ranks and helped to win  
the battle of Woina Dega in 1543, at which Mohammed Gran

was killed. They settled in Abyssinia and passed the rest of their lives there.

*The Jesuits.*—Ignatius Loyola was anxious to bring Abyssinia within the jurisdiction of the Pope, by converting its inhabitants from the Monophysite to the Roman faith. He did not succeed in making the attempt in person, but about the middle of the sixteenth century members of his society arrived in Abyssinia. The result was a long conflict between the two religious factions. More than once the Negus was induced to declare his allegiance to Rome, but the people invariably refused to follow his example, and he was compelled to recant in order to safeguard his throne. The Spanish explorer Pedro Paez, a man of great ability and tact, might have established a *modus vivendi*; but he died prematurely in 1622. He was followed by Mendez, who persuaded the Negus Susynos to proclaim Roman Catholicism the state religion and to enjoin the reordination of all priests and the rebaptism of the whole population. Circumcision and the observance of the Sabbath instead of Sunday were to be stamped out.

These proclamations provoked intense and universal opposition, in the face of which Susynos was obliged to abdicate (1633) in favour of his son Fasilidas, who put himself at the head of the Monophysite party, drove all Jesuits into banishment, and put to death those who defied his decree. This event closed Abyssinia once more to Europeans, and nothing more is known of its history till the end of the century.

*Eighteenth-century travellers.*—In 1698 the Negus Yasu I (1680–1704) summoned the French physician Poucet to Gondar, to treat him for a form of leprosy which the native doctors were unable to relieve. This marked the reopening of communications with Europe. Yasu reconquered Arussi from the Galla, and a period of expansion seems to have set in, which left the country lacking in homogeneity and consolidation. The power fell into the hands of such men as Ras Mikhail of Tigre (about 1750 and following) and other adventurers.



In 1770 James Bruce made his way to Gondar. He was well received and allowed to spend two years in the country. This was during the ascendancy of Ras Mikhail.

In 1779 the Danakil country, the old Afar kingdom which had already, earlier in the century, fallen before the Galla, submitted to Abyssinia, which thus gained access to the sea.

## II. THE EMPIRE OF THEODORE AND MENELIK

*The early nineteenth century.*—Before the rise of Theodore the country was still, as in the eighteenth century, divided under a number of local chiefs. Mohammedan influence (especially that of the Galla) was strong, and the titular Negus had little authority.

The wars of Guxa, Ras of Gondar, and Selassye, Ras of Tigre, occupied the early years of the century. The latter became the virtual ruler of all northern Abyssinia before his death, in 1817. After this the power passed to Gondar; 1831 saw the rise of Ras Ali, grandson of Guxa, who ruled Amhara, Dembea, and Gojam, and became the chief power in Abyssinia; he was finally recognized even by his rival Ubye of Tigre. He did not at first claim the position of Negus, preferring to erect and depose at will a series of puppet emperors; but ultimately he declared himself the descendant of Solomon, and claimed the imperial title.

In 1849 Mr. Plowden, a British consul, was sent to the court of Ras Ali, and effected a commercial treaty, ratified in 1852. No commercial development followed, but Plowden played an important part in the history of the following years.

*The rise of Theodore.*—By 1849 Ras Ali was already embroiled with Kassa, the future emperor Theodore. Kassa, born in 1818 or 1820, was the son of a small chief in the west of Amhara. His father rebelled against Ras Ali without success, and Kassa, left fatherless in childhood, was confined in a monastery. He escaped and obtained the governorship of his father's district, and in 1841 revolted against Ras Ali. In 1847 he defeated Ras Ali near Gondar, and married his daughter Tayavich or Tsubega. She lived only four years

after her marriage, but during that time exercised a strong influence for good over her husband. Ras Ali fled to the Bagyemeder country and joined hands with Ubye of Tigre, but was defeated and killed in 1852 or 1853. In 1855 Kassa was crowned emperor with the title of Theodore III.

*Character of Theodore's rule.*—Theodore was a man of strong character, with an enthusiasm for Christianity and a genuine passion for reform. In this he was encouraged and aided by Plowden, whose reports are the chief authority for the history of the reign. The reforms of this period included the suppression of the slave trade, the abolition of the punishment of murderers by the relatives of the victim, the substitution of military pay for licensed plundering of the peasantry, and the regulation of dues and tolls on commerce. These dues, formerly—and again after Theodore's reign—arbitrarily levied by local officials to the great detriment of commerce, Theodore had collected at three centres only. He thus succeeded in suppressing for a time most of those abuses which at the present day hamper the development of the country.

Theodore was, however, before his time. There was no body of opinion in Abyssinia ready to welcome his reforms, and they won him little but hatred. He was not, and did not like Ras Ali claim to be, of the house of Solomon, and was therefore generally regarded as a usurper. His own character was not free from weakness. In the best period of his life he was distinguished for resolution and clemency, but he was always morbidly jealous of his sovereign rights, and roused opposition by his overbearing pride.

*Theodore's conquests.*—In spite of growing unpopularity, Theodore created the modern united Abyssinia. For this purpose it was necessary to break the power of the local Rases. He imprisoned all who could be dangerous, promising to liberate them when his power should be consolidated, and substituting for them military governors chosen from his own following. New and smaller administrative units were created, and the new officials were not given judicial powers.

In 1855, after his coronation, he demanded the submission

of Shoa. Hailu Melikot, the king, opposed him, and accordingly Theodore invaded Shoa and seized its capital Ankober. Hailu Melikot died on the eve of the decisive battle, and his son Menelik, the future emperor, then a boy of 10 or 12, was carried off and imprisoned at Magdala. The conquest of Shoa was, however, a source of weakness to Theodore. His governors did not succeed in maintaining their authority; the new province was a severe drain on his military resources; it distracted his attention from the consolidation and reform of his northern kingdom, and it dangerously increased the number of malcontents.

*Disaffection and revolt.*—During the next few years conspiracies and rebellions were frequent. Theodore's life was more than once threatened. These troubles arose in the northern kingdom no less than in Shoa. The emperor seems to have become embittered, and his character in some degree deteriorated. His reforms were not pressed, his exactions became intolerable, and his punishments arbitrary and barbarous. The campaigns of this period were often marked by massacres.

In 1860 Plowden was murdered by a rebel in the neighbourhood of Gondar. Bell, another English resident, the close friend of both Plowden and Theodore, was soon afterwards killed in battle at the emperor's side, fighting against the same rebels. Theodore thus lost his best friends and advisers, and in his rage and grief murdered nearly 2,000 of the rebels, who had, it is said, already laid down their arms.

*Breach with the British Government.*—Though Theodore had in 1855 been recognized by Great Britain and other Powers, Earl Russell, becoming Foreign Secretary in 1860, took the view that he was not *de jure*, even if *de facto*, ruler of Abyssinia. Theodore's vanity was wounded, and when, in 1862, no answer was vouchsafed to a letter sent by him to Queen Victoria, he was deeply incensed. He seized Captain Cameron, Plowden's successor and the bearer of the unanswered letter, and in 1864 imprisoned him at Magdala with some other Europeans. The British Government now resolved to answer the letter, and

sent the reply by the hand of Mr. Hormuzd Rassam, a Turkish subject, and assistant political agent at Aden.

Theodore at first regarded the nationality of the envoy as a new slight, and refused to see him. Later he granted him an interview and released Captain Cameron ; but in 1866 once more imprisoned both him and Rassam, together with various Europeans, chiefly German missionaries and their wives and some artisans.

The prisoners were at first well treated, but later suffered severe privations and even torture. Negotiations for their release proved unavailing, and it was found necessary to resort to strong measures.

*Napier's expedition to Magdala.*—A British and Indian force of 16,000 men was dispatched under Sir Robert Napier, afterwards Lord Napier of Magdala. It landed in Annesley Bay on the 7th January, 1868. Preparations had been made with great care, and the difficulties were much diminished by Theodore's unpopularity among his subjects and neighbours. Ras Kassa of Tigre in particular furnished the expedition with supplies and transport. The line of advance was by Senafe, and thence south through Enderta and Wadela. On April 10 the plateau of Magdala was reached, and Theodore's troops defeated. Napier then offered his terms, which were the release of the prisoners and submission to the Queen. Theodore agreed to the first but refused the second, and sent a present of cattle and sheep to the British general. To accept these would have implied the abandonment of hostilities, and in spite of anxiety as to the fate of the prisoners this course was felt to be impossible. Magdala was accordingly stormed on the 13th, with a loss of only two killed. Before the final assault Theodore magnanimously released the prisoners without attempting to make terms in return. At the same time he is said to have massacred 200 Abyssinians and Galla who had been guilty of trifling offences. He was found dead within the gates, having blown out his brains with his own hand.

*Emperor John.*—Ras Kassa, in return for his assistance to the British force, was given a substantial present of ordnance,

small arms, and stores when Napier left the country in 1868. With the advice and encouragement of the British he had himself crowned emperor at Axum with the title of John II in 1872. He then began systematically to bring the country under his sway, and conquered in succession Gobasye of Amhara, Adal of Gojam, and Menelik of Shoa. Menelik had escaped from Magdala at the time of the British expedition, and set himself up as king of Shoa in 1869. He resisted John successfully for some time, and only acquiesced in his subordinate position by a treaty signed in 1878.

John was an able and successful ruler. He had not the genius of Theodore, but his qualities of sound judgement and personal courage made him a much more popular emperor than his predecessor.

*Egyptian war.*—Mehemet Ali, after his conquest of the Sudan, had obtained from Turkey a lease of the ports of Suakin and Massawa. This lapsed at his death; but it was renewed in 1865 in favour of Ismail, who brought the whole coast from Suez to Cape Guardafui under his control, garrisoned Zeila in the Danakil country and Berbera in Somaliland, and seized from Abyssinia the provinces of Bogos in the north and Harrar in the south. This was in the years 1870–5. He seems to have had designs upon Tigre, if not upon the whole of Abyssinia. These projects were checked by two serious defeats at the hands of the Emperor John at Gundet in 1875 and at Gura in 1876.

When, on the Mahdi's insurrection in 1884, Egypt relinquished the Sudan, John co-operated in the withdrawal of the Egyptian garrisons from Gallabat and Kassala. To secure his assistance Bogos and Keren were ceded to him. Gallabat was successfully relieved, and Ras Alula was sent to the relief of Kassala. He won a considerable victory at Kufit, but the garrison failed to take advantage of it and surrendered on July 30, 1885. Gallabat became part of the Abyssinian empire, and Harrar, which was now evacuated by the Egyptians, also passed under the rule of John.

*The Italians in Eritrea.*—In 1869, on the completion of

the Suez Canal, the Italian Rubattino Company purchased from the local Sultan a site on Asab Bay for a port of call on the direct route to India. In 1882 this was taken over by the Italian Government, which shortly afterwards occupied Beilul and Massawa. The coast was found to be too unhealthy for colonization, and the Italians began to push into the interior. This was resented by John, who imagined without any real ground that the region formed part of his own dominions, and he directed Ras Alula to oppose their advance. The Italians were at first successful, but in January 1887 a battalion was surrounded and cut up at Dogali.

An English mission under Sir G. Portal was now sent to John, in order to induce him to disown the action of Ras Alula and to preserve peace. The attempt was unsuccessful; and in 1888 a fresh Italian expedition was sent to fortify Massawa. This was done, and John was brought to a standstill before the fortifications. In spite of the advice of Ras Alula, he recognized that the town was impregnable, and withdrew. His retirement greatly impaired his prestige. The Dervishes had entered Abyssinia on the west and burned Gondar, and Menelik of Shoa, who in the previous year had seized Harrar, was won over with a gift of 5,000 rifles by a mission under Count Antonelli to rebel against John.

*The last campaign of John.*—Tekla Haimanot, king of Gojam, had been entrusted by John with the task of resisting the Dervish invasion. This he did successfully, defeating the invaders at Gondar in 1889; but he, like Menelik, was tampered with by the Italians and induced to join in the rebellion. John's position was now desperate, but in a short and energetic campaign he reduced Gojam to submission. Menelik encamped on the Abai, was too strong to be attacked, and John wasted three months in fruitless negotiations with him, at the end of which time a fresh Dervish invasion took place at Gallabat.

In the face of this danger the whole country, with the exception of Shoa, joined the emperor. He marched against Gallabat with a large army, and on March 10, 1889, attacked



the Dervish position at Metemma. The Dervishes were completely routed and only escaped annihilation by the death of John from a mortal wound. The Abyssinian army at once became disorganized and the victory was not followed up. The Dervishes, however, had suffered too severely to continue the invasion.

*The accession of Menelik.*—As John lay dying he summoned the leading chiefs and acknowledged as his son and heir the young Ras Mangasha, his only legitimate son having died a few months earlier. On hearing the news of John's death, Menelik at once proclaimed himself emperor. Mangasha was supported by Ras Alula and established himself in Tigre. But he was not strong enough to resist Menelik, who, as the representative of the house of Solomon, was favourably regarded by a large section of the country. He was also supported by the Italians, who wished to form a protectorate over Abyssinia and believed that Menelik was both willing and able to serve their purpose.

Relying on these advantages, Menelik established himself on the throne and proceeded to consolidate his position. Shortly after his accession he made overtures to the Italians, with the view of defining his relations with them. Count Antonelli was empowered to draw up an agreement, and the result was the treaty of Ucciali. The most important clause provided that Menelik 'consents to employ the government of his Majesty the King of Italy in treating of all matters that may arise with other Powers and Governments'. This implied an Italian protectorate over Abyssinia. On October 11, 1889, Italy formally notified the other Powers of the fact, and on the following 1st of January her possessions on the Red Sea were united into a single province to be known as Colonia Eritrea.

*Breach between Menelik and Italy.*—Menelik, though ready to use Italian help for his own purposes, had no intention of becoming a tool in the hands of Italy, and was determined to preserve the independence of his country. He soon found an opportunity of denouncing the protectorate clause in the

treaty of Ucciali, which in the Amharic version stood in a merely permissive form. Menelik and Antonelli each accused the other of fraud, and it is impossible to say with certainty whether the discrepancy between the versions was accidental or deliberate, and who was responsible for it. Menelik refused to give way, and after much wrangling with Antonelli he broke off negotiations (1891).

The Italians now turned to Ras Mangasha, who had been subdued by Menelik in 1890. This move was discredited by the fact that they continued to court Menelik by sending him a large consignment of ammunition, as the balance of a loan guaranteed by the treaty of Ucciali. At the same time arms were reaching Abyssinia in large quantities by way of Jibuti from France and Russia; and the Italian consignment, so far from winning the support of Menelik, only alienated those malcontents who looked to Italy for protection against him. In February 1893 Menelik felt himself to be sufficiently armed, and denounced the treaty of Ucciali to all the Powers.

*Menelik's war with Italy.*—The following year, 1894, Menelik concluded a secret agreement with Ras Mangasha, who once more acknowledged his supremacy, and in 1895 crossed the frontier with 10,000 men and raised an insurrection in the Akkeli Guzai province. This was promptly crushed by the Italians in two small but brilliant actions at Koatit and Senafe. The Italians decided to follow up these victories by advancing into Tigre and occupying the line from Adowa to Addi Grat, thus securing a new strip of territory and a strategic frontier.

In December Menelik advanced to support Ras Mangasha, while Ras Makonnen invested Makalle, and in January 1896 forced it to capitulate.

In the meantime Italian reinforcements had arrived. Italy was not in a position to spend money freely, and Baratieri, the governor of Eritrea, could only induce the home government to supply a force of 10,000 men and a grant of 13,000,000 lire. Baratieri himself failed to realize the strength of his

enemy, and further reinforcements were not sufficient to retrieve his initial defeats.

On March 1, 1896, Baratieri came in touch with the Abyssinian army at Adowa. The Italian force numbered four brigades, 14,500 men, of which 8,000 were white troops, and 56 guns. The Abyssinians engaged are variously estimated between 90,000 and 200,000. The result was a crushing defeat for the Italians, who lost 4,000 killed, 2,000 prisoners and all the Italian guns remained in the hands of Menelik, and two generals were among the fallen. The arrival of Baldissera with reinforcements and the absence of adequate water-supply compelled Menelik to retire southward and prevented him from pressing home his victory. The Italian force besieged in Addi Grat was relieved in May.

Peace was concluded at Addis Ababa in October. The treaty of Uccialli was annulled, and the independence of Abyssinia under Menelik's government was recognized.

The war was followed by the consolidation of Menelik's power. His position up to now had been at times precarious; even his cousin, Ras Makonnen of Harrar, might have been detached by an Italian success. The Italians had counted on finding Abyssinia disunited, but their invasion united all parties to resist it, and the success of Menelik put his supremacy beyond question.

*France and the Jibuti Railway.*—As a result of the war, Abyssinia was more open than before to foreign influences. A Russian mission reached Menelik in 1896, followed next year by a French mission under MM. Lagarde and Bonvalet, and a British under Mr. (now Sir) Rennell Rodd. The French were especially active at this time, and Menelik was grateful to them for the munitions with which they had supplied him. He had already, in 1894, granted a concession for a railway from Jibuti to the White Nile, nominally to a Swiss engineer but really to a French syndicate. The French Government consented to the portion of the line lying in French territory and to collect at Jibuti the 10 per cent. duty on exports and imports which was to assist in defraying expenses. The

expenses were found to be heavy, the natives troublesome, and the capital insufficient; and recourse was had to English capital. In 1901 it appeared that a British company had acquired a large proportion of the shares and undertaken to proceed with the construction of the line.

The French colonial party, which had always regarded the line as a political enterprise, immediately raised an outcry, and the French Government was forced to intervene with a large yearly grant to pay off the British creditors, in return for which the line was to pass virtually under Government control and was at a future date to become the property of the Government.

Menelik was not unnaturally incensed at this arrangement. He had granted the concession to a commercial company for commercial purposes, and flatly refused to sanction the new proposals. He pointed out that they involved infringements of his sovereign rights, and accordingly declined to allow either the completion of the line or the collection of the 10 per cent. duty.

This was the final blow to French prestige, which had for some years been declining. In 1897 British advances had been favourably received, and after the British conquest of the Sudan and the withdrawal of the Marchand expedition from Fashoda, France was not in a position to demand favourable terms from Menelik.

The position of the railway company was now extremely precarious. The British company mentioned above came again to its assistance and enabled it to meet current expenses and pay interest on its bonds, and for a time it seemed that the line must pass out of French hands. In 1906, however, an Anglo-French-Italian agreement was concluded, providing that the French company should complete the line to Addis Ababa, and that lines should in the future be constructed from that point to the Sudan by British, and to Eritrea or Italian Somaliland by Italian capital. The goods of all countries should enjoy equal privileges on all these lines and at their terminal ports. The existing company went into

liquidation, and work was resumed in 1909 by a new company. The line is said to have reached Addis Ababa in 1915.

*Extension of the Abyssinian frontiers.*—During the Italian war the western Galla rose and marched on Menelik's new capital of Addis Ababa. They were held in check by Ras Darge till the news of the victory at Adowa arrived. After the war Menelik turned his attention to the reduction of the Galla, and in 1897 he had forces operating in Boran, the Beni Shangul country, towards Ogaden, along the Sobat, and in the Danakil country. In the following year he was again fighting in Ogaden, and sent an expedition against Ras Mangasha, who had again rebelled in Tigre. Ras Makonnen was sent against the Dervishes on the Sudan border and occupied Gallabat and Gira, thus securing a valuable province formerly included in the Sudan.

In 1899 the Boran Galla were finally conquered and Ras Mangasha overwhelmed. He was sent as a prisoner to Addis Ababa and finally imprisoned at Ankober till his death in 1906.

Menelik seems to have pressed his victories home with great energy and ruthless barbarity. In 1895, for instance, he wiped out a tribe by a massacre of non-combatants. Jimma, which aided him in his campaign against its old enemy Kaffa, was given a large measure of autonomy in return for an annual tribute and a military contingent; and the same treatment was given to Wallega. Kaffa on the other hand was absolutely laid waste, though it had been the richest province of Abyssinia, and its population is said to have been reduced by two-thirds.

The conquered populations did not uniformly acquiesce in their subjection, and as Menelik's powers failed rebellion became frequent.

*Revival of slavery.*—One result of Menelik's victories was the recrudescence on a large scale of slavery. The inhabitants of conquered areas were carried off in great numbers by the Rases and especially by the Emperor himself. There is no open market, and now that the supply from conquered

regions has come to an end numbers are kept up by breeding in Abyssinia itself and by a certain amount of smuggling across the frontier, especially from the Sudan, Uganda, and British East Africa.

*The 'Mad' Mullah.*—The first Abyssinian expedition against the Mullah Hajji Mohammed Abdullah took place in 1900. Further expeditions in co-operation with British forces were undertaken in 1901–4. These later expeditions were attended by British officers, who were thus able to observe the campaigning qualities of the Abyssinian troops. Supply and transport were found to be very defective and tactical training non-existent.

In 1902–3 the Webi Shebeli and western district of the Haud were held by a force of 5,000 Abyssinians and Ras Makonnen also occupied the neighbourhood of Jiggiga. The Mullah's area of operations was thus successfully restricted to the Ogaden district. The same type of strategy was adopted in the 1903–4 campaign.

*Frontier agreements.*—In 1902 a treaty was concluded with Great Britain defining the boundaries of Abyssinia and the Sudan. The interest of Egypt and the Sudan in the waters of the Blue Nile, Lake Tsana, and the Sobat were protected; further clauses permitted the acquisition by the Sudan of a trading station in Abyssinian territory, ultimately fixed at Gambela, and reserved to Great Britain the right to construct a railway through Abyssinian territory connecting the Sudan with Uganda.

The Abyssinian frontiers of French and British Somaliland had already been fixed by the missions of 1897.

In 1902 Italy obtained an alteration of the Eritrean frontier, giving her possession of the province of Kunama. In 1907 the boundary of British East Africa was fixed, and in 1908 that of Italian Somaliland.

*Situation at the end of Menelik's reign.*—The death of Ras Makonnen, in 1906, removed the generally accepted successor to Menelik, and in Ras Mangasha, who died the same year, the only other strong candidate for the throne was also



removed. Mangasha still had a large following in Tigre, in which province Menelik never permanently established his authority.

The succession devolved upon the emperor's grandson, Lij Yasu, son of Ras Mikhail by Menelik's favourite daughter. In 1910 the failure of his powers compelled Menelik to abdicate, and a regency was appointed consisting of Lij Yasu and Ras Tesamma. This arrangement was violently opposed by the Empress Taitu. She enlisted on her side the discontented chiefs of Tigre, and made a bid for the supreme power. For a year she succeeded in maintaining a virtual autocracy. She deposed and appointed Rases and other chiefs at will, and in especial advanced her relative Ras Olye. She refused all interviews with the representatives of foreign Powers, and even suspended the construction of the Jibuti railway.

The usurpation of Taitu lasted only a year, after which the regency re-established itself. In 1911 Ras Tesamma died and Lij Yasu insisted that there should no longer be a regency. This led to an attempted revolution under Ras Abata because of the arbitrary actions of Lij Yasu. A reconciliation was effected by Fitaurari Hapte Giorgis and the *Abun*. The revolting chiefs made their submission and Yasu received a counsellor in place of a regent.

*The reign of Lij Yasu.*—The internal state of Abyssinia during the next few years was, however, far from reassuring. Among the dangers to peace might be mentioned the standing army, whose small pay requires to be supplemented by plunder and the acquisition of foreign territory, and the jealousy between Tigre and Shoa, which reached such a point that a certain section of Italian opinion maintained that Tigre would welcome annexation to Eritrea. On the other hand, it was generally recognized that any attempt upon the territory of Abyssinia would provoke an immediate and universal resistance. So long, therefore, as a strong central government existed, all parties were willing to support it.

The government of Lij Yasu, however, was neither strong nor in other ways suited to the interests and desires of the

Abyssinians. The most important factor in the estrangement of the country from the prince regent was his adoption of Islam, at first secret but afterwards open, and his neglect of the observances of the national church. To this must be added that his morals were of the worst, and that excesses of various kinds were gradually undermining the little energy he ever possessed ; and that his rule, especially in the south, was merely a synonym for anarchy. In the events that led up to his deposition in 1916 some observers have attempted to trace a far-reaching constructive scheme ; but the weakness and incompetence of Yasu are in all the details of his life so marked that, if there is any constructive statesmanship in the ideas which he followed, its origin must be sought elsewhere.

The Mohammedan inclinations of Lij Yasu, encouraged by Turco-German diplomatic efforts since 1914, took shape in the second half of 1915 in the form of an attempt to unite in a single body all the Moslems of the Abyssinian empire. In connexion with this movement, Lij Yasu married the daughters of several important Danakil and Galla chiefs, betrothed himself to the daughter of Aba Jifar, the semi-independent Moslem ruler of Jimma, and nominated his own father, Ras Mikhail (of the Wollo Galla), Negus of Tigre. In these steps, and elsewhere, Lij Yasu's policy shows two characteristic marks : (a) it is Moslem as opposed to Christian ; (b) it is Galla as opposed to Abyssinian.

The prince regent also began at this time attending Mohammedan feasts and services. He entered into a series of alliances with the chief Somali and Dankali chiefs of Abyssinia and the neighbouring countries. The most notable of these was his alliance with the ' Mad ' Mullah.

In April 1916 he officially placed Abyssinia in religious dependence on Turkey, and sent to the Turkish Consul-General an Abyssinian flag bearing the crescent and a confession of the Moslem faith. About this time he circulated among his Moslem allies, among whom German propaganda had been active for more than two years, a promise to lead

them against the Allied Powers as soon as a great German victory should be announced. It was generally believed that the Central European Powers had embraced Islam and imposed it by the sword upon Belgium, Serbia, Poland, and France. Many similar beliefs were also current.

The revolution of 1916 was a blow struck at this growing foreign and Mohammedan menace to the racial and religious integrity of Abyssinia. On September 27 Lij Yasu was deposed by a public proclamation at Addis Ababa on the explicit ground of his anti-Christian intrigues, and mobilization orders were issued. Practically no opposition was offered at Addis Ababa, but Lij Yasu, who was at Harrar, announced his intention of fighting, and called upon his Moslem allies for aid. A considerable force left Dire Dawa to march upon Addis Ababa, but its loyalty was doubtful, and the result of the campaign was that Lij Yasu fled northwards, and Harrar was occupied by Dejaz Balcha. The revolutionary government then mobilized for a campaign against Ras Mikhail, who was defeated at Shano and taken prisoner. Lij Yasu then fled to the SE., where he got in touch with the Mullah and his other Somali allies. Reappearing in the Wollo Galla country, he again suffered defeat and took refuge at Magdala, where in the spring of 1917 he was invested by Government troops.

The revolutionaries had appointed as empress, in Lij Yasu's place, Waizaro Zuaditu, Menelik's daughter. Since the regency of Ras Tessama she had been a prisoner in the palace. The second place in the empire was filled by Dejaz Taffari Makonnen, who was appointed heir to the throne, with the title of Ras.

## CHAPTER VII

### • SOCIAL CONDITIONS OF ABYSSINIA

#### CHARACTER OF ABYSSINIANS

It is difficult for Europeans to form a just estimate of the character of Orientals whose environment and mode of thought are so entirely different from their own. One result of this is that various travellers in Abyssinia have formed greatly differing estimates of the characteristics of the natives. For example, one traveller states that the peasantry is hard-working and industrious; another reproaches them with laziness because they do not trouble to secure what to us are the comforts and amenities of life. As regards this particular point the fact seems to be that, although ready enough to secure the plunder which falls to a victorious soldier in an uncivilized country, yet the Amhara, being frugal in his manner of living, and caring for little but to show his importance by the number of his retainers and by the class of horse or mule which he rides, has little inducement to work. In addition to this the fertility of the country, which readily produces sufficient to support life, the exactions levied by officials on movable property, and the manner in which the profession of arms is held in esteem, all tend to produce a race which is lazy in comparison with more northern peoples. One may observe also that conditions vary as one would expect from district to district, and all general statements in this chapter are subject to this qualification.

The Amhara is undoubtedly proud, is often insolent in his bearing to those whom he considers his inferiors, amongst whom must be counted all who do not follow the profession of arms. He is obedient to authority, and an adept at dissimulation, which latter characteristic arises as much perhaps from his desire to be polite as from a wish to deceive.

As is so often the case with half-civilized people, he is very ceremonious in his manners, and although kind to children, is cruel to a beaten foe and treats women as servants rather than as companions. He seems to be a creature of impulse, incapable of deep feeling, a curious mixture of cruelty and soft-heartedness. He is untruthful, considers theft a venial offence, is of low sexual morality, and is gluttonous in eating and drinking, the comparatively small amount of drunkenness seen in the country being due, apparently, rather to the hardness of his head than to his self-restraint. He is conservative in thought, of a suspicious nature, little better than a savage intellectually; gay and light-hearted by nature, he yet finds his chief enjoyment in fighting and litigation.

#### CLASS DISTINCTIONS

In Abyssinia the official class, almost all of whose members are of military rank, is by far the most important; it is open to any one, except to those who have been enslaved after conquest, to attain the highest rank, and in fact most officials have raised themselves, by their own capacity, to the positions they hold. Some of them hold their rank by reason of their descent, but heredity alone gives no claim to any individual save in the case of a few titles carrying no authority. As is inevitable, wealth, generally in land, confers social distinction; but it seems that wealthy men usually hold official positions, and that there is no aristocracy of wealth in the sense that obtains in western countries. Among the poorer members of the community professional soldiers occupy the highest position, looking down on the agricultural class of freeholders, who, in their turn, despise the comparatively few who are artisans and traders such as armourers, jewellers, bakers, shopkeepers and musicians. With the freeholders must be classed the *gabars*, who are below the level of the freeholders, but are not slaves, although they are always members of a subject race, e. g. Shankalla.

An account of the manner in which subject races are

employed on the land will be found in the section on land-tenure (see Chap. ix); here it is sufficient to say that slavery does not exist in the country in the sense that although captives belong to certain individuals, and receive only food and clothing in return for the work they do, yet they cannot be sold, and their descendants can acquire the rights of citizens. In fact the sale of human beings was forbidden by the Emperor Menelik in the last decade of the nineteenth century, and the prohibition seems to be enforced more or less satisfactorily. It is true that travellers have met gangs of slaves being taken to the coast, but these always travel by night, camp in the forests, and take other precautions to avoid detection; and although a Frenchman records having witnessed the sale of a slave girl so late as 1894, yet it took place under conditions of great secrecy, and was carefully concealed from the authorities. It is said that slavery is practised more openly in the recently conquered provinces.

The priests form a very important class numerically, being said to constitute one-fifth of the male population. Any one can enter the priesthood, provided that he is devoted to the profession from a very early age in order that he may be educated for it; not that this education seems to produce much result, since most priests are said not to understand Ge'ez, the language of the Abyssinian ritual, although they can read its characters. The priesthood is badly spoken of by most travellers, being considered lazy, ignorant, immoral, and the enemy of all progress. The fact that it is reactionary is not surprising, seeing that any change would inevitably reduce its power and wealth, and that the spiritual side of Christianity appears to be far removed from its conception of its calling.

#### HOUSES, FURNITURE, AND UTENSILS

Villages consist of scattered collections of mean huts without gardens or fruit trees, and have no public buildings of any kind except churches, which differ little from the huts save that they are bigger and are surrounded by



graveyards. The huts are built of daub and wattle with pointed thatched roofs. They are circular in shape, with low walls, have only one door, no fireplace or window, and are not subdivided into rooms. A family uses a hut in common, and at night shares it with its domestic animals, cows, oxen, horses, and mules. At the same time the house forms the family storehouse for grain, agricultural implements, weapons, &c. In the case of the more well-to-do a house has a sort of verandah all round it, and in such a case the agricultural implements are kept in the verandah and the animals sleep in it. Sometimes these verandahs are enclosed by walls of daub and wattle, and the house then becomes a double-roomed dwelling. The most important people have one or more subsidiary buildings, all built in the same fashion; these are surrounded by a fence of wooden slabs and are devoted to subsidiary purposes such as providing stables for the animals, quarters for the servants, storehouses for grain, implements, and so forth. As a rule the houses are very low, the daub is made of clay mixed with finely chopped straw, and the roof is supported on wooden uprights tied to one another and to the wooden rafters by strips of leather. The door consists of a mat only. In front of each house a low platform of mud is built, covered with a sun-dried cowskin, on which the owner sits to receive his guests.

Bedsteads are not used by the poorer classes, who sleep on grass or rushes heaped on the floor and covered with untanned skins. The more well-to-do use wooden frames raised on four legs, strapped with bands of hide, and covered with skins or even cushions, while all classes use neck-pillows made of wood or basket-work, shaped to fit the nape of the neck. In all houses stools of wood or of wickerwork are found, as are tables (*massob*), made of bamboo or of basket-work. The use of chests or boxes seems to be unknown, all comestibles and sometimes articles of clothing, notably a bride's trousseau, being kept in receptacles of wood or basket-work or leather, the last being known as *selicha*. The basket-work

receptacles are shaped like large jars, and are impermeable, being first very tightly woven and then steeped in a mixture of blood and milk, after which they are smoked over a fire made of euphorbia.

Other domestic utensils are knives, made with curved blades sharpened on the convex side and mounted with horn handles; spoons of copper, horn or even silver; drinking cups made of horns cut short and closed at the bottom with wooden plugs smeared with wax; and, occasionally, platters made of wood. Forks are not used, and people eat with their fingers.

Mills for grinding grain form part of the equipment of every house; they consist of a flat stone for a bed on which is placed a circular stone for a crusher, the latter being worked by the women of the house with both hands; for crushing the fruit of the *berberi*, or red pepper, a wooden pestle and mortar are used.

Pottery jars are used for storing liquids, for carrying water and, occasionally, for storing grain, these last being of large size. This pottery is made of a fairly fine paste, but is not particularly well baked. For an army on the march grain is carried in leather receptacles, as a rule, and water is carried in leather bottles; but these last are not used in the houses. For baking the unleavened bread which is so largely consumed, a *metad* is used: this is a shallow iron dish from 18 to 30 ins. in diameter, with a handled cover; the dough is placed in it and the dish is then poised on three stones between which a fire is kindled.

#### FOOD, ETC.

The Abyssinian is a frugal eater in general, and can thrive on two or three handfuls of grain a day, but on occasions such as marriages and the frequent religious feast-days he over-indulges in the most gluttonous manner, gorging himself with raw meat, newly killed.

His food mainly consists of flour made from millet, which is cooked in the form of unleavened cakes about  $\frac{1}{6}$  of an inch

thick and 18 inches in diameter, known as *enjera*. These are eaten as the men sit on the ground round a table on which stands a dish of sauce made from an extremely hot red-pepper (*berberi*), onions and garlic, in which some pieces of mutton are floating; the eater breaks off a piece of his *enjera*, rolls it into a ball, dips it into the sauce and then swallows the ball almost unmasticated.

Meat is eaten only on special occasions and then is preferred raw, when it is known as *brondo*; but this is followed sometimes by other meat grilled in slices. Beef, mutton, and goat are all eaten, being preferred in the order given. Chicken is considered a delicacy, but game of all kinds seems to be held in comparatively small favour.

The only vegetables which form part of the Abyssinian diet are onions, cabbages and, when on the march, dried peas; but little use seems to be made of them. When a meal has been prepared and tasted to avoid the evil eye, the men of the family are served first by their wives or by their servants if they have any; then the wives eat, then the men servants and, finally, the women servants.

When occasion offers the Abyssinian is a heavy drinker of hydromel (*tej*), a potent liquor made of fermented honey flavoured with a bitter plant called *gesho*, and also of a light beer (*talla*) made from barley. Generally, however, he drinks only water, not caring for the coffee so largely produced in Harrar and the south-western part of the country.

Smoking was prohibited for a long time and snuffing indulged in instead. The prohibition was relaxed by the Emperor Menelik, who had less cause to fear the political discussions supposed by his predecessors to take place when men gathered together over the pipe.

#### CLOTHES, ETC.

The Amhara dress with great simplicity, indulging in so little luxury in dress that it is impossible, as a rule, to distinguish a man's social status by means of the clothes he wears.

For men the universal dress, worn on all occasions, consists of short tight-fitting trousers coming down to the knee ; of a loose shirt, with long sleeves, open at the neck ; and finally, of a *shemma*, a kind of toga. All these are made of white cotton cloth, coarsely woven, the *shemma* sometimes having a strip of red woven into it as border, this strip increasing in width with the importance of the wearer.

The *shemma* is worn in different ways according to circumstances : thus, in his own house, a man first throws it over his left shoulder, then brings one end over his right shoulder and covers his neck and mouth with it. When he goes out, and especially when he wishes to impress on others a sense of his importance, he covers his face, up to the eyes, with the end. When he wishes to show respect to any one he ties it round his waist, and brings one end over his right shoulder so as to leave half his chest uncovered, or even, in exceptional cases, leaves his whole chest bare.

In addition to the *shemma* a *burnus* is worn during the cold weather, which has a hood to cover the head when desired ; these are made of wool, or sometimes of goat's hair.

Military officers of high rank wear a silk shirt in battle, and at other times a shirt made of fine cotton ; and those who are of most importance sometimes wear a long mantle of black embroidered silk.

Head covering is rarely worn, except sometimes a piece of white muslin across the forehead, fastened by a knot placed at the back of the neck. Sometimes priests and peasants, living in the highlands, wear woollen caps, while most travellers have high pointed straw hats, and Moham-medan school-boys wear a straw skull-cap. Of recent years soft, broad-brimmed felt hats, either black or grey, have become rather common. These are imported from Italy, and are worn by the richer people.

Shoes are never worn by the Amhara, although some of them wear a kind of rough sandal.

One article of attire which is never omitted is the *matab*, a thread of blue cotton or silk, worn round the neck, on which

a cross is hung, together sometimes with a ring, which is a charm, other amulets, and an ear-pick. The *matab* is worn by every Christian.

The dress of women is similar to that of men except that the trousers are long and loose about the hips; the shirt is longer, and is tied in at the waist. It has short sleeves and is open over the upper part of the chest, the sleeves and opening at the chest being embroidered. The *shemma* is similar to that worn by men, but is known as *jano*. The women wear neither shoes nor head covering, although occasionally a piece of white muslin is tied round the head, in the same manner as that adopted by men. All Christian women wear white, while Mohammedans' clothes are dark grey or black.

The women of Abyssinia are very fond of ornaments, loading themselves with jewellery of all kinds, made of copper, iron, ivory, and silver, but never of gold, which is worn by the empress alone. The men are almost as fond of jewellery as the women, but by reason of their occupation can indulge their fancy less. The ornaments used consist of pins with highly worked heads, for the hair; rings, generally plain but sometimes set with very large cornelians, worn by women on the second finger and the second toe; necklaces, sometimes consisting of a single band of metal, or of ivory, but often very elaborately made with plaques connected by little chains; bracelets and anklets, the last sometimes hung with little bells, the first very wide, fitting the forearm, and hinged down the side, as worn by men; earrings, not used by men except elephant hunters who have a special pattern of their own, but of many different kinds for women, e.g. buttons, filigree rings, chain pendants, and even cylinders which are passed through a large hole in the lobe of the ear; neck pendants in the form of crosses are much used by women, the crosses being very varied in design, Latin, Maltese, 8-pointed, and 16-pointed, sometimes of pierced work, sometimes solid, and sometimes of filigree work. Jewellers are said to be fairly skilful, although not really artistic: they use very simple tools, a hammer, an anvil made of a block of basalt,

knives which are often of European manufacture, a vice, a piercer, a file and a pair of pliers. For soldering they employ a blowpipe, and for the finest work make a model in wax from which a clay mould is prepared into which the metal is run. The best type of jewellery is silver filigree, wire being soldered on to plates of metal, and patterns being made of tiny balls of metal almost as fine as dust. The effect is very similar to that obtained by the ancient Romans in their jewellery. The use of precious stones is unknown.

Most men wear their hair about an inch long, but some have their heads clean shaven, and some elephant-hunters grow their hair 18 inches or so in length, dressing it in a number of small plaits which are tied into a knot at the top of the head, the ends hanging down all round the head, and an ivory pin piercing the knot. In Gojam women wear their hair short in the manner followed by men, or sometimes shave their heads. In other parts of the country they either allow it to grow a little longer than men's, gathering it away from the forehead and leaving it to fall down over the ears and head; or else, and this is the general rule among the Amhara, they divide it into from ten to forty plaits, up to 18 inches in length, bring two or three of these across the top of the forehead, and carry the rest in parallel lines over the head to the nape of the neck, where they are tied together, the ends being allowed to fall down freely. This coiffure takes several hours to make, and can only be done with the assistance of another woman: it has to be re-done every fortnight or thereabouts. Both men and women anoint their hair plentifully with butter, and since it seems that they do not wash their heads, they smell disgustingly and generally are covered with flies.

The Amhara, indeed, with the possible exception of the upper classes, appear to be uncleanly in their persons and habits, seldom washing either themselves or their clothes, and keeping their houses in a very dirty state.

It has been said that this fact is chiefly due to their having no soap, a reason which is unconvincing, although it is a fact



that only one plant is known from which a substitute for soap can be obtained. This is the *shipti* or *endott*, whose small red flowers contain much potash and, when powdered, are very effective for washing woollens. For feast days *shemmas* receive attention, and in most cases are washed till they are a dazzling white.

The civilization of the Amhara is sufficiently advanced to prohibit the practice of beautifying the body by tattooing or by mutilation: in the few cases of tattooing which have been observed by travellers, it was explained to them that the operation had been undertaken to cure, or to relieve, some disease. Possibly it was regarded as providing a curative charm. Women habitually shave the pubes, and extract the hair from other parts of the body by means of copper pincers; some also stain their finger nails and the palms of their hands with a red vegetable substance, the operation not being completed in less than fifteen days.

#### MARRIAGES, BIRTHS, AND FUNERALS

The Amhara being a Christian nation, polygamy and polyandry are unknown among them, although the state of concubinage is accepted even to the extent that the law makes provision for the children of concubines to inherit a share of their father's property.

Three different forms of marriage are recognized in the country, viz. (i) religious marriage, *ba kurban*; (ii) civil marriage, *ba serat* or *ba samania*; and (iii) customary marriage, *ba damoz*.

Religious marriage takes place in a church, the ceremony consisting in the man and the woman receiving the communion side by side. This kind of marriage is practised only when the parties are well advanced in years and have lived together so long, united by the bonds of civil marriage, as to be certain that they will not seek divorce. The tie of this marriage is not broken by death, and neither party to it can remarry unless a divorce should have been granted by the

*Abun*, a rule which, it may be noted, is departed from in the case of persons of the highest importance.

Civil marriage is the ceremony adopted by some 80 per cent. or more of the Amhara. It consists in a betrothal, when the girl is about ten years of age, arranged by the parents of the bride and bridegroom, who fix the dowry and then take the parties to the *Shum*, before whom, and in the presence of at least five witnesses, a declaration is made of the terms of the arrangement and *fetsmi*, the usual legal formula, is pronounced. The formalities are then complete, and the bride returns to her father's house until she reaches the age of 12 or 13 years, when the marriage is consummated: this is attended by three days' feasting at her father's house, the bridegroom, however, taking his wife to his home after the first night. Divorce can be obtained by either party to a marriage in the manner described in the section on civil law (see Chap. ix), and appears to be claimed as a rule on account of the adultery of either the husband or the wife. Apparently it cannot be obtained for any other cause, unless by mutual consent, in which latter event the courts grant it as a matter of course.

In the case of customary marriages a man simply takes a woman to be his paid servant, undertaking before a *daña* to give her so much a month during the time she lives with him. He divorces her by simple repudiation and she, apparently, can divorce her husband by leaving him.

In spite of the Christian basis of their marriage laws the Amhara have lax ideas on the subject of the sexual morality of both men and women, and when a man goes away from his home the custom is for him to take a concubine with him, who is known as his servant, *garad*, or in the case of a chief as his cook, *wat byet*. Indeed the marriage laws seem to have been devised for the protection of children rather than out of consideration for the morality of their parents. Thus, a man's children, whether by a wife or a concubine, and his wife's children, whether by her husband or some other man, are all reputed to be his and share equally in the inheritance of his property; the only difference between the children of a wife

and of a concubine lying in the fact that the latter cannot inherit their father's dignities. In the event of a divorce there is uncertainty as to the distribution of the property held by the parties, some authorities stating that it is equally divided between them, while others, who seem to be more correct, say that the woman only takes that which she brought into the common stock. The children all go to the father after attaining the age of four years.

When a betrothal is being arranged a great show is made of ensuring the purity of the Amhara blood, even the commonest peasants examining the ancestry of the young people for three or four generations in order to ascertain their purity of descent ; but this practice is really a farce since any one, no matter what his religion or his race, who has become a member of the Abyssinian Church is considered an Amhara.

It will be noticed that among the Amhara women hold a much better position than is usual in the East. A wife has complete liberty of action, is mistress in her own house, has rights of property, and so far as sexual questions are concerned enjoys as much freedom as her husband. The fact that her children may pass from her control after they attain the age of four years is an arrangement made to protect their rights, and is in no sense a sign of her inferiority. In the home she does all the domestic work, cooking, drawing water, cutting firewood, grinding, spinning and weaving, and so on, unless there be servants to wait on her, and is in fact little better than a beast of burden ; but she is better off than some Oriental women in that she is not given field work to do, nor is she made to carry loads on the march or to do heavy work outside the home.

The birth of a child is followed very soon by its baptism, which takes place in the presence of a godfather and a godmother, and at which its name, although given, is not announced, the announcement being delayed until seven days after its birth. Circumcision is practised in accordance with the Jewish ritual and fifteen days after birth.

Death forms the occasion of some formalities, all mourners

wearing black or very dirty *shemmas*, as a mark of their grief, during the period of 40 days for which the mourning lasts, while the women of the family cut off their hair and rub their faces with their hands to such an extent that they often rub off the skin. A week after the death the nearest relative of the deceased holds a reception for receiving condolences, and when the period of mourning has expired he gives a feast, *taskar*, to which all friends and the poor are invited. Burial takes place almost immediately after death, the body being interred in a churchyard and having a circular tomb built over it, the size of the tomb varying according to the importance of the deceased. Once the funeral is finished, the relatives are no longer concerned with the deceased, prayers for the dead being unknown. The tomb is placed in charge of a monk, and the family pays no further attention to it.

#### HUNTING AND OTHER PASTIMES

Abyssinia abounds in game of all kinds, elephants, lions, buffaloes, leopards, giraffes, zebras, and many kinds of antelopes, together with a great variety of birds, including the ostrich; and the pursuit of these occupies a considerable part of the Amhara's time. But it seems that they hunt in order to obtain meat and skins, rather than for the sake of sport as we understand it. The only people who are hunters by profession are the elephant-hunters, who form a class apart and are held in high esteem. Men of importance are fond of lion-hunting, which enables them to prove their bravery and to win honour accordingly.

The wealthier Abyssinians are fond of riding, and sometimes indulge in a rough game called *guks* or *jared*, in which the horsemen throw wooden staves at one another. The harness of the horses is in some ways peculiar. Saddles are made of wood with pommels about 6 inches high, both front and back: the wood-work is covered with a hairy goat-skin, then with a thick parchment-like skin, and finally with a coloured cloth. The saddle is attached to the horse by

means of a leather girth and a crupper strap and sometimes a collar also (*abbo*). The collar, together with the crupper, stirrup-leathers, girth and reins, is often highly ornamented with copper and silver. The bridle is highly ornamented also, and is furnished with an extremely severe bit consisting of an iron ring passed over the lower jaw, attached to the mouth-iron, which is mounted on a curb; the reins are made of leather and the horse is cruelly bitted when riding. The stirrups, of iron, are very small, only the big toe being placed in them. Saddles made for women are similar to those used by men, women riding astride.

The people amuse themselves by javelin-throwing, and are fond of games, among which one resembling rounders is the commonest. Sedentary games are played with pebbles which are flicked from one hole to another, the holes being made in the ground or in boards; of these there are several kinds, *saddika*, *walladebe*, and *sellus*. Chess is also played, a very similar game to that which we know having been imported, probably, from Arabia or India; it differs mainly from our game in that the queen can only move one square at a time, and is used chiefly for guarding the king. None of these games seems to be played for stakes.

The lighting of bonfires is a common form of amusement, which seems often to be accompanied by rude dancing, without any set steps, performed mostly by men, although women also sometimes take a somewhat passive part. The women remain more or less in one place, and do nothing but sway their bodies to and fro.

#### EDUCATION AND ART

Education is given to boys and girls in the churches and in the chief houses, but girls are bad attendants at school, and it is only ladies of high rank who are at all educated, and that in the most primitive fashion. The subjects taught are Ge'ez, a now dead language used for church ritual, singing, the study of such few secular manuscripts as may be available, and jurisprudence; arithmetic other than simple addition,

subtraction, multiplication and division seems to be unknown, as are all the higher branches of education. In fact the teaching is of the most elementary character. Most chiefs can only read, and leave writing to be done by their scribes.

Abyssinian music is a highly-developed art with a marked character of its own. Its conventions are not those of European music, and the Abyssinians' performances are as painful to us as ours are to the Oriental ear. To describe them as barbarous and formless on this account is, however, a serious mistake. Vocal music is used in the liturgy, when three modes are employed (Ge'ez for feast days, 'Ezel for fasts and Lent, and 'Araray for the great festivals), and in chants, generally improvised, on the subjects of war, the chase, deeds of heroes, and current events. The only musical notation consists of letters, the initials of phrases in hymns, which indicate the tune to which a portion of text is to be sung. Instruments in use are drums, single-stringed violins playing three or four notes, lyres and bamboo flutes, also with a very small compass, and the long metal trumpet known as *embilla*.

In crafts such as pottery and jewellery the Abyssinians' workmanship is described as good, but they are said to show little originality.

An interesting national school of painting exists. Frescoes on a considerable scale are executed in churches, and miniatures are also painted. The style has obvious relations with Byzantine art and mediaeval miniature painting, and observes certain conventions of its own: e.g. saints and friendly people are painted with white faces and in full-face, while devils and enemies are represented in profile with black faces. The stiff style of the older paintings is a good deal relaxed in modern works, e.g. the fresco of the battle of Adowa, in which as a concession to naturalism the Italians have white faces and the Abyssinians black. In spite of the scoffs of travellers, it is clear from specimens and reproductions that Abyssinian painting displays, within its conventional limits, much decorative ability and some power of expression.



## CALENDAR

The Abyssinian calendar is seven years and eight months behind the Gregorian calendar, and festivals such as Easter fall seven days behind the festivals of western Europe. The year is divided into twelve months each of 30 days, the remaining five days, known as *pagmen* or *kwagme*, being put in at the end of the twelfth month and treated as holidays. Leap year occurs every fourth year, and the extra day arising from it, known as *Kadis Johannis*, is treated in the same way as *pagmen*. In the cycle of four years each is known by the name of one of the evangelists, Zamana Yuhannes, Zamana Matteos, Zamana Markos, and Zamana Lukwas, the last being the fourth or leap year. The year begins on the 14th of September. The months are called Maskaram, Tikempt, Hidar, Tasas, Tir, Yakatit, Magabit, Myazya, Ginbot, Sane, Hamle and Nahase. The days of the week, beginning with Sunday, are called Ahud, Sanyo, Maksanyo, Rob, Amus, Arb, and Kedami. The day and night are each reckoned as consisting of twelve hours, and begin at sunrise and sunset respectively.

## CHAPTER VIII

### THE RELIGION OF ABYSSINIA

#### INTRODUCTION

THE religion of a country not only forms an important element in the history of the past, but has often a very practical bearing on the relations between a foreign traveller and the native with whom he comes in contact. When an employer of native labour, for instance, is roused to indignation by the small results, it should turn away wrath to know that a good Abyssinian can find about 150 holiday and feast days in a year on which he is justified in taking complete repose, and of the remainder there are about 60 fast days which, if he keeps them with customary severity, largely incapacitate him for work. It is one of the inconveniences of the country that while the Abyssinian's religion has no appreciable effect on his morality, it shows great vitality in the strict observance of feasts and fasts.

Again, if any one is inclined to criticize the hospitality of a Galla, who will smilingly bring you bushels of eggs, about 1 per cent. of which are eatable, it is useful to remember that the fowl is regarded almost with the reverence of a totem and is used only for sacrifices, and neither it nor its eggs eaten, so that the native is ignorant of their use as human food. Again, when the Shankalla astonish the traveller by their energy in setting the grass and scrub in a blaze, they will explain it by saying 'Our god is always hungry'.

The Abyssinian Empire as now constituted embraces a large variety of religions, including Christianity, Islam, Judaism of an early and peculiar type, and an assortment of forms of paganism, from the almost monotheistic paganism, combined with an elective theocracy, of the Galla tribes, to the elementary but little known nature-worship of the Shankalla.

The ruling race, the Abyssinians, or Amhara, belong to the

Monophysite branch of the Christian Church, so called from its distinguishing doctrine, the Single Nature of Christ, held by the party of Dioscoros at Ephesus; its starting-point being from the Council of Chalcedon A.D. 451, where the heresy was condemned and its adherents expelled from the communion of the Catholic Church.

#### THE ORIGINS OF ABYSSINIAN CHRISTIANITY

The first apostle of Christianity in Abyssinia was Frumentius, about the year 330, the capital of the country and seat of the king being Axum. According to Rufinus (*Hist. Eccl.* i. 9), Frumentius and Aedesius were two brothers who accompanied a cousin, Meropius, a philosopher of Tyre, on a voyage to India, and on the return of the party were wrecked on the N. coast of Abyssinia, probably near Adulis. The natives massacred the whole party, sparing only the two brothers. When these were brought before the king they produced a favourable impression. Frumentius was installed as treasurer, and on the death of the king was charged by the queen with the education of the young king, her son, a position of which he made use to obtain liberty for the exercise of the Christian religion and the building of Christian churches.

When the young king ascended the throne Frumentius proceeded to Alexandria, informed Athanasius of the progress of Christianity in Abyssinia, and asked for a bishop to be sent there. Athanasius, finding no one fitter for the office than Frumentius himself, consecrated him the first Bishop of Axum and sent him back to the country, where he converted 'an infinite number of barbarians'. The story is confirmed by a letter, preserved by Athanasius in his *Apologia ad Constantinum*, written by the Emperor Constantine in A.D. 356 to Aizanas and Sazanas, kings of Axum, in which he asks them to send Frumentius to Alexandria to question the Arian Bishop George on the matter of his orthodoxy.

The traditions ascribing the introduction of Christianity to the eunuch of Queen Candace (Acts viii. 27), or to the Apostles Bartholomew and Matthew, arose from the con-

fusion of Aethiopia and India with Abyssinia, and the assumption of the name Aethiopia by the Abyssinians as a result of intercourse with the Greeks. Thus a legend arose and is embodied in one of the great national documents called the *Kebra Nagast* (Glory of the Kings) that the Queen of the South, the Queen of Sheba, was an Abyssinian queen whom they call Mak'eda, who visited Solomon and by him was mother of Menelik or Menelihek I, founder of the royal line. Further, when this king grew up and went to Jerusalem to claim his heritage, he absconded with the Ark of the Covenant, which he deposited in the Great Church at Axum. He also brought back with him the Jewish Code as to forbidden foods, &c. It is an interesting question that has not yet been solved, how the Abyssinian Church acquired so many Jewish practices, such as keeping the Sabbath as strictly as the Sunday, circumcision, Kosher slaughter of animals, and avoidance of unclean food. It is just possible that during the spread of Judaism to S. Arabia and Egypt a migration from the latter country may have struck root among the natives of the Axum kingdom. Tradition asserts that such a migration resulted in the establishment of the Falasha in Semyen.

The Monophysite doctrines which became the state religion were probably brought by what are called in Abyssinian Hagiology the Nine Holy Men. These, according to the native *Gadla Aragawi* (Life of St. Aragawi, fifteenth century), began to arrive in the reign of Tazena the son of Ela 'Amida, towards the end of the fifth century. Their names were Za-Mika' el-Aragawi, Pantalewon, Isaac Garima, Afse, Guba, Alef, Yem'ata, Liganos, and Sehma. They were monks, and as their names recall names of Syrian monasteries it is probable they brought the Syrian heresy. They also translated the New Testament into the vernacular Ge'ez. The Abyssinian Church was always subordinate to that of Alexandria and received from it its Metropolitan, who was consecrated in that city, as it had never been allowed to elect ten bishops, a necessary condition of independence and of the right to elect a native Metropolitan.

## THE DEVELOPMENT OF THE CHURCH

From the eighth to the twelfth century little or nothing can be gathered as to the history of the Church except some fragmentary information from Alexandrian sources. The Abuna John, A. D. 826, was expelled by the king, and in A. D. 923 an impostor named Mennas took advantage of internal disturbances to enter the country on forged credentials and actually succeeded in turning out the legitimate Abuna Petros. His imposture, however, was unmasked and he was put to death. Shortly after (937), the throne was usurped by an adventurous woman, Terda Gabaz or Gwedit (Judith), otherwise called Esat (Fire), the Falasha queen of Semyen, who subjected Christians to such oppression and persecution that the religion was threatened with extermination. We hear about A. D. 1000, in a letter sent by the king of Abyssinia to the king of Nubia, of the pitiable state of the Church there after that period. Names of Abuns occur only two or three times till about 1135, when an attempt was made without success by the Abyssinian ruler to make his Church independent by obtaining power to elect ten bishops.

After a usurpation of the throne by a dynasty called Zagwe, which lasted until 1268, the so-called Solomonian line (which claimed descent from Solomon) was restored, and a sort of renaissance dawned on both religion and letters. This had its origin in the Reformation of the Coptic Church in Egypt during the thirteenth century, and the activity of the theologians and Canonists, among whom Ibn al-Assal was the most conspicuous figure. Abba Salama, who became Abun in 1300, was associated by posterity with this happy epoch. A large proportion of the extant liturgies, commentaries, and sacred literature, translated from Arabic into Ge'ez, including above all a revision of the Gospel texts, date from this period. Tekla Haimanot (i. e. Flower of the Faith) was a famous name among monks of the time. Later Ewostatewos (Eustathius), who died about 1332, and Markorewos (Mercurius) travelled through the country converting pagans

and destroying *delubra silvestria* or sacred groves of pagan worship. The former left a following which at the famous monastery of Debra Libanos became in later days identified with certain doctrines and definitions in a theological dispute over the nature of Christ and formed the party of Ewostatewos in the great controversy with that of Tekla Haimanot.

In 1434 Zara Ya'kob (1434-68) came to the throne, and by his zeal in reform and activity in writing or commissioning histories and refutations of heresies left the most distinguished name among the line of kings in the ecclesiastical history of the country. He regulated and reformed the ordinances and observances of the Church, such as the Sabbath, the Eucharist, and Extreme Unction, and firmly suppressed the remnants of superstitions and pagan practices that clung and still cling to the skirts of Abyssinian Christianity.

#### THE INFLUENCE OF MISSIONARIES FROM EUROPE

The advent of the Portuguese Jesuits forms the next and most important epoch in the history of the Abyssinian Church. The first event that led up to it was the introduction of King David, whose royal title was Lebna Dengel (1508-40), to the knowledge of the Western Church through the monk Alvarez, who visited the country in 1520. The king later sent a letter through one Zaga Za'ab to the Pope tendering his submission, and later sent an adventurer called Bermudez (who pretended he had been created Patriarch of Ethiopia by Pope Paul III), through whom he had an early lesson of the pitfalls that lie in wait for confiding natives in dealing with Western benefactors. The next King, Claudius (1540-58), threatened with destruction by the Mohammedan invaders under the redoubtable Mohammed Gran (the left-handed), renewed the act of submission, coupling it with a request for military as well as spiritual aid. The heroic exploits of the band of Portuguese under Christopher da Gama, and related by an eyewitness, Castanhoso, contributed largely to the final victory over the Mohammedans, but when delivered from this danger Claudius showed a change of front towards both Catholics and Ber-



mudez. At this moment (1546) St. Ignatius, the founder of the Jesuit order, decided to undertake a mission to Abyssinia. At the instigation of the King of Portugal, Pope Paul IV appointed the Jesuit Nunez Barreto (1562) to be the first bishop of the enterprise, which, though carried on with devoted courage, was fated to end disastrously. The hostility of King Galawedewos (Claudius) was at the outset an obstacle even to his landing in the country; he remained at Goa and sent Bishop Oviedo (1580) in his place. Meantime Claudius was busy composing controversial works to refute Catholic theologians, one of which was his famous *Confession of Faith*, while others were *Sawana nafs* (*Refuge of the Soul*), *Fekkare malakot* (*Explanation of Divinity*), and the *Haimanota Abaw* (*Faith of the Fathers*). These were rebutted in various works by Fernandez. The royal arguments, however, apparently prevailed against the foreigners, for both Minas (1559-63) and Sarsa Dengel (1563-97) showed themselves hostile to the Jesuits. It is true their successors Ya'kob (1597-1603) and Za Dengel (1603-4) were converted, but the latter was killed, and it was not till Susynos or Susinius (1607-32) came to the throne that Catholicism could claim a decisive victory and impose the acceptance of its doctrines over the greater part of the country.

Pedro Paez, who has left voluminous and important memoirs of his work, was the head of this missionary effort; and it was through his exertions that Catholicism was declared compulsory, the doctrine of Monophysitism condemned (1613), and observance of the Jewish Sabbath proscribed. The king addressed several letters to the Pope, and finally, in 1626, in the presence of the Patriarch Mendez, publicly announced his complete submission to Rome.

This action, however, aroused the native theologians to resistance. They held a public disputation and the theological controversy grew into rebellion and finally civil war. Claudius, finding the opposition too strong for him, abdicated in 1632 in favour of his son Fasilidas, who headed the national revolt against the 'new learning'. The natives turned upon the

missionaries, who were literally hunted down one after the other; and after several years of appalling privation and suffering under the ruthless persecution, the last of the heroic band, P. Bernardo Nogueira, was put to death by hanging (1655).

This tragic termination of the Jesuit mission did not deter others, and several attempts were made to recommence missionary effort. Six French Capuchins landed at Massawa after this extermination of the Jesuits; but two were murdered by Galla and two stoned to death by Abyssinians; the rest escaped from the country. After an interval of some thirty years Père Brevedent, a Jesuit, reached the neighbourhood of Gondar in 1699 and some Franciscans got as far as Senaar, but the latter were put to death and Père Brevedent died.

It was not till 1830 that western missionaries were again allowed to enter the country. This time it was the English Church Missionary Society that took up the work of converting Abyssinia. The Revs. Sam. Gobat and Ch. Kugler, who had received their education at Bâle, entered Abyssinia in 1830 and were joined later by the Rev. J. Krapf. Their methods, however, were no more conciliatory than those of the Portuguese, and the mission only endured for eight years. Henry Stern, a Jew, got leave to deal with the Falasha, but fell under the displeasure of King Theodore and was imprisoned with our Consul Rassam till Theodore's death in 1868. Although the Italian Massaja lived and worked as a missionary under Menelik for some time, he was only allowed to deal with the heathen, and his death marks the last chapter of western missionary effort in Abyssinia.

The entrance of Portuguese Jesuits and the polemics they initiated had the effect of greatly stimulating the spirit of inquiry and study of theological problems by the native mind. The result was the formation of two distinct parties representative of different views and definitions in subtle points of Christology. The first official definition (1621), promulgated by the 'Protestant' clergy, declared that the Unction of Christ was simply the union of Divinity with

Humanity. The next, however, showed signs of compromise or influence of the Orthodox doctrine and pronounced that 'Unction is the Grace of the Holy Spirit given to Jesus Christ in his Humanity at the moment of the union of Humanity with the Divinity'. This offended the ultra 'Protestant' party led by the monks of Ewostatewos mentioned above, and they replied by declaring that by Unction Christ was made consubstantial with the Father, and thus produced the absorption of the Humanity by the Divinity. The latter were condemned and excommunicated; the controversy was modified, and, taking different forms, continues to exercise the minds of native theologians to the present day. The *Abuns* were occasionally dragged in on their arrival to act as arbitrators, but, being ignorant monks from Egypt and totally unaware of the points at issue, were generally guided by practical considerations and prudently sided with the party that was in the majority at the moment.

#### HIERARCHY, SACRAMENTS, AND FEASTS

The heads of the Church are the *Abuns*, who are selected from among the monks of the monastery of St. Anthony in the Egyptian Desert and consecrated by the Coptic patriarch. These are nominally four, but at present there are only two. Next in importance is the *Echage*, head of the Monks of Debra Libanos and their monasteries, resident since the seventeenth century at Gondar. The *Qes Ate* or Grand Almoner and *Agave Sa'at* or Keeper of the Time are two ecclesiastical officials attached to the court and generally accompany the king wherever he goes. The foundation of the rule of the Monks of Abyssinia is derived from St. Pachminus and St. Anthony, and the two orders between which they are divided are the Monks of Tekla Haimanot, of whom the superior is *Echage*, and those of Ewostatewos.

The national Code of Laws called the *Fatha Nagast* (seventeenth century) embodies the ordinances and regulations,

ecclesiastical and civil. The Abyssinian Church, following the Coptic, acknowledges seven sacraments. Baptism (*Temgat*) is by triple immersion. The Baptism of Christ is commemorated at the Epiphany by the population plunging into water. Curious descriptions have been given by travellers of this ceremony. Confirmation is not administered separately and is conjoined with the ceremony of Baptism. The Eucharist (*Kurban*) is given in two kinds; bread is leavened and, as in the Coptic Church, stamped with thirteen crosses. For wine, grapes (dried) are used with water. Confession in general terms is spoken of in the *Fatha Nagast*, but no definite formula is given.

Orders are conferred by the *Abun*, but this is done in a very irresponsible and wholesale way, owing to the *Abun's* ignorance of Ge'ez. The proper service of ordination has been translated into Ge'ez from the *Apostolic Constitutions*, but such documents belong to the region of theological literature rather than ordinary practice. Extreme Unction is admitted and introduced among the reforms of Zara Ya'kob, and in 1559 *Mashafa Kandil*, a Copto-Arabic ritual, was translated into Ge'ez; but the practice can scarcely be said to exist.

The ceremony of marriage takes place in the presence of a priest, who recites the Paternoster (*Abuna za samayat*) and gives his blessing to the couple.

For the Mass (*Keddase*), the *Ordo Communis* or normal Liturgy is that 'of the 12 Apostles'. It is fundamentally identical with the most ancient of the Coptic liturgies, that of St. Cyril. These liturgies of the Alexandrine group, like those of the Greek Church, have as an immediate source the *Apostolic Constitutions*. There are besides some fifteen others, e.g. of our Lord, of the Virgin Mary, Dioscoros, St. Gregory, Epiphanius, Basil, Gregory of Armenia, 318 Fathers of Nicaea, &c.

Like the Copts, the Abyssinians fast on Wednesdays and Fridays throughout the year, except for 50 days after Easter. Besides Lent, 40 days (preceded by the week of the fast of Heraclius), and Advent, 40 days, there are several other fasts

before feasts. The observance of Saturday like Sunday was sanctioned by Zara Ya'kob and considered by the monks to be in accord with Matt. v. 18 and Luke xvi. 17. It is still more in accordance with the reluctance of the average native to work. Hunting, fishing, writing, travelling, and slave-beating are among the forms of work forbidden on Saturday and Sunday. No work is done in Holy Week and on several feasts. The great feasts are the Annunciation, Easter, St. Thomas, Ascension, Pentecost, Transfiguration, Christmas, Epiphany. The feast of the Cross, September 14, is New Year's Day, and is celebrated by a great bonfire and a procession of king and ministers round the piled timber.

### ISLAM

In the early part of the sixteenth century a great irruption of Mohammedanism from the kingdom of Adal broke over Abyssinia. Under the redoubtable general Mohammed Gran, the Moslem forces swept over the whole plateau, laid waste the country, destroyed the churches, and drove King Lebna Dengel to an ignominious death in the western mountains. With Gran's death, in 1542, the great effort spent itself, and after the successful campaign of Claudius Islam almost disappeared from the frontiers of Abyssinia. The Wollo Galla to the NE. of Shoa, the largest body of Moslems on the plateau, were converted by an Arab called Dabelo. Their present chief Ras Mikhail is at least nominally a Christian, and the same is true of some of his subjects.

Among the Ogaden and Arussi Galla Mohammedanism has made some progress, and along the western border, where emissaries of the Senussi sect have gradually spread over the provinces of Leka and Wallega from Senaar and the Sudan, there have been considerable gains from Galla and Shankalla tribes. The Afar and Danakil tribes, like the Somali, are Moslems of the Shafia sect, but these are only nominally and in some localities subject to the rule of the Abyssinian Emperor. See also Chap. iii.

## SUPERSTITIONS IN ABYSSINIA

As might be expected there are many superstitions among the Amhara. Of these the most noticeable is the fear of the evil eye or of evil influences generally, which leads the people when eating or drinking out of doors to screen themselves from observation by making a screen of their *shemma*, or by holding a *shemma* over their heads. The same superstition, not the fear of poisoning, as has been supposed, makes them compel their servants to taste their food and drink before serving it. They believe greatly in the benign influence of saints, and fear equally two evil spirits *Budda* and *Zarr*, who are supposed to enter into people and possess them, being exorcised by passing a hen three times round the head of the victim. The *matab* is worn as a protection against evil influences, and certain protective qualities are assigned to the hyena and to other animals.



## CHAPTER IX

### ADMINISTRATION OF ABYSSINIA

#### GOVERNMENT

THE Government of Abyssinia is not in the strict sense a feudal despotism. The Emperor (*Negusa Nagast* or King of Kings) is the source of all authority and holds in his own hands all power, civil and military. There are no feudal lords and not even an hereditary aristocracy, save that certain titles, such as Warden of Moses' Altar (*Wak-Shum*), descend from father to son and carry with them certain trivial privileges, the right to drink from a gold cup, and so forth. The real governor of the country is the Emperor, who delegates powers to those whom he selects for the purpose, depriving them of those powers if and when he thinks fit. Thus, the ruler of a province, often a *Ras*, is simply a representative of the Emperor, and has no personal obligations towards the inhabitants of his province. He is a governor on behalf of the Emperor, not a feudal chief of the Empire.

The same despotism is applied to legal matters. The Emperor promulgates such laws as he pleases, and is the final court of appeal in all civil and criminal matters. It is true that there are local customary laws, and a written code, the *Fatha Nagast*, or Book of the Kings, by whose provisions the ordinary courts are bound, and on which the Emperor's decisions are ordinarily based, but he can and does disregard these laws if he should think it proper to do so, or he abrogates their provisions by means of new decrees.

Similarly in the case of all forms of property, whether real or personal, and also in the case of concessions and gifts granted by the Emperor himself: he cancels the last and appropriates the first, if he wishes to do so; and no redress can be obtained.

Again, the revenues of the State all belong to the Emperor, who levies such taxes as he pleases, their extent being limited only by his ability to induce or compel his subjects to pay them.

Finally, it is the Emperor alone who declares war and makes peace ; it is he alone who decides which of his subjects shall be called up to serve with his armies, and which shall be exempt from the call.

The system as worked by Menelik was in short an autocratic despotism. It depends very much on the ability of the reigning Emperor, and appears, at the present stage of Abyssinian civilization, to be the only alternative to internal anarchy.

#### ADMINISTRATION

The country is divided into provinces, each ruled by a governor (said to rank as *Bal-nagarit*), who depends directly on the Emperor ; a province into districts, each ruled by a subordinate governor (said to rank as *Bal-qamis*) ; a district into *Gulti*, or groups of villages, each group ruled by a *Shum-gulti*, or *Gulleña*, or *Malkaña* ; a *Gulti* into *Addi*, or small groups of villages, each ruled by a *Shum* or *Shum-addi* ; and an *Addi* into villages, each ruled by a *Chiqqa* or *Chiqqa-Shum*. In this connexion it may be noted that the title *Shum* is also used in some cases for governors of provinces, e.g. the *Waag-Shum* and the *Shum-Agame*. In general the governors of provinces and districts may be called by a variety of titles (see p. 267). In the case of a very important province the governor may be called *Ras* or even *Negus* (king). The title, however, is at least in some cases attached to the person rather than to the office, and Menelik would often appoint a *Dejaz-mach* to succeed a *Ras* and so diminish the prestige and power of the provincial governor.

Provinces vary greatly in area and importance, and the number and importance of the officials who administer them vary accordingly ; but the civil titles borne by the administrators and minor officials are the same in all provinces, with

some unimportant exceptions, and the functions they exercise are also the same. There is, however, no connexion between the official hierarchies of the different provinces as regards promotions and appointments, each official being dependent on his immediate superior, and so, through the governor of his province, on the Emperor.

Almost all civil officials, whatever their rank may be, from a governor down to a *Chiga*, are appointed in a military capacity, but carry out, in addition to their military duties, those of judicial, revenue, and police officers. Each of them has to maintain an armed body of men, professional soldiers, ready for military service, and each has a definite place in the troops of his immediate civil superior, who in time of war is his military superior also.

In order to enable them to maintain their soldiers all officials receive from the State a certain amount of land to 'eat'. This involves all or some of the following rights and revenues in the territories they administer :—(a) the right to have their lands cultivated free of charge ; (b) certain dues from the people ; (c) part of the land revenue they collect ; (d) the fines they impose on offenders ; (e) the presents, or bribes (*gubo*), without which no official can be approached ; (f) certain fees in judicial cases. They also appear to make a practice of retaining for their own use as much as it is safe for them to keep of the State moneys that pass through their hands.

It is not known exactly to what extent the appointment of officials is vested in the hands of governors. Probably there is no fixed rule on the subject, and the power of a governor in this respect depends on the amount of favour which he enjoys with the Emperor and on his influence at court. It is certain that the Emperor appoints any official he pleases, and that the appointments of some minor officials in which the people have an elective voice must be confirmed by the Emperor ; but it is also certain that governors make appointments below the rank of *Dejazmach* and they must therefore have power to make the grants of land which all officials

receive of necessity. Whether an appointment is given by the Emperor or by a governor its occupant bears the same title, with the affix 'of the Emperor' or 'of the *Ras*'; for example '*Fitaurari* of the Emperor,' '*Bajrond* of the *Ras*'. The Emperor's men take rank above those of similar title conferred by a governor.

As stated above, all officials being primarily military officers and having to be provided with civil functions in order that they may be able to maintain a certain number of soldiers in times of peace, the civil posts given them vary according to their needs as military officers. Thus the head of a large district may be a *Fitaurari*, while the head of a small one is a *Balambaras*, the first being the military superior but the civil equal of the second. Similarly as regards military rank, the title does not necessarily convey a correct idea of the importance of the man who bears it. A *Fitaurari* in one chief's army may command 3,000 men, while an officer with the same title in another chief's army may command 10,000 men.

It will be understood from the preceding remarks that there is in Abyssinia no organized system of civil administration as practised in more civilized countries. There are many titles, and much importance is attached to their possession, but they do not always convey an exact idea of the functions of their holders, and the system which has produced them is suited only to a primitive community. Nevertheless it is generally admitted that, under the rule of the Emperor Menelik at all events, comparatively little oppression by officials prevailed in the country, a fact which was due, probably, both to the Emperor's strength of character and also to the necessity for keeping his subjects in a sufficiently contented state to provide men for his armies. The effectiveness of the system may be judged from the fact that some forty years after the annexation of the turbulent Galla, a Galla governor was appointed to the Gambela Province, while in the Jimma country the local chief was appointed as governor immediately after the annexation.

Of recent years some attempts have been made to introduce administrative reforms. In 1908, for example, the Emperor Menelik created Ministers of War, Justice, Finance and Commerce, Agriculture, Posts and Telegraphs, and the Interior ; but it is probable that they were simply used by the Emperor in the same way that he had been in the habit of using his favourite advisers ; that is to say, as a consultative body to whom he referred as much or as little of an administrative question as he pleased. Certainly so recently as 1913 there was no organized administration of the posts and telegraphs, the Italians controlling the telegraph line to the north, and the French that from Dire Dawa to the coast, while the line from Dire Dawa to Addis Ababa was managed by Abyssinians. At this time the post from Addis Ababa to Europe was under French management, while elsewhere the old custom prevailed of sending letters by special messengers as occasion required.

#### TITLES

Below is a list of Abyssinian titles, military, civil, and court, given very roughly in order of precedence so far as it is possible to assign such an order. Above all is of course the Emperor or King of Kings (*Negusa Nagast*), the Lion of the Tribe of Judah. He is addressed as *Janhoi* in conversation, and referred to as *Hatsei*, e.g. Hatsei Menelik. The Empress is called *Itege*.

It is impossible to reconcile all the descriptions, given by different authorities, of the functions and the rank of the numerous military and civil officers of the Empire. The confusion which exists is probably due to the fact that any one official is not necessarily limited to the performance of any particular duty, but carries out those functions for which he may be required, or may be particularly suited, irrespective of the title he bears : in such cases the different descriptions have been given side by side. It is believed that some titles are used both for military and for civil functionaries, while others are used for two different civil

functionaries. The distinction between civil and military titles is not always clear and the hierarchy is primarily a military one. In many cases titles are given without any duties attached to them.

(a) *Military titles.* The following are the titles of the great military chiefs: *Ras*—commander-in-chief of a provincial army; *Dejazmach* or *Dejack* or *Dejaz-nagarit*—general; *Fitaurari*—commander of the advance guard; *Qañazmach*—commander of the right wing; *Gerazmach*—commander of the left wing; and *Meridazmach*—commander of the reserve. The highest of these have the rank of *Bal-nagarit*, the others of *Bal-qamis* (see below). *Ras Beras* is apparently a title used for generalissimo and head of the general staff. Another authority says *Ras Beras* or *Ras Bitwaded* is applied to a *Ras* who sits in the supreme tribunal of the Emperor. *Azmach* appears to be used sometimes for a lower officer (who has, however, the rank of *Bal-qamis*) and sometimes as a general title for any officer of the highest rank. Perhaps we should class with these the *Wobo*, or commander of the rear-guard.

Among the people who are probably of lower rank may be mentioned the *Bajrond*, who is properly the Keeper of the Purse, but who sometimes commands the transport and supplies, the *Balambaras*, commander of a fortress, or artillery officer, and the *Liga-makwas* or equerry of the Emperor, who wears clothes like those of the Emperor in order to draw the enemy's attention in battle. There are two *Liga-makwas*.

*Yeshambal* is said to be the title of a commander of 1,000 men, *Mato* that of a commander of 500 men. *Shalaga* and *Basha* are titles for officers of the household troops of generals. They appear sometimes to hold important commands in the absence of their official heads. A *Faraseña* is a cavalry soldier, and an *Ashkar* an ordinary infantryman.

(b) *Civil titles.* The highest titles below the Emperor are *Negus* (king) and *Ras* (head) of a province. Other military titles, as we have seen, may be given to the heads of the smaller provinces. Below these comes the *Meslane*. This was



originally the title of the Emperor's Prime Minister ; later it was applied to the head of the province of Tigre ; now it is used to designate the delegate of the chief of a province. He may have very important functions to perform, as the Emperor Menelik seems to have made a practice of keeping the real governors at the capital, theoretically in order to honour them, but really in order to limit their power. The *Meslane* is then the acting-governor of the province. He is nominated by the Emperor. Some of the functions of a governor appear to be delegated also to an official called *Andarase*. A *Gulteña* is the military, civil, and judicial head of a district (*gulti*), and a *Malkaña* has similar functions in land belonging to the Emperor. Below these comes the *Shum* or *Shum-addi*, the head of a group of villages, and the *Chiga* or *Chiga-Shum*, the head of a village.

(c) *Court titles*. The highest officials appear to receive the title *Bal-nagarit* (Lord of the War Drum). Below them comes the *Bal-qamis* (Lord of the Silk Shirt). The head of a province is said to be *Bal-nagarit* and his immediate subordinates *Bal-qamis*. Both those titles are said to be almost hereditary and to go by primogeniture. The Emperor cannot refuse them without incurring a certain amount of odium. The *Wak-Shum* also constitute a kind of hereditary aristocracy, descended from the companions of Menelik I, and have the privilege of drinking from a golden cup and washing in a golden bowl. They have no real power or influence.

It is worth while noticing that certain orders have in recent years been established in imitation of those in European courts. There are three orders, the first two of which have five classes. These are, in order of their foundation, the order of the Cross of Solomon, the order of the Star of Ethiopia, and the order of the Ethiopian Red Cross. There is also a military medal.

Among the court officials may be mentioned the *Bilata* or *Bilatengeta* (Privy Councillors of the Emperor), the *Alaqa* (Chief Secretaries), the *Shalaga-Zofan* (Officer in a

court of law), *Aselafi* (Court Chamberlain or Master of the Household), *Agafari* (Master of the Ceremonies), and the *Tsakafi* or scribes, who assist the *Alaqa*. One may note also the *Azach* or Chief of the Servants (the highest rank to which a slave may rise), the *Faras-Azach* or Master of the Horse, the *Balderas* or Head of the Stables, the *Aderagi-Azach* or Steward, the *Tej-Malkaňa* or Butler, the *Basha-Jagre* or armour-bearer and the *Embilleňa* or trumpeter.

It is not perfectly clear which of these are positions of honour and which indicate an inferior status. The position of *Bilata* or of *Alaqa* is certainly of great importance, while in the case of those involving the termination *Azach* the position is probably a menial one, though of course of considerable importance. It must also be remembered that a person who held, e. g., the position of *Bilata* to a provincial *Dejazmach* would (as in the case of military titles also) be very different from a person who held the same title at the court of the Emperor. The *Agafari* is not an important official.

(d) *Judicial and legal titles.* The principal judicial authority after the Emperor is the *Afa Negus* or Mouth of the King. A *Wambar-Ras* apparently acts sometimes as assessor to the *Afa Negus* and sometimes as an independent judge. There is said to be a *Wambar-Ras* appointed to deal with cases from each of the important provinces. The four *Ligaunt* appear to be trained in law and to act as assessors to the *Afa Negus*. Their head is called *Liqamekwas* or *Liqamankwas*. A *Wambar* is a judicial delegate of a governor to hear cases in the province itself. A *Daňa* is a judge, in the first instance a *Shum* or *Chiga-Shum*. One may also mention the *Shum-agalla*, a conciliator or arbitrator appointed by the judge of the original court, the *Was* or guarantor, and the *Tabaka*, legal adviser, or in some cases a sort of advocate. The *Nagad-ras* or Chief of the Traders is a judge in commercial affairs arising out of market dealing, and sometimes is apparently the head of a customs post, though subordinate customs officials are usually called *Qarach* or *Shum-Kaflai*. A *Dabbara*

is a legal scribe who proclaims laws by beat of drum. A *Lebasha* is a kind of detective.

(e) *Ecclesiastical titles.* The *Abun* is the spiritual head of the Church, or metropolitan, and is always a Copt from Alexandria. The *Echage* is the authority who manages the temporal affairs of the Church and has disciplinary authority. He is a link between the *Abun* and the people, and is very often a rival to the *Abun*. He is head of the monks of Debra Libanos. An *Alaga* is an administrator of Church lands or the head of a monastery. It is not clear whether there is a distinction between these *Alagas* and those who act as secretaries at court. They are said to have a chief *Alaga* at the court of the Emperor, and are generally men of some learning. The *Qesa Gobez* is the disciplinary head of a chapter and administrator of the revenue. The *Nabrid* is the *Qesa Gobez* of the Church at Axum, and has the duty of crowning the Emperor. The *Qomos* or *Ekumenos* is the head of a church with a large chapter. He has the same authority and jurisdiction as the head of a monastery. Every church has a chapter of from 5 to 100 priests or *Qes*. *Mamer* are said to be doctors of the Church and *Dabtara* to be priests who teach. These are, perhaps, the same as the legal scribes (*Dabtara*) mentioned above. A *Mamer* is said to perform in regard to Church property the functions which in other cases belong to a *Chiqä*. This title may possibly be the same as *Mamer* mentioned above. A monk is called *Malakse*, and a nun *Itai*.

(f) *Courtesy titles.* This subject is even more obscure than the others, although the Abyssinians appear to attach great importance to it, but one may note certain points. *Kantiba* was formerly a title of the court of Gondar, but is now used only as a title of honour, especially for important *Chiqä-Shums*. *Ato* is a courtesy title like Mr. or Esquire, which must always be prefixed to the mention of any one's name. *Waizaro* is the corresponding title for a lady. Apparently, when the person is present, he is addressed as *Gyet* or *Abyet* (the latter certainly in appealing for justice) if a gentleman,

and *Immyet* if a lady. *Lij* is a courtesy title meaning 'boy', given to the sons of people of importance; the late prince regent, pending his formal coronation as Emperor, was still, as during his minority, called *Lij Yasu*.

#### PROPERTY

In a country such as Abyssinia, where civilization is so backward, and where the arts, industry, and commerce are undeveloped, the most natural form of property is land, and this forms the greater part of the property held. It has been said that all land is the property of the Emperor, and this is true in a sense, because he can take possession of any land he pleases; but in many parts of the country, especially in those inhabited by pure Abyssinians, and in Tigre, Gojam, Shoa, and Harrar, land is heritable and can be sold or otherwise disposed of under the provisions of the *Fatha Nagast*, the National Code of Law, subject to its owner paying certain taxes and rendering certain services to the State. Provided that those obligations are fulfilled, the holder of the land is its absolute owner. Similarly in other parts of the country land is the property of clans or families, and can be acquired by them, as it can be by individuals, by a prescriptive occupation of forty years.

This being the case, and land not being subject to the exactions of officials in the same manner as movable property, it is not surprising that it forms the bulk of private wealth, nor that certain restrictions should exist concerning its inheritance as compared with the inheritance of other property. Thus, movable property, or *genzeb*, in which houses are included, can be disposed of by will in any manner; in the event of intestacy it is divided equally among the descendants, male and female, of the owner, or, failing these, among his collaterals; women can inherit it and can dispose of it by will; descendants can be deprived of it by will. Land, on the other hand, although it can be sold by its owner, cannot be willed away from direct male descendants; cannot be inherited nor acquired by women; and does not descend to collaterals if there is no heir, but goes to the Crown.

## LAND TENURE

For administrative purposes all land falls into one or another of the four following categories: (i) Crown land; (ii) Church land; (iii) Tribal land; and (iv) Private land. The following description applies primarily to Tigre, but analogous terms and institutions are found elsewhere.

(i) *Crown land*. This becomes the property of the Emperor (a) by conquest, e.g. the whole of the Galla country is the Emperor's; (b) by resumption or confiscation from private owners; (c) by gift from private owners; (d) by the rectification of the boundaries of private estates; or (e) as being unoccupied waste land. Sometimes the Emperor gives such land to chiefs, soldiers, or officials as a reward for some service performed; but it is not known whether land so given is granted in perpetuity, nor whether the grant is burdened with the payment of any taxes.

In other cases Crown land is given by the Emperor to a family or clan in return for a sum of money paid down, or, as happens usually, in return for a fixed annual payment. The land occupied under this system is known as *gulti*, and the family or clan which occupies the land is called *addi*, an *addi* being a combination of several *resti*. These two last terms have been supposed to refer to territorial units; but although for practical purposes they seem to be employed in this manner, they mean the clan or family. A combination of several *addi* is called a *gulti*, and a member of a *resti* is known as a *restenyatat*. An *addi* is governed by a *Shum-addi*, and a *gulti* by a *Shum-gulti* or *Gulteña*, both of which offices are hereditary in the family or clan, although not necessarily by direct male descent. The *Shum-gulti* is nominated by the Emperor and the *Shum-addi* by the *restenyatat* at a meeting of the elders of the *addi*, known as a *mohaber*.

The conditions of tenure in a *gulti* are: (a) payment of tribute, in money or kind, which varies for each *gulti*; (b) the giving of *dergo*, i. e. a contribution in kind for the support of the professional soldiery who are given the land to 'eat', or

for expeditions passing through the neighbourhood ; (c) the performance of *corvée*, generally for one day in three of the working days of a year, about 200 in number since Sundays and feast days are excluded ; (d) the giving of presents, for example on the occasion of the installation of a chief, which vary according to circumstances ; (e) the obligation to keep the land in full cultivation. Failure to comply with any of these duties results in the Emperor confiscating the grant, and in order to maintain the Sovereign's rights one-tenth part of each *addi* has to be left uncultivated and at his disposal. Subject to the above limitations *restenyatat* have full rights of possession and of inheritance. They can also admit to their body, by selling them rights of possession, or by letting part of the land, the descendants in the second generation of a stranger who has married a woman of the clan. There are somewhat complicated provisions of customary law for dealing with the inheritance of individual rights in an *addi* ; but the property is generally retained in common by the descendants of the original owners, for the sake of convenience in paying tribute. There are several kinds of *gulti*, but these only differ from one another in detail and call for no special description.

The *Shum-gulti*, assisted by the *Shum-addi*, fixes the proportion of the State dues which each *addi* must pay ; he also acts as a court of appeal in civil and criminal matters from judgements of the *Shum-addi* ; he is responsible for order in his *gulti* and is, of course, the military chief of the district. In return for this he (a) has his land cultivated free of charge by the *restenyatat* ; (b) receives all the fines (*dennab*) which he may impose in his judicial capacity ; (c) keeps a part, generally one-tenth, of the tribute collected by him ; and (d) receives certain presents, e. g. a sheep, from each *addi* at Easter.

The *Shum-addi* is responsible (a) for order in his *addi* ; (b) personally, for the tribute of his *addi* ; (c) for the performance of *corvée* and the giving of *dergo* ; he constitutes an original court in civil and criminal cases, and is the military chief of his *addi*. His remuneration is the same as that of the



*Shum-gulti*, except that he does not receive any part of the tribute.

In other cases, and these probably form the majority, State land is managed for the Emperor by officials called *Malkaña*, who are often the heads of the districts in which the land is situated. The *Malkaña*, assisted by *Shums*, works the land on the *erbo* or part-produce system, giving it out for cultivation in plots to *gabars*, who make what they can out of their plots, giving in return for their enjoyment of them (a) one-tenth of the grain cut at the time the crop ripens and carried by them to a central dépôt, or in pastoral communities four beasts in every hundred annually; (b) the Emperor's tax, which consists of produce in kind such as honey, wood, *shemmas* and so forth, in quantities which are not known and perhaps are not fixed; (c) *corvée*, or manual labour, for the Emperor, the Governor of the Province, and the *Malkaña*; (d) *dergo* or *fasas*, the obligation to feed the soldiers of the Emperor and of the local official who may be quartered on them. In some districts the *mezadria* system prevails in which, instead of giving one-tenth of their crops, the *gabars* give half of it, receiving in return half the seed they require.

It should be noted that *gabars* are not slaves, as has sometimes been supposed. The term *gabar* applies to people who differ considerably in status. The lowest *gabars* (e.g. Shan-kalla) are assigned by local chiefs to soldiers and subordinate officials, for whom they work in return for their food, lodging, and clothing, receiving no pay, being unable to leave their masters and being subject to punishment, such as flogging or confinement in chains, at the will of their masters. But the term slave (*barya*) can hardly be applied to them, since they cannot be bought or sold. Some non-Abyssinian *gabars*, the Kafficho, Sidamo, and others, who have been described as serfs attached to the land, receive a definite share of the produce of the land they cultivate. The Galla have a still higher status, and although they were regarded as slaves immediately after the conquest of their country, they are now treated as *gabars*. In this case *gabars* are

cultivators on the part-produce system, who cannot give up their land or be ejected from it until the close of the agricultural year, and have to provide guarantors that they will fulfil their obligations to their landlords: they have the right to cultivate the crops they select.

(ii) *Church lands* are the property of the Church and are administered by officials called *Alaga*, in the same way that the Emperor's private lands are administered by *Malkañä*. These lands are cultivated by *gabars* who pay the same dues, and render the same services, as do the *gabars* on the Emperor's lands, with the difference that they give *corvée* to the Church instead of to the *Malkañä*. In former times the one-tenth of the produce was given to the Church; but since 1911, or thereabouts, the Emperor has taken it, and has used it, at his own discretion, for the benefit of the Church as a body. Church lands cannot be alienated.

(iii) *Tribal land* is found only in areas inhabited by nomad tribes such as the Danakil and Somali. These areas are dry steppes with scattered watering-places, held according to custom, by tribes or sections of tribes. These people pay annually to the State four beasts in every hundred, and probably the Emperor's tax as well; they do not seem to give either *corvée* or *dergo*. Before their annexation the Galla had a form of tribal ownership, but this no longer exists.

(iv) *Private land*. As stated above, private land is found mainly in Tigre, Gojam, Shoa, and Harrar, and the right of ownership in land is recognized in the *Fatha Nagast*. Private land can be acquired by inheritance, by purchase, or by prescription after undisputed possession for forty years; it can also be leased. Its ownership is subject to the payment to the State of the same dues, including *corvée* and *dergo*, as in the case of *gabars* living on State land. In addition the owners have to pay a special tax, usually levied in money, which seems, generally, to be levied only on special occasions such as the marriage of a chief or the building of a church. As has been stated the Emperor can confiscate any of the lands, but in practice he seems to exercise this right only on

rare occasions, when the revenue is not paid, or when he wishes to punish a landowner for some particular offence.

Since 1909 a system has been in force under which the ownership of land can be registered, either by natives or by foreigners, subject to the payment of an annual tax : but it appears that little use has been made hitherto of this innovation, and that the usual method of proving a title to land consists now, as in the past, in showing that taxes have been paid on it, especially the Emperor's tax.

#### TAXES AND CUSTOMS

The Emperor has despotic power as regards finance, and he alone imposes or remits taxes.

Of these the most important source of revenue is the land tax, to which reference has already been made, and in which is included *corvée* and *dergo*. This appears to vary in amount according to the character of the local governor.

In some parts of the country, if not in all, there is a kind of poll tax on the agriculturists, those who till their lands without the assistance of animals paying half a dollar a year, while those who work with animals pay one dollar.

The court fees realized, although not taxes, strictly speaking, yet form an important source of State revenue, and are said by one authority to produce more than any tax except the land tax ; but this can hardly be affirmed, since no information is available as to the aggregate yield of any tax ; indeed it is probable that no statistics exist on this subject.

The special tax referred to above as being imposed on private lands has its counterpart in a tax sometimes taken from all, whether landowners or not ; for example, when the Jibuti railway was being extended from Dire Dawa towards Addis Ababa, each householder in the empire had to pay a dollar towards the cost of the work.

Road tolls probably produce a considerable sum for the State, being levied on all commercial traffic throughout the country, at so much per caravan, or so much per load, or so much per baggage animal, the procedure followed varying

from province to province. The local toll-houses are called *kella*. Tolls are taken at many places: for instance there were no fewer than 17 collecting stations in 1910 between Addis Ababa and Massawa.

Another source of State revenue is the confiscation of land, but the amount received in this manner is believed to be unimportant.

Again, there is the customs duty, the method of imposing which seems to be altogether vague and indeterminate, except in so far as the Emperor is bound by treaty to foreign Powers. Customs dues are charged on both imports and exports, and are fixed on an *ad valorem* basis; but there is no fixed method for valuing the goods at the customs stations, except that in 1913 a tariff was introduced for some of the more commonly imported articles, about fifty in all. Other imported goods, and all those exported, are valued by the local customs officers, with the result, as stated by one authority, that sometimes 25 per cent. or more of their value is charged instead of 5 per cent. or 10 per cent.

It is not possible to give a statement showing the customs dues of the country, because they are very complicated and also because they are changed frequently. For example, goods coming from Jibuti paid 10 per cent. duty at the frontier, another 10 per cent. at Choba, and a third 10 per cent. at Addis Ababa; while those coming from Gambela paid 8 per cent. at the frontier and 10 per cent. at Addis Ababa. Again, goods bought at Addis Ababa paid an export duty of 15 per cent.; while those bought elsewhere, and exported through Addis Ababa, paid 10 per cent. Again, goods imported *via* Gore paid 10 per cent. at that place in addition to 10 per cent. at the frontier.

As well as the customs dues levied on foreign imports and exports, there are customs dues on internal trade. These also vary greatly from town to town, and from time to time, and are probably the same as the road-tolls mentioned above. As in the case of foreign trade, there is no system of valuation for these goods, and trade is hampered greatly in consequence.

It will be understood that, in Abyssinia, there is no regular administration for taxation ; and it is highly probable that only a comparatively small part of the taxes collected finds its way to the State treasury.

### JUSTICE

The foundation of Abyssinian law has been said to be found in the *Fatha Nagast* or 'Book of the Kings', a code which was supposed to be based on the Mosaic law and on the Institutes of Justinian. A recent Italian authority states that this code is the work of El-Assad Ibn el-Assal ; that it dates from the reform of the Egyptian Coptic Church about the middle of the thirteenth century ; and that it was brought from Egypt by the then *Abun* of the Abyssinian Church, who, in those days as now, was a Copt appointed by the Patriarch of Alexandria. According to this authority the *Fatha Nagast* consists of an amalgamation of the canon laws of the early Christian Eastern Church, of Mosaic law, and, especially as regards its civil provisions, of the Moslem law of the Cairo school : it was translated from Arabic into Amharic. It is divided into two parts. The first contains ecclesiastical law, the second civil law.

Whatever its origin may be it is certain that the *Fatha Nagast* is not greatly used in Abyssinia at the present time, except perhaps in the ecclesiastical courts, and for some important cases in the Emperor's court. Almost invariably the ordinary tribunals, both civil and criminal, follow the customary law of the province in which they sit. This law, as might be expected, varies greatly from province to province : as a rule it is not committed to writing, but is laid down from time to time by a Provincial Council of Notables.

The law of Abyssinia may be divided into (i) Civil law, (ii) Ecclesiastical law, (iii) Criminal law.

(i) *Civil law*. The procedure followed is curiously cumbersome, and seems to have been designed to cause delay in obtaining final decisions, a fact which is possibly due to the

litigious nature of the people. The first person to act as a judge is generally not an official at all, but any person to whom the disputants may go. He is called *daña anahat*. As a rule his decision is not accepted, and the parties go to a *daña* or judge of an original court, who is generally the *Shum* or the *Chiqa-Shum* of their own commune. He appoints arbitrators or conciliators, *Shumagalla*, and only hears the case if it is not settled by these persons to the satisfaction of both parties to it. From the decision of the *Shum* an appeal lies to the *Malkaña* or *Gulteña*, and when this official hears the appeal the *daña* who tried it is made a party to it, appearing before the court of appeal to justify his decision. The same procedure is followed when the next appeal is laid, which is to the Governor of the Province, who sometimes appoints a delegate, known as a *Meslane*, to hear it. The next appeal lies to the *Afa Negus*, and the procedure is again the same. There is some conflict of authorities as to the exact functions of the *Afa Negus*, but it seems that he actually decides some cases in final appeal, sometimes assisted by four *Wambar-Ras*, sitting as assessors, while other cases he remits to the Emperor for decision. These *Wambar-Ras* appear sometimes to form a court of appeal inferior to that of the *Afa Negus*, and sometimes to act as judicial councillors to the Emperor: there is some uncertainty about their functions and their relation to the other assessors in the supreme court mentioned above. Indeed in many judicial matters it is impossible to ascertain exactly what customs are followed. For example it is said by one authority that all witnesses in the courts of a *Shum* and of a *Malkaña* have to be heard in their own houses; which seems hardly possible in all cases. Again, an authority states that no witnesses are admitted who are relatives in the fifth degree of either of the parties to the suit, or who are their dependents; and this rule also does not seem to be capable of universal application.

Concerning other matters of custom there is no doubt. These are: (a) all judges receive presents, *gubo*, from both parties, but it does not seem that the *gubo* is returned to the



losing party as in some Oriental countries ; (b) five witnesses are required to prove a will ; (c) advocates are not used, although in some cases a *tabaka*, a person who is learned in the law, is allowed to assist one of the parties ; (d) judges are paid out of court fees, levied on a fixed scale, from both parties to a suit ; (e) in addition to receiving part of the court fees, judges receive part of the wager which a plaintiff has to make with the defendant that he will win his case, the loser of course paying ; (f) justice is administered generally on Wednesdays and Fridays only ; never on Sundays or feast days ; (g) a chief forms the original court for cases arising on his own land, and for cases concerning his own suite, with appeal to the *Afa Negus* ; (h) disputes between chiefs are heard by the *Afa Negus*, who usually remits them to the Emperor ; (i) there is no regular procedure for instituting appeals, the appellant having to depend on his own importunity, or on the length of his purse.

There are two curious legal formulae, habitually used in all cases, known as *gezzi* and *fetsmi*.

The former is an intimation which can be conveyed by any one to any one, to cause him to do, or to refrain from doing, a certain thing. For example, a man can stop another from trespassing on his field by saying to him, '*Zeban Negus* (in the name of the Emperor) I forbid you to come here' ; or a chief can be prevented from committing an act of oppression in the same manner ; or a dispute can be stopped by the use of the formula. The intimator of the *gezzi* is responsible for the use he makes of it, and if a court should decide that he has invoked the Emperor without justification he is fined sixty dollars, a very heavy punishment.

The other formula, the *fetsmi*, signifies the acceptance of a decision, or of a fact which has to be remembered as true and indisputable. For instance, the judgement of a court being accepted by *fetsmi*, no appeal can be entered ; it is used by an official on his entering upon office as a sign that he has accepted his responsibilities ; when a date is fixed for a trial the parties concerned accept it by *fetsmi* ; indeed it is applied to almost all matters of ordinary life, whether small or great. The

formula used is that one party says, '*Negusmut* (by the death of the Emperor) I agree to such and such a thing'; to which the other replies '*Immut*' (let him die). *Fetsmi* can only be dissolved on the request of one or both parties to it with the approval of a court of law: to break it is to incur lasting social disgrace, and also the penalty of death, which may be commuted by a fine of 120 dollars.

In all agreements and contracts, however unimportant they may be, marriages, engagements of servants or of baggage animals, commercial sales, debts, the presence of a witness at a trial, &c., the use of a *daña* or judge, and of *was* or guarantors, is essential and obligatory. The *was* make themselves pecuniarily responsible that a person will carry out an agreement he has made: it does not appear that they receive any remuneration in return for their guarantee, but if called upon to forfeit it they can recover from two to three times its amount from the person guaranteed. This system replaces the written agreements and bonds of more civilized countries.

The following details of laws dealing with certain special matters seem to be of more or less universal application.

Divorce can be obtained in legal as distinct from ecclesiastical marriages, by mutual consent declared before a *daña*, or judge; but in disputed cases it is granted by a court composed of a *daña* and four jurymen, two of whom represent the husband and two the wife: the decision of such a court is final. Further details concerning marriage laws will be found in the section which deals with marriage in Chapter vii.

The law of inheritance has been dealt with under property, above, but it may be added that in the event of intestacy before the division of the property is made, unmarried children take portions equal to the portions given to other children on their marriages.

Debtors, who are said by one authority to be amenable to the court of the *Afa Negus* only, appear to be assigned to their creditor as serfs until they have worked off their debts, or have been able to collect from their friends the amount they owe.

A special law is concerned with the administration of justice

in Addis Ababa and a 'considerable area' of the country surrounding it, which is administered by the *Afa Negus* himself, aided by two assessors who, in the event of his absence, only record evidence in cases: it seems that the customary law of the province is applied by this special court.

Finally, there are special courts for dealing with cases which arise in the commercial markets of Addis Ababa, Harrar, and some other towns. These are presided over by officials called *Nagadras*, assisted by one or more *daña*, or subordinate judges: apparently there is no appeal from the decisions of the *Nagadras*, and this arrangement was found to be so unsatisfactory that in 1908 mixed consular courts were established for dealing with commercial cases in which foreigners were concerned.

(ii) *Ecclesiastical law*. Ecclesiastical tribunals decide (a) all questions relating to heresy; (b) divorce suits from religious marriages; (c) accusations against priests; (d) cases in which Church property is concerned; and (e) cases between tenants of Church lands.

The lowest court is composed of five priests and deacons, from whose decision an appeal lies to the Prior of the Monastery to which the members of the lower court owe allegiance. From the Prior an appeal lies to the *Abun* or metropolitan, who is assisted by various Priors and learned ecclesiastics. In all except purely religious questions an appeal can be made to the Emperor against the decisions of the *Abun's* court. Ecclesiastical courts are bound by the *Fatha Nagast* in all religious questions; but in civil cases it seems that they follow the customary law of the Province in which they sit. The punishment for heresy is death by stoning in the market-place: theft of Church property is punished by branding on the forehead.

(iii) *Criminal law*. In criminal matters the *lex talionis* and the Mosaic law prevail, unless the *Fatha Nagast* has some special provision which applies to a case, as seems to happen sometimes. Save in State matters, or when particular interests of the community are concerned, cognizance of offences is not taken by the State; in fact all prosecutions for offences against private persons are undertaken as acts of private vengeance.

Except that death sentences require confirmation by the Emperor, it seems that appeals are not allowed in criminal cases, more than one authority stating that sentences are carried out immediately on their promulgation: nor does it seem that any classification of courts exists with relation to classes of offences, it being the social status of the offender that determines the court which takes cognizance of the case rather than the nature of the offence committed. In this connexion, however, it may be noted that one authority states that the punishment of mutilation can only be inflicted by a court composed of three judges.

The penalties commonly imposed are death; mutilation of a hand or foot, or of both; flogging, a very severe punishment; confinement in chains; and fines. The death penalty, which is incurred for all homicide, whether culpable or accidental, is executed by the relations of the dead, and they enforce it as nearly as possible in the manner in which the crime was committed: but the murderer can buy immunity by blood-money, if his accusers are willing to accept it. Thefts are often punished by fine, especially in the case of first offences, one-third of the fine going to the State and the balance to the accusers: habitual offenders are punished by flogging, and for further offences by the mutilation of a hand, of a foot, or of both. There is only one prison, that at Harrar, so that imprisonment is necessarily reduced to confinement by chains, the condemned usually being attached to his accuser, or to some substitute provided by his accuser; sometimes the feet of a prisoner are chained together, and he has to live as best he can, no food being provided for him by the State. It seems that there is no penalty for drunkenness, of which there is very little in the country.

#### POLICE

There is no regular police force in Abyssinia, local officials being responsible for the maintenance of order in their districts, for which, presumably, they utilize the services of their own professional soldiers when necessary. In Addis Ababa, and

perhaps in the other big towns which possess a *Nagadras*, this official has command of guards who patrol the town to stop brawling and to prevent Sunday trading ; but this organization can hardly be considered as a police force. It is said by one authority that there are indications of the State undertaking the prevention of crime ; but so far as is known nothing has been done as yet in this direction.

Throughout the country there has existed since time immemorial a body of men known as *Lebasha*, employed to detect crime, who are considered by some to be a secret police force. These men, who receive fees for their services, work by means of boys who, being placed in a state of trance by means of a drug, lead their masters to guilty criminals : from such detection as this there is no appeal, and the findings of a *Lebasha* are accepted without question.

#### ARMY

In Abyssinia every man is a fighter, and is liable to service in time of war, except priests and certain artisans, jewellers, potters, bakers and others, whose occupations are hereditary, and who are despised by the fighting men ; but all fighting men are not professional soldiers, these last, known as *Ashkar*, constituting a series of standing armies, or bodies of men, each of which is maintained by an official who is its commander and is responsible for its maintenance. These armies vary in size from ten or twenty men up to many thousands, the first being those of *Chiqas* and *Shums*, and the last those of chiefs of Provinces and of the Emperor himself. The men in these standing armies are not trained soldiers, except in the case of the Emperor's army, but are simply armed fighting men. In time of war each chief of a Province commands all the troops coming from his Province ; each head of a district commands the troops coming from his district, and is subordinate to the chief of the Province ; and so on all down the scale ; but there is no division of the troops into army corps, divisions, &c., each petty leader being independent of

any authority other than his own provincial superior, and all chiefs of Provinces being independent of one another.

The Imperial standing army is composed of troops which seem to have some kind of military training and is divided into infantry and artillery. The former consists of : (a) The Emperor's guard, ten battalions, of about 800 men each. A battalion is divided into companies, *meto*, each of 100 men ; a company is divided into half-companies, *amsa*, each of 50 men ; a half-company is divided into ten sections, each of five men : (b) the *Snajderjashi*, of about 60,000 men. They are the pick of the army and are used for garrisoning the fortresses : (c) the *Gondari*, about 5,000 men, who seem to be cavalry and who are distributed between the courts of the Provincial chiefs, to uphold the dignity of the Emperor : (d) a company of 200 negroes, trained by a French instructor at Harrar. There is no information about the numbers and organization of the troops composing the artillery force, except that they wear a distinctive uniform.

Apart from this organization of the Emperor's standing army and from the division into provincial armies the only organization is that used for the order of battle, which is the same as that for the line of march and also for camping. According to this the chief, or commander, occupies the central position, preceded by an advance-guard under a *Fitaurari*, having on one side the right wing commanded by a *Qañazmach*, and on the other side the left wing commanded by the *Gerazmach*, each of these bodies being placed somewhat in advance of him : behind the right and left wings, and on a level with the chief, march two *Dejazmach* each with his own body of troops ; and behind him is the rear-guard, commanded by a *Wobo* and perhaps also by a *Bajrond*, together with the artillery, the engineers, and the transport train. All the available cavalry are said to accompany the chief ; but this appears to be uncertain. A formation similar to this is used by each subordinate commander, the rank of his leaders being of course lower than the rank of the chief's leaders ; for example, the troops of a *Gerazmach*



will have a *Yeshambal* in charge of the advance-guard, instead of a *Fitaurari*.

It has been stated that almost all officials have to maintain bodies of professional soldiers, receiving grants of land to enable them to maintain their troops, and that part of the land tax consists of the *dergo*, under which the soldiers are billeted on peasants; it does not seem, however, that the peasants have necessarily to supply all the food for the soldiers, but that these draw monthly from the grain dépôts of their chiefs. In addition the soldiers receive clothing and 3 or 4 dollars a year from their chiefs, and often, after some years of faithful service, they are given land and *gabars* to cultivate it. Their chief remuneration is, however, the right to plunder granted to them in the frequent wars in which they are employed; it is said that this opportunity of plundering forms the greatest inducement men have to become professional soldiers.

In time of war the Emperor calls upon each chief, or upon such of them as he selects, to produce a certain number of men. Should that number be in excess of the number of men he maintains, the chief has the right to call to his standard all the men in his Province who are capable of bearing arms. This is the custom known as *Kitet*, the *levée en masse*, from which priests, numbering about one-fifth of the male population, old men, lads and boys are exempt. Any failure to comply with the summons leads to the confiscation of the offender's whole property. *Kitet* is effected through the *Bal-nagarit* who issues the summons, *anaj*, through his various subordinates to the people, who then join the colours under their respective *Shums* or *Chiqas*, bringing with them all the arms they possess, as well as all their horses and mules, together with food for the number of days indicated in the *anaj*; they are furnished by the State with any arms they may require but have not got. These irregulars receive neither pay, food, nor clothing; they are allowed to keep such plunder as they can acquire.

The number of men in the army is not known exactly;

probably the Emperor's own army consists of about 70,000 men, of whom about 5,000 are cavalry, while the number of gunners and engineers is unknown. The standing armies of the chiefs have been estimated to contain 290,000 men in all; but this number is probably too high, and possibly the total does not exceed 150,000 or 200,000 men. Finally, it is believed that in the event of a *levée en masse* the whole country could produce half a million men. This is probably the maximum which could be maintained in the event of invasion from different quarters. If it were necessary to concentrate in one place, it is doubtful if the Abyssinians could organize transport and supply for more than 150,000–200,000 men.

Some light is thrown on the number of men that the Abyssinians are able to mobilize by the recent operations against the Negus Mikhail, which are described in detail in Appendix II. The military strength of the Shoans was about 120,000 men with 80 guns and 120 machine guns of various kinds. Twenty-four days were required to mobilize and concentrate. The Negus Mikhail had 80,000 men with 24 guns and some machine guns. Owing to the compactness of his territory he was able to concentrate in fourteen days. The total numbers mobilized in all parts of the country was estimated at 571,000, including 50,000 Galla cavalry. A certain number of slaves and camp-followers should probably be deducted from this total. Of the forces involved 51,000 were said to belong to the imperial army, 150,000 to the Shoan army, and 370,000 to various provincial chiefs. The largest contingents were 120,000 from Tigre and the same number from Wollo.

It is impossible to separate the cavalry from the infantry so far as numbers are concerned: every Abyssinian, more or less, is a rider and is said to be a fair horse-master, but it appears that in time of war only about one-tenth of the army is mounted, and that most of these prefer to fight on foot and are used as mounted infantry rather than as cavalry. The only exception to this is found in the case of the Galla, and they furnish the real cavalry, *faraseña*, of the country;

they are not generally armed with rifles, but only with lances, about six feet long, with javelins or throwing spears, and with swords and shields. They number about 50,000 men.

The ordinary foot-soldier, *egreña*, or *ashkar*, is armed with a rifle, a single-edged, rather short sword, a double-edged knife six to eight inches long, and a circular convex shield 20 to 24 inches in diameter. Some of them carry revolvers, but not much favour is shown for this weapon. On the march he usually rides a mule and has a small boy to carry his rifle. His wife and servants usually come to make bread and gather fuel. Officers carry a rifle, a long, double-edged sword and a shield, but no knife.

The rifles available number about 1,000,000 and are of many patterns; about two-thirds of them are Gras, and the rest Berdans, Remingtons, and others, with some thousands of Lee-Metfords, Mausers, and Wetterlis, while some are muzzle-loaders. Hitherto the number of cartridges available has been comparatively small; all had to be imported, and the reloading of empty cases in the country was unsatisfactory because, although the powder made was fairly good, the bullets were bad. There is a large number of rifle cartridges in the country, used as currency, and the chiefs all have reserves of ammunition; but nothing definite is known of these reserves, and the cartridges they contain, as well as the cartridges used for currency, are of very doubtful value owing to their age, and to the careless manner in which they have been stored. A factory for the manufacture of small-arm ammunition and for repairing rifles was said to be in course of erection in 1914; but another authority states that it was in working order in 1913, and was able to turn out ten million cartridges a year, Gras, Mauser, and Lee-Metford, as well as to repair fifteen or twenty thousand rifles. The hydro-electric machinery by which the factory is worked and lit was supplied by a Manchester firm and is installed on the Akaki River about 19 miles from the capital and consists of two sets of 200 h.p., transmitting 6,000 volts to the capital.

With the increased supply of ammunition shooting practice

will perhaps be undertaken in a serious manner: hitherto there has been hardly any of it, and the shooting has been very bad in consequence; indeed, so little is the use of the rifle understood that, according to one authority, soldiers have been in the habit of removing the backsights from their rifles in order that they might use them as fowling-pieces.

Little is known about the artillery, *medfeña*, because the particulars concerning it are kept secret. The number of guns has recently been estimated at 233. A description of these is given in Appendix II.

These figures are admittedly unreliable, and it is possible that the number of guns is greater. The guns are said to be kept in very bad condition, and to be used very seldom for practice. The gunners have been trained, to some extent at all events, by French and Russian instructors; they are said by an Italian authority to be as good as the Eritrean native gunners employed in the Italian army. The gunners are armed with swords and revolvers.

To each army there is attached a munitions column, *barwabyet*, composed of gunsmiths and armourers, carriers of ammunition, and what may be described as engineers. These last are said by an Italian authority to be skilful in the use of dynamite, and in the construction of wire entanglements which they conceal in the brushwood. In the field only chiefs and officers of high rank have tents; other soldiers build shelters for themselves out of brushwood.

The ordinary Abyssinian soldier wears no uniform, but only the usual dress of the country, and there are no distinguishing marks of rank except that in battle each officer of high rank wears a silk shirt; the artillery, however, have been provided with uniforms of the royal colour, red. There is no organized commissariat for war purposes, each soldier having his own wife or servant to cook for him, and either bringing his own food with him, or buying it from the traders who accompany the army, or obtaining it by plunder. This lack of organization is a defect which limits the number of men that can be concentrated in one place and the time they can remain

mobilized. It is said that it might have saved the Italians from defeat at Adowa, since a delay of a few days only would have compelled the Abyssinian army to disperse for lack of food. The Abyssinian, however, is a very frugal person, able to march about 40 miles and to live comfortably on a few handfuls of grain a day, so that it would be comparatively easy to introduce suitable commissariat arrangements.

The tactics generally employed consist in endeavouring to surround and rush an enemy, rifles being discarded within a comparatively short distance of him and the attack being made with sword and knife. The cavalry follow the charging troops, first throwing their javelins and then attacking with the lance. These tactics are well adapted to an undulating wooded country, since the men are adepts at taking cover and so are able to approach close to the enemy with comparative safety. Abyssinians are excellent at reconnaissance and outpost work, and are said to use trained dogs to assist them at the latter. In a battle the chiefs, who are feared but not loved, have little control over their men, each soldier acting for himself but keeping in touch with his neighbour, and being actuated by two motives, the first to kill his enemy, and the second to avoid being surrounded. There is no fire discipline of any sort (though some attempt was made to introduce it against the Ogaden in 1900), and the army is little better than an undisciplined, well-armed horde.

## CHAPTER X

### TRADE AND RESOURCES OF ABYSSINIA

#### I. GENERAL CONDITIONS AND TRADE STATISTICS

*Natural resources.*—Abyssinia is a rich country which has not as yet been fully opened up to trade. The great variety in soil and climate between the deep valleys and the high plateau, with a considerable range of intermediate levels, gives rise to a similar variety of products. At the lowest levels wild rubber vines flourish in the tropical forest; rather higher, coffee grows wild in enormous quantities; the central levels are well suited to the vine, oil-palm, and cereals; and on the high plateau the grazing and arable land is very good. Stock is already bred by the natives on a large scale for meat, and there is a large output of hides; the country is also very rich in beeswax. The mineral wealth is certainly considerable; in spite of primitive methods a large quantity of gold is produced, and other valuable minerals have been found.

*Unfavourable conditions.*—The chief difficulty in the way of developing trade is the absence of good roads. The country is at best a difficult one to travel over, and the lack of made roads and bridges makes communication impossible during the rains. A few routes are now provided with bridges. The Government rather hinders than promotes trade; the method of collecting customs, and the endless dues levied *en route* by irresponsible and corrupt officials, add greatly to the trouble and expense incurred by traders. The absence of a convenient and portable currency tells in the same direction. The native Abyssinian has undoubted commercial ability, but in the richest provinces—the western and south-western—he prefers to live as a feudal chief on the land tilled by the conquered Galla. Trade is mostly in the hands of Europeans, especially Greeks, French, and Italians, and also Arabs, Indians, and Armenians.



*Recent movements.*—These chiefs of the south-west are, however, beginning to demand European goods, to invest in commercial undertakings, and to contract with merchants for the sale of the produce of their districts. In the towns the process is more marked, and the demand for foreign goods has been greatly stimulated by the arrival of the railway at Addis Ababa. Here and at Harrar the advance of civilization is shown by the substitution of corrugated iron for thatch and the increasing importation of boots, carpets, and enamelled ironware.

### *Trade*

*Trade statistics* are not available; but estimates can be made based on the records of goods (1) passing through French Somaliland, (2) entering or leaving the ports of Eritrea, (3) passing the custom-houses of the Sudanese frontier. The caravan traffic with Somaliland and the considerable trade in smuggled goods cannot be estimated. With these deductions, the total trade (import and export) in 1911 was about £2,000,000, and there has been a decided increase along all the main routes in recent years.

*Exports.*—The chief exports are coffee, hides and skins, wax, rubber, ivory, civet, and gold. These are dealt with in detail below.

*Imports.*—The largest import is *abujedid* or unbleached cotton fabric, used for making clothes and tents. It comes chiefly from America, partly from Manchester, and increasingly from Italy; about 4,000 tons were imported in 1913. It is sold in pieces of 30 yards, 36 in. wide; 20 such pieces fetch 100–130 dollars at Addis Ababa. Various other cotton goods, prints, muslins, &c., are imported from Manchester, Austria, and India. Cotton yarns are imported chiefly from Great Britain. Corrugated iron sheeting is in demand at Harrar and Addis Ababa for roofs; it comes from Great Britain. 307 metric tons were imported through Jibuti in 1909. Some also comes through Eritrea. Cutlery and ironmongery generally, boots, firearms, &c., are imported.

*Trade with French Somaliland.*—The Jibuti railway is the chief trade route into Abyssinia. Dire Dawa and other stations have become collecting centres for native produce. The merchandise passing to and from Abyssinia is as follows :

1911	.	.	.	.	.	£1,667,000
1912	.	.	.	.	.	£1,544,000
1913	.	.	.	.	.	£1,636,000

*Trade with the Sudan.*—The most important route is that by Gambela, leading to the Sudan. The river Baro, on which Gambela stands, is navigable normally from the beginning of June to the middle of November ; during this season a monthly steamer runs from Khartum. In 1913 and 1914 the river was so low that the season for navigation was reduced to 4 months ; but this is exceptional. The rains, however, which make navigation possible make land transport very difficult. Between Gore and Gambela the road has been improved and furnished with bridges, and donkeys are now in use between Gambela and Bure, these animals having been found able to resist the tsetse which infests the flat region. The Abyssinian Government has, however, so far refused to improve the grading of the road up the escarpment, and the resulting strain on the animals causes a high death-rate. Portage rates are very high, owing to competition ; and thus transport between Gambela and Bure costs £10 per ton. The exactions of local officials commence beyond Gore and Sayu, and have a deterrent effect on all commerce.

In spite of these difficulties the Gambela route is important, as it taps the whole of western Abyssinia. Some decline in its traffic was expected on the extension of the railway to Addis Ababa ; but the roads thence to Gore, the commercial centre of western Abyssinia, are so bad that no effect has been yet observed.

The total trade through Gambela is as follows :

1910	.	.	.	.	.	£E43,878
1911	.	.	.	.	.	65,716
1912	.	.	.	.	.	72,756
1913	.	.	.	.	.	103,174

The great increase in 1913 is apparent only, being due to a rise in the price of coffee and to an abnormal importation of Maria Theresa dollars. The most important exports in 1913 were :

(1) To the Sudan :	£E.	£E.
Coffee . . . . .	35,859	
Rubber . . . . .	750	
Hides . . . . .	202	
Total (including other articles) . . . . .	37,255	
(2) Destined for Europe and elsewhere :		
Wax . . . . .	18,896	
Rubber . . . . .	7,000	
Hides . . . . .	348	
Total (including other articles) . . . . .	26,579	
Total exports through Gambela, 1913 . . . . .		63,844
Chief imports through Gambela :		
Maria Theresa dollars . . . . .	17,506	
Cotton fabrics . . . . .	13,708	
Liquors . . . . .	1,015	
Sacks . . . . .	854	
Salt . . . . .	637	
Cotton thread . . . . .	635	
Woollen yarn . . . . .	554	
Crockery . . . . .	446	
Soap . . . . .	307	
Glass . . . . .	217	
Total imports (including other articles) . . . . .		39,330
Total trade through Gambela, 1913 . . . . .		103,174

A total of £E105,000 was anticipated for 1914.

Trade in this district was in 1913 disturbed by the robberies of the Anwak, who obtain large quantities of firearms from southern Abyssinia. Raids into Sudanese territory were vigorously dealt with, and the Abyssinian Government was persuaded to show disapproval, but cannot be counted on for active support.

Trade is chiefly in the hands of Greeks, Syrians, and Arabs.

Other Sudanese trade routes go through *Gallabat*, *Roseires*, and *Kurmuk*.

*Gallabat* is 13 days' journey from Senaar (10 hrs. by train from Khartum). There are wells and rest-houses along the

road, but it is not much used. The export of coffee was £23,000 in 1911, and £19,437 in 1913.

*Roseires* has a weekly steamer service from Senaar from June to December. £2,000 worth of coffee was exported in 1911.

*Kurmuk* is connected by a new road with Jebel Ulu, giving a direct route from Dul in the Beni Shangul country to the White Nile. The road has not been much used yet. £2,230 worth of coffee was exported in 1913.

*Trade with Eritrea.*—Chiefly concerns Tigre and Amhara. The figures for 1911 were :

						£
Imports	.	.	.	.	.	122,884
Exports	.	.	.	.	.	92,822
Total	.	.	.	.	.	215,706

The chief imports are drugs, *durra*, cotton yarns and fabrics and small articles such as knives, pocket-mirrors, and matches ; they come mostly by Massawa, thence by rail to Asmara, and along various caravan routes, of which the chief runs by Addi Kwala to Gondar. The exports include red pepper, cattle, *ghi*, coffee, camels, wax, cereals, hides and skins.

A little trade is done between Dessye and Asab ; it is entirely in native hands as the route is unsafe for Europeans. Figures for 1911 :

						£
Imports	.	.	.	.	.	12,526
Exports	.	.	.	.	.	13,254
Total	.	.	.	.	.	25,780

*Trade with Italian Somaliland.*—The Italians are actively developing the trade routes from Mogdishu and Brava. Along the line by Lugh and Dolo to Ginir a profitable trade in coffee is carried on ; but the provinces tapped (Arussi, Ogaden, Boran, and Dagodi) are not so rich as those of the SW. For the first nine months of 1911 exports were £19,000, imports £8,900 : total £27,900.

*Trade with British Somaliland.*—Since the partial opening

of the Jibuti railway (1901) the trade of Zeila has greatly declined, while that of Berbera with Bulhar and Ogaden has suffered both from the disturbed state of the country and from the efforts of the French authorities to divert the Ogaden trade to Jibuti by way of Jigjiga. Since 1908 the trade of Zeila has revived. In the year 1913-14 its trade with Abyssinia amounted to about £28,000.

Abyssinia imports from Somaliland kerosene, salt, rice, sugar, *abujedid*, and dates, and exports hides, *ghi*, and grain.

*Trade with British East Africa.*—Transport is difficult, but two routes are available: viz. (1) Nairobi-Marsabit-Moyale (470 miles), with bullock-wagon transport to Marsabit and thence with Boran oxen (which can go several days without water) over the waterless tract to Moyale; (2) Kismayu-Bardera-Wajeira oasis-Moyale, by boat up the Juba to Bardera, and thence 12 days by camel. A third route might be developed by Lake Rudolf and the Omo valley.

The imports are mostly cotton goods and Maria Theresa dollars; exports are Boran cattle and other animals, and coffee. In 1911:

						£
Imports	:	:	:	:	:	6,600
Exports	:	:	:	:	:	16,500
Total	.	.	.	.	.	23,100

#### *Customs*

These are separately arranged with neighbouring countries. They are as follows:

*French Somaliland.*—10 % *ad valorem* import duty on all goods entering Abyssinia by the Jibuti railway, except wines, beers, and non-alcoholic beverages, which pay 8 %. The valuation for this purpose by Abyssinian officials is arbitrary, and in general too high; a fixed tariff is now in force for some common articles, e.g. *abujedid* and other textiles, yarns, and copper pots.

*Sudan.*—Export duty of 6 % *ad valorem*; 5 % is refunded on shipment in the case of goods passing direct through the

Sudan. Import duty, 6 % on Sudanese produce, 8 % on goods from other sources. Goods re-exported within six months pay nothing further on re-exportation. The custom-houses are at Gambela, Kurmuk, Roseires, and Gallabat. Duties may also be paid at Khartum. The Sudanese Government collects all dues on behalf of the Abyssinian Government.

*Eritrea*.—No frontier dues. An 8 % *ad valorem* import duty is levied at the ports on all except Italian goods, which pay 1 %. Export duty, 8 % except in the case of goods for Italy, which pass duty free.

*Inland tolls*.—These are numerous and seriously increase the cost of transport. On some of the more frequented routes they have become more or less fixed ; elsewhere they are arbitrary and oppressive, being collected for the private profit of the officials.

### *Currency*

There are two silver dollars, the Maria Theresa and the Menelik, with  $\frac{1}{2}$ -dollar (alad),  $\frac{1}{4}$ -dollar (rub) and  $\frac{1}{16}$ -dollar (piastre or mehalek). The dollar weighs  $433\frac{1}{4}$  grains and is equivalent to 2 shillings, 2.35 francs, or 9 piastres Egyptian.

The Maria Theresa dollar is the only universally accepted coin ; it is struck in Trieste and is an exact reproduction of the 1780 issue. The Menelik dollar, struck in Paris, is current at Addis Ababa and neighbourhood, and at all places where the bank has branches. The piastre is not very widely current. In the railway zone, French notes and money pass current. The Abyssinian currency is very bulky and heavy, and adds much to the difficulty of travelling and commerce. An issue of paper was promised by the bank for 1914.

*Salt bars* take the place of the piastre where the latter is not current. Two sizes are in circulation, the Amule, current in Shoa, Jimma and Kaffa, and weighing 700–900 grammes, and the Baghe, current in Gore and Bure and averaging 9–10 to the dollar ; weight 200–220 grammes. The disadvantages of this currency are obvious.

*Gras cartridges* were once a general form of money. It is



now no longer authorized, and is forbidden in dealings with the Shankalla of the west. They ran 6 or 7 to the dollar.

Among the Shankalla *blue glass beads*, 1,200 to the dollar, are used.

### *Weights*

1 frasila =  $37\frac{1}{2}$  lbs.

4 frasilas =  $1\frac{1}{2}$  kantars.

1 waggia (unit of ivory weight) = 480 dollars.

1 waggia (unit of rubber weight) = 640 dollars.

(N.B. the dollar weighs  $433\frac{1}{4}$  grains.)

1 metric ton = 59.3 frasilas.

<i>Egyptian.</i>	<i>lb. avoirdupois.</i>	<i>kilogrammes.</i>
1 kantar		
100 rotls	= 99	= 44.93
36.8 okes		
1 rotl	= 0.99	= 0.45
12 waggias		
120 dirhems		

### *Foreign Commercial Enterprise*

*Bank of Abyssinia.*—Founded by the National Bank of Egypt in 1905, with a monopoly for 50 years. It has the sole right of minting and issuing notes, and all public finance passes through its hands. Its head-quarters are at Addis Ababa, and it has branches at Harrar, Dire Dawa, Dessye and Gore, with a sub-agency under Gore at Gambela, open from March to November. It undertakes insurance and mortgage business; for the latter purpose a system of title-deeds has been introduced, with important effects on land-tenure.

Apart from the activity of the bank there is no commercial organization. A chamber of commerce has, however, been recently formed at Harrar.

*Other foreign enterprises.*—These have not been very successful. For agricultural purposes labour is hard to get; but there are French and Swiss plantations of cotton, coffee,

rubber, and bananas on the river Kassam, near the railway. The successful plantations are mostly in this region. There is a French ostrich farm on Lake Zwai, and a French cattle-ranch in the Arussi country. The Baro Lands Syndicate grows sugar, rubber, and coffee on the north bank of the Baro.

Mining enterprises are hampered by the fact that Menelik only granted them for two years and claimed 15% of the profits. Hence the few attempts to work gold have produced little if any result.

There are a few manufactories : e. g. a soap factory (French) and a saw-mill (Swiss) at Addis Ababa, and two corn-mills at the same place. There is also an Italian tile factory. A tannery has been established at Harrar.

On the whole, conditions are against such enterprises. The Government does not encourage them actively, and the local officials consider them merely as a source of profit. The country is not strongly enough governed to give real security for property ; though under a strong and enlightened government they might become very successful in view of the natural resources of the country.

## II. AGRICULTURE AND VEGETABLE PRODUCE

### *Agricultural Conditions and Methods*

The natives distinguish three belts of vegetation at different altitudes above sea-level : (a) *kolla* (lowland), tropical vegetation with cotton, coffee, sugar-cane, indigo, durra, *tef*, &c., and reaching up to about 6,000 ft. ; (b) *woina dega* (vine-country), 6,000–8,000 ft., with vine, myrtle, and oil-palms. Cereals yield two harvests a year ; (c) *dega*, 8,000–13,000 ft. This belt is chiefly arable (cereals yield one harvest a year) and good pasture. Alpine flora begins at about 12,000 ft. This classification does not apply to the south-eastern portion of Abyssinia, where the influence of the coastal climate produces different conditions.

The country is fertile enough to support four times its present population, but the Abyssinians pay little attention

to agriculture, especially in the south, where it is in the hands of the Galla peasant, an industrious labourer but hampered by heavy taxes and other disadvantages resulting from his position of serfdom. In the north (Tigre) the Abyssinians take more trouble, and employ a system of terrace-cultivation.

Implements are for the most part primitive, especially in the case of various tribes which have migrated to the plateau from the south and west. These use iron-shod poles, wooden pegs, and picks of a primitive type. The plough is in general use : it is drawn by oxen or horses.

The soil is, as a rule, cleared of forest and then cultivated to exhaustion and abandoned. This practice is resulting in a steady deforestation of the country, and the replacement of forest by scrub or jungle which grows up within a few months of the abandonment of a field.

### *Crops*

*Cereals.*—*Tef*, or Abyssinian millet, is grown everywhere in the hot and moderate zones, and makes the best kind of native bread. It is sown in July and reaped in September.

*Dagusa*, or small millet, *Eleusine stricta*, grows best at 5,500–7,000 ft.; harvest November–December. It is used to make an inferior kind of bread and a native beer known as *sua*.

*Durra*, or sorghum, is widely grown at low levels for bread and porridge. It is sown in March and reaped in February.

*Barley* grows well everywhere up to 10,000 ft. It is generally sown in June and reaped in November; where there is a second crop this is sown in December and reaped in May. The grain is eaten roasted and also used for bread, beer, and horse-fodder.

*Wheat* is widely grown in the neighbourhood of towns and large villages; best at 8,000–9,000 ft. The harvest is November–December, and the second crop, where it exists, in March. It is chiefly used for bread.

*Maize* grows best at 3,000–5,000 ft. It is used for a native beer known as *talla*, spirits, bread, and horse-fodder.

*Sesame* is grown in the hot regions for its oil. It ripens in December-January.

*Vegetables.*—*Peas* are grown in the moderate and cold zones for bread; harvest October. *Beans* of various kinds grow well in the middle zone; *broad beans* up to 9,000 ft.; harvest October. *Chickpeas* (*shimbera*) are grown all over the country at 4,000–7,000 ft. and form an important article of food. *Lentils* grow in the middle and high zones.

*Cabbage* is grown almost everywhere up to 10,000 ft. It is the only vegetable which is eaten fresh. *Potatoes*, introduced in the last century, are grown in most districts; *garlic* is cultivated at 7,000–8,500 ft.; *onions* are grown in Kaffa, Tigre, and Amhara, and *beetroot* in Tigre. *Tomatoes* grow wild.

In the neighbourhood of Harrar most European vegetables are cultivated.

*Fruit.*—*Bananas* of various kinds are grown in the hot and middle zones. The commonest kind, *musa ensete*, is cultivated for its fleshy stalk and leaves. *Gourds* are common; the flesh is eaten, the rind made into bottles, and the seeds used as a vermifuge. *Breadfruit* grows in the hot zone. Oranges, lemons, limes, peaches, apricots, blackberries, and raspberries all grow well, but are not widely cultivated.

The *vine* was once cultivated on a sufficient scale to give its name to the *woina dega* zone; but the Mohammedan invasions seem to have led to its general neglect.

*Sugar-cane* is grown chiefly by Europeans on the Baro, Erer, and Kassam rivers. It also grows wild in Enarea and the Beni Shangul country.

*Spices.*—Two chief varieties of *cayenne pepper* are grown on specially prepared and irrigated soil throughout the hot regions and gathered in September–October. There is an enormous consumption of it. The best comes from Yeju; it is sent in large quantities from that province to Shoa, the Sudan, Adowa, and Massawa.

*Cinnamon* and *cloves* are also sold on all the markets. *Ginger* is grown in Kaffa; *allspice* between Lake Zwai and

the Hawash; *caraway*, *fennel*, and other condiments in various districts.

*Cotton*.—A variety grows wild; a better kind is almost universally cultivated by the natives. It is said to be a good cotton, not unlike the Egyptian; but it often suffers from drought, and at present the crop is quite insufficient for the needs of the country.

*Sansevieria* grows wild in the hot zone on stony or sandy soils. The fibre is used for rope and druggets.

*Flax*, which ripens in November–December, is only grown for oil. Other oil-yielding plants are *suf* (a kind of saffron), *mustard*, *sesame*, *nuk* (*Guizotia abyssinica*), which is grown in hot and well-watered districts for oil and oil-cake. *Castor*-oil trees grow well, especially in the Wallega country. The Galla put the oil on their hair and use it for greasing leather.

*Kousso* is grown in every district, especially about Ankober and Entotto; the drug, whose properties as a vermifuge are well known, is found on every market and reaches Europe from this source.

*Gesho* is an evergreen bush whose leaves are used to ferment native beer and honey-wine. *Camum*, cultivated in Dembea and Bagyemedder, is used in making liqueurs. *Kat* is a drug, grown round Harrar, in Tigre, and in Amhara, used by Mohammedans.

*Tobacco*.—Two varieties are grown, but only on a scale to satisfy local demands.

*Coffee*.—Wild coffee grows very abundantly in the province of Kaffa, which is said to be the original home of the plant. The district begins a little north of Lake Rudolf and extends over the whole of south-western Abyssinia, about as far north as the Blue Nile. It also grows near Lake Tsana. The wild coffee is known as ‘Abyssinian’, as opposed to ‘Harrari’, the produce of the plantations situated in the neighbourhood of Harrar.

‘Abyssinian’ is sold mostly at Anderacha and Bilo. It is exported in great and increasing quantities to the Sudan,

whose coffee-market it seems likely to monopolize. The increase may be seen from the following table :

VALUE OF COFFEE IMPORTED INTO THE SUDAN

<i>Year.</i>	<i>Abyssinian.</i>	<i>Other coffees.</i>
	£	£
1910 . . . . .	25,862	13,929
1911 . . . . .	45,463	9,901
1912 . . . . .	53,459	11,073
1913 . . . . .	57,526	10,019

Wild coffee does not at present reach European markets ; it is doubtful if it could be made to pay. Small quantities are exported to Somaliland and Eritrea. It is gathered by Galla under Government control, without much regard to quality and condition.

'Harrari' is sold for the most part at Harrar, and travels thence by the Jibuti railway to Aden, where it is mixed with Mocha to form the blend known as 'long Mocha'. A little is exported direct from Jibuti to Europe, where it is gradually becoming known under its own name. The price at Harrar is 8-9 dollars per frasila ; wild coffee is always quoted at Harrar one dollar lower, but the trade in wild coffee at Harrar is not large, as can be seen from the following table, which shows the coffee carried by the Jibuti railway, i. e. practically all the coffee sold at Harrar.

COFFEE (IN METRIC TONS) CARRIED BY THE JIBUTI RAILWAY

<i>Year.</i>	<i>Harrari.</i>	<i>Abyssinian.</i>
1909 . . . . .	2,454	92
1910 . . . . .	2,901	36
1911 . . . . .	3,369	78
1912 . . . . .	2,681	631
1913 . . . . .	3,691	397

In addition to those near Harrar, there are now plantations in the Saya, Gidami, and Lekempti districts and elsewhere ; these should produce a general improvement in the quality of the output.

*Rubber.*—Rubber vines grow wild in the forests of the south-west, over an area almost identical with the coffee country, i. e. Wallega, Jimma, Kaffa, &c. The collection is a Govern-



ment monopoly in the hands of the Ethiopian Rubber Régie, and is carried on with reckless and improvident methods. The fall of rubber prices in 1910-12 probably saved the vines from extermination, and the trade was reviving in 1913.

A plantation of 80,000 rubber trees, mostly Ceara, with some Para, has been formed on the lands of the Baro syndicate near Gambela. These promised well, but were still immature at the date of the latest information.

The trade was formerly through Jibuti; it is at present divided almost equally between that port and Gambela, which is more convenient for Gore, the centre of the rubber trade. The whole export goes to Europe.

Export of rubber (metric tons) in 1913: By Jibuti, 37; by Gambela, 34.

### *Forests*

Like most parts of tropical Africa, Abyssinia has undergone a considerable amount of deforestation. Forests are, and have been for some time, cut and burnt for agricultural and other purposes with no attempt at replanting. The effects can be seen most clearly along the caravan routes and in the regions of dense population. Thus near Harrar there is no forest at all; in Tigre and Amhara there is no large timber. Near Addis Ababa cutting is now forbidden; the town is supplied with wood from Addis Alem. In the remoter parts of the country the forests are still comparatively untouched.

The largest trees are the baobab (*Adansonia digitata*) and certain species of *figus*, notably *F. vasta*, which is apparently considered sacred. The sycamore is extensively used for timber, but the wood is not very good. There are various acacias, of which the most important are *A. senegal*, yielding gum arabic, and the common *A. etbaica*. Other common trees are euphorbias; tamarinds, which grow freely at about 1,500-5,500 ft.; junipers, especially in the Biferta district; the Abyssinian olive, which is abundant and good for fuel; the Abyssinian palm, up to 7,500 ft. in the Galla country; the incense tree (*Boswellia papyrifera*), common at 4,500-5,000 ft.

near the Takazye; *Hypericum lanceolatum*, commonest in Semyen at about 9,000 ft. and yielding very hard timber; *Heptapleurum abyssinicum* and *Panax pinnatum* in Tigre and Amhara, whose close-grained wood is used for ploughs, beams, &c.; and *Croton macrostachys*, whose blossom is much visited by bees, and in whose branches the natives commonly put their hives.

### III. LIVE-STOCK AND ANIMAL PRODUCTS

The Abyssinians eat large quantities of meat, and breed cattle, sheep, and goats chiefly for their flesh. Milk and hides are of minor importance; the former is difficult to procure in the dry season (December–May). Cheese is unknown, but *ghi* is made in large quantities and exported.

The best pasture is found in the *woina dega* zone, that of the *dega* being less rich, though also good. In the rainy season the grass grows rapidly to a height of 9–10 ft. and is then grazed. No hay is made.

*Cattle*.—These are chiefly of the humped Zebu breed, and average 5–9 cwt. On the Wollo Galla and Shoa high plateau there is also a very large breed; a third variety is smaller, the size of a Jersey cow, and without a hump.

Cattle are most abundant in Shoa, Amhara, and the southern Galla country. The Boran nomads possess great numbers of excellent cattle which can go for days without water. This makes them valuable for transport work. They are in great demand at Nairobi, and cost in Boran 10–15 dollars for a good bullock. They are said to be immune from east-coast fever, which is endemic in Abyssinia. There are no laws to check the spread of diseases: this makes cattle-farming on a commercial scale almost impossible.

*Horses* are chiefly bred in the Galla highlands. The breed is Arab; they are fast over short distances but not up to great weights or continuous work. The Abyssinians use them for military purposes, and their export is forbidden.

*Camels* are bred and used only in the Somali and Danakil

country. They are said to do best in the neighbourhood of Jigjiga.

*Donkeys* are found chiefly in the plains of the Galla country. They are good, at their own pace, with light loads up to 120 lb., but their small size makes them unsuitable for heavy work. They are used for caravan traffic between Gambela and Gore.

*Mules* are plentiful and good ; they are more valued than horses, costing up to 100 dollars, and are regularly used for riding and transport. They are somewhat undersized, owing to the smallness of their donkey sires, and for rapid transport (i. e. 20 miles a day) should not carry more than 160 lb. Their export is forbidden.

*Sheep* thrive best in the highlands, but are found everywhere, even in the deserts. They are chiefly of the fat-tailed breed. The Bagyemedder district is especially noted for its sheep.

*Goats*.—There are several breeds, none long-haired. The best come from the plateau between the Webi Shebeli and the Omo, but they are found everywhere. They cost more than sheep, and are more carefully treated.

The *ostrich* is hunted both for its feathers and its fat, which is used medicinally for rheumatism and sprains. There is a French ostrich farm near Lake Zwai. The export of marabout and egret plumes is now forbidden.

*Hides and skins*.—These are a staple article in every market and form, after coffee, the chief export. They are, however, only a by-product of the large consumption of meat ; no attention is paid to their quality and condition, and the trade is capable of great extension, especially by the establishment of tanneries. The hides are at present dried in the shade and salted or treated with castor-oil seeds, or merely wetted and rubbed with earth. The best come from Jimma ; Addis Ababa is the chief centre of the trade. In normal times they go mostly to Hamburg, Havre, Marseilles and Salonika ; a large proportion goes ultimately to the United States. A few are exported by Gambela.

Sheep- and goat-skins are good and cheap; they are much used by the natives for sacks, and there is no great export.

*Wool.*—The Abyssinian sheep yield very little wool; at present only the black fleeces of the Wollo Galla and Shoa sheep are used by the natives for the manufacture of *burnus*.

*Ivory.*—Permission to kill elephants or to buy ivory must be obtained from the Government, and the Emperor claims 50 % of the value of all ivory. There are, however, no special restrictions on the slaughter of female and immature elephants, and in consequence herds are destroyed wholesale. They are still to be met with in Kaffa and in the Arussi and Boran country, but the supply is probably becoming exhausted, and the trade is declining. British regulations as to the export of female and immature male ivory deter traders from exporting through the Sudan, British East Africa and British Somaliland, and the trade is carried on almost exclusively by the Jibuti railway. The export by this route fell from 89 tons in 1909 to 53 in 1913.

Addis Ababa is the leading market, and most of the ivory goes to London and Hamburg, some to the United States, India, China and Japan.

*Wax.*—Bee-keeping is universal, and wild bees are very common in the south-western forests. There is a great quantity of wax, and the trade, already large, is capable of development. The annual export to Europe is already about 600 tons. The wax contains about 20 % of impurities, and its value varies according to the percentage; but for purposes of duty it is assessed in Addis Ababa at 15 dollars the frasila. A good deal is exported by Gambela. The honey is mostly consumed, especially in the manufacture of *tej*, but a little is exported.

*Civet* is obtained in the west, especially Wallega and Jimma. The trade is almost entirely in Arab hands, and the export is to Mohammedan countries, as the native practice of adulterating the civet with butter has spoiled their European market.

## IV. MINERALS

*Gold.*—Gold occurs in considerable quantities in the rivers of western Abyssinia, at the edge of the Sudanese plain. It is washed on the Blue Nile and the Dabus and its tributaries. The methods are primitive, but the annual output of gold from Nejo is about £80,000, of which three-quarters comes from the Dabus, Beni Shangul, and Tumat rivers. It is taken to Addis Ababa in the form of rings and ingots, and is thence exported to India and Europe. The value of the annual export is probably £50,000.

The metal is also found in small quantities in many rivers of central Abyssinia, and veins of gold-bearing quartz occur ; but these sources have not been profitably worked.

The Government royalty is 50 %. The price is 34–40 dollars the ounce, according to the fluctuations of the dollar.

*Silver* is common in the country, but the supply does not appear to be native. The district south of the Baro is said to be rich in it.

*Iron* is found everywhere, in rich ores often present on the surface of the ground and liable to affect the compass. It is worked in Tigre and Enarea, where the natives smelt it over wood fires. They make it into adzes and ploughshares, for which purposes they prefer it to steel as being easier to work and to sharpen.

*Coal* has been discovered in a large deposit of good quality at Debra Libanos ; owing to lack of wood for props the veins must be quarried instead of being worked in galleries. Another deposit is at Tegullet, between Debra Libanos and Ankober. This deposit is being worked on a small scale by the Government.

*Salt* is found in Tigre and the Arussi country. Makalle, in Tigre, is the chief market.

Copper and nickel have been found in Wallega ; zinc in Boran ; aluminium south of Wallega ; sulphur and petroleum near Ankober. Turquoises and asbestos are said to occur. There is no doubt that Abyssinia is a country of great mineral

wealth, but its development awaits more favourable conditions, encouragement by the authorities, and the working of coal or other sources of power.

#### V. INDUSTRIES

The native Abyssinian despises hand-work, and has very few industries. These are mostly carried out on a small scale in the home. They include weaving ; leather-work, especially saddles of coloured leather in Tigre and at Harrar ; harness and whips of hippopotamus hide, especially by the Waitu on Lake Tsana ; pottery (the wheel, however, is unknown) ; coloured grass baskets ; iron-work, the most widespread of all industries (swords, lance-heads, knives and agricultural implements), and filigree-work in silver, mostly done by Arabian Jews in a rather crude style.



PART III

THE EUROPEAN PROTECTORATES

PART III

THE HEBREW INSCRIPTIONS

## CHAPTER XI

### ERITREA

Administration—Resources and Trade.<sup>1</sup>

#### ADMINISTRATION

THE Italian dependencies on the Red Sea, constituted as the Colony of Eritrea, have the management of their own finances, and an autonomous administration in eight provinces as follows :

<i>Province.</i>	<i>Chief Town.</i>
Hamasen	Asmara
Massawa	Massawa
Asab	Asab
Akkeli Guzai	Addi Kaie
Serae	Addi Kwala
Keren	Keren
Barka	Agordat
Gash and Setit	Barentu.

Besides these provinces, other tracts of territory not effectively occupied by Italy are within her protectorate : such are (1) the districts of the Habab and the Beni Amer, (2) the Danakil coast, (3) the Sultanate of Raheita.

The colony constituted of these various provinces is under a civil governor appointed by the King, and is subject to the direction of the Ministry for the Colonies. Each province is under a commissioner, and is subdivided into residencies.

The total native population of the colony is estimated at 275,000, of whom about 114,000 are Abyssinians ; the civilian European population is under 3,000.

The garrison consists of 120 Italian officers, 350 Italian troops, and 4,000 native troops.

<sup>1</sup> For the history of Eritrea, see Chap. vi.

*Justice.*—For the purposes of the administration of justice the foreign population of Eritrea is divided into two classes ; (a) Europeans and those of a standard of civilization approximately equivalent ; (b) those whose civilization approximates to that of the native population (*sudditi coloniali*). The former class is grouped with the Italian colonial citizens ; the latter class with the natives. The members of each class are said to be ‘assimilated’ to the element of the population with which they are grouped. Arabs of foreign origin, Egyptians and Indians belong to the second class. It should be observed that a large proportion of those ‘assimilated’ to group (b) would be British subjects.

For purposes of private law, members of group (a) are under Italian law.

The judicial authorities for Europeans are :

(1) *Conciliatori*, nominated by the Governor from among the administrative officers or prominent colonials. They decide minor civil suits involving sums up to £4, and may be invited to act as arbitrators in other suits. There is no appeal from their judgments.

(2) The Judge of the Colony, resident in Asmara. He decides civil suits involving sums up to £80 (appeal in cases involving over £40 to the Court of Appeal in Rome) and all misdemeanours.

(3) The Tribunal of the Colony is composed of the judge as president, two honorary judges nominated by the governor from the civil and military officials of the colony, and two assessors nominated from colonials of standing. It deals with civil suits of over £80, and such offences as do not fall within the competence of the judge alone, or of the Court of Assize.

(4) The Court of Assize is composed of the Judge of the Colony as president, two honorary judges and two assessors appointed as in the case of the Tribunal of the Colony. It tries cases involving a sentence of more than 10 years’ penal servitude, which are submitted to it after a preliminary hearing before a *juge d’instruction*.

There is no Court of Appeal in the colony, appeals being heard by the Court of Appeal or the Court of Cassation at Rome.

The judicial authorities for group (b) or *sudditi coloniali* are :

(1) The native chiefs as magistrates of first instance try civil suits arising between natives or *assimilati* under their authority.

(2) The Provincial Commissioners and Residents try :

(a) In first instance, all criminal cases and such civil cases as cannot be tried by native chiefs because the disputants are of different religions, tribes, or districts, or on other grounds of expediency.

(b) Cases between Italians or other Europeans and *sudditi coloniali*, when the defendant or accused is a *suddito coloniale*.

(c) In second instance, all cases tried by the native chiefs.

(3) In cases which for Europeans would fall within the competence of the Court of Assize, *sudditi coloniali* are tried by a tribunal composed of the Provincial Commissioner or Resident as president with two honorary judges nominated by the Governor from the civil officials of the province, or, failing these, from the military or naval officers, and of natives of standing, nominated by the Governor, who, however, have only power to advise.

(4) The Governor has the right of revising all sentences passed by the Commissioners and Residents, within six months of their publication.

Natives are under the customary law of their own region. The Italian Government, however, possesses by Act of Parliament the power of introducing into native law such modifications as are necessary to bring it into conformity with the fundamental principles of Italian law, and this legislative power has on several occasions been delegated to the Governor.

The traditional codes of the natives exhibit great diversity. The most advanced is that obtaining among the Abyssinian

and Christian population of Hamasen, Akkeli Guzai, Serae, Shimezana, Kohain, and Deki Tesfa, viz. the region in which Tigrinya is spoken. This code is tending to spread, and may eventually be adopted as the native law of the whole colony. Four other traditional codes are in use in the other Abyssinian districts. The *Fatha Nagast*, or Book of the Kings, which even in Abyssinia is not an authoritative code, is seldom appealed to in Eritrea, decisions being given according to ancient usage and tradition.

The Mussulman population of Massawa observes the Mohammedan law of the Hanifite school, which is also applied, at any rate to some extent, in Asab and other important centres. Among other Mussulman populations another traditional code known as Mogareh prevails, combined according to locality with various traditional usages of Abyssinian, Bilenian and mixed origin.

## RESOURCES AND TRADE

### *Agriculture and Crops*

*Cereals.*—Agriculture is chiefly practised on the plateau. The chief native crop is barley; but the Italians, anxious to promote the cultivation of a crop having more commercial value, passed in 1904 a law allowing the importation into Italy of 2,000 tons of *grano* (i.e. the better kinds of grain normally used in making bread) per annum duty free. This has stimulated the cultivation of wheat by the natives, and mills have been established at Asmara, from which flour is exported to Yemen, Egypt, and Tripoli.

*Minor Crops.*—Oil-seeds are the next most important crop. Peas, beans, and lentils are also grown.

The land is sparsely occupied, and cultivation is local only and inadequate. The Gash valley and, in part, that of the Setit are thinly populated by the Kunama, an agricultural people growing cereals, beans, and tobacco.

*Coffee and Rubber.*—On the eastern slopes of the plateau coffee and rubber have been grown experimentally with



good results : the region, however, is malarial and almost unpopulated.

*Cotton*.—Owing to the exertions of the Society for the Cultivation of Cotton in Eritrea, a company with head-quarters at Milan and an establishment at Agordat has induced the Beni Amer of the Barka district to take up cotton-growing, with excellent results : it also carries on the dry cultivation of cotton at Dukambia on the Gash. Cotton is also grown at Mansura on the Upper Barka by an Italian company, the Ditta Brini, and in the neighbourhood of Massawa by Arab merchants.

*Dum Nuts*.—A product of increasing importance is the *dum* nut, from which vegetable ivory is obtained. It is a valuable article of commerce in the Sudan, the French and Belgian Congo, and German East Africa. The *dum* palm grows on the banks of the Barka and of some of its tributaries, on the lower Mareb, and at certain points in Samhar, Assaorta, and near Asab. These districts yield 10,000 tons yearly, and an even larger quantity of material for cordage and paper. The Government levies an export duty, and claims the husks, which are used for fuel, as a royalty.

*Gums*.—The trade in gums was formerly important, but has now almost disappeared.

### *Live-stock*

According to the most recent statistics the amount of live-stock in the colony is as follows :

47,000 camels ;

30,000 mules, donkeys, and horses, the last named in a very small proportion ;

300,000 cattle ;

740,000 sheep and goats ;

representing a total value of from £1,200,000 to £1,400,000. The amount was much greater in the days before the cattle disease known as *Gulhai* had made its appearance. It raged with special virulence between 1902 and 1905.

*Horses.*—Horses are of two kinds, the 'Dongola' or Nubian breed from the western plains, used as saddle horses by the wealthy, and the Galla horse of the plateau, rough in appearance, strong, and hardy. The Nubian horse ranks as a luxury, and its average price is as high as 200 dollars. The price of the Galla horse is not more than 20 dollars.

*Mules.*—The Abyssinian mule is small, but valued both for riding and for transport. It is said that, if well fed, it can carry a load of 220–300 lb. on marches of 25–30 miles for several successive days; and it can go for several days without water. Its average price is 50 dollars. Italian mules are also to be met with.

*Donkeys* are of three breeds: (a) the Karsala, akin to the Egyptian donkey, tall, finely shaped, and quick paced; (b) the donkey of the plains; and (c) the small grey Abyssinian donkey, which has remarkable staying power, maintaining itself on a scantier pasture than either of the other species. The average price of the Abyssinian donkey is 8 dollars.

*Cattle.*—The cattle are all of the Zebu type, but are of three breeds, the Arado, the Begait, and the Arab. The first is the best adapted for labour, and thrives both on the plateau and in the plains. The pure-bred Begait and the Arab cannot resist the cold of the plateau. The Begait yields the best meat; as much as three or four hundredweight is obtained from a good specimen. The meat is sold at 15s. to 18s. the cwt. The Arab breed is the least valuable, but is now diffused over the whole colony, having been used to repair the terrible losses caused by cattle disease. If this disease could be checked by gratuitous vaccination, which is not at present available, and if some attention were given to improving the breeds, a profitable trade might be done with Egypt, where there is a good market for meat.

The Mohammedan population makes a considerable quantity of butter, by the sale of which they supply the few needs that are not directly met by their flocks and herds.

*Sheep.*—The large Hamale sheep, found on the W. borders, affords the best meat : the live weight is from 140 to 195 lb. There is some export to Egypt by way of Port Sudan. The smaller Abyssinian breed weighs about 85 lb., and the Arrit breed, which predominates among the Habab, Marea, and Mensa tribes, no more than 65 lb.

*Goats.*—There are various breeds of goat, each of which is known by the name of the tribe to which it is peculiar. These breeds do not, however, differ in any important respect. The best milker is the Shukrye goat, which yields about a quart daily. The meat of all alike is tough and stringy.

Donkeys, sheep, and goats remain on the plateau throughout the year. Cattle remain there only during the rainy season ; for the rest of the year they are sent to the lower slopes in charge of Moslem herdsmen.

The Mohammedan population is nomadic, and moves according to the season either from north to south, as in the Barka and Gash-Setit region, or from higher to lower levels, as in the Sahel.

*Hides and skins.*—There is a considerable export of these from Massawa ; but the goods are largely in transit from Abyssinia, and the amount fluctuates. It increases greatly in years when cattle disease is severe.

*Beeswax.*—Honey and beeswax are produced all over the colony, but apiculture is practised only by the Abyssinian inhabitants of the plateau. It is difficult to estimate the total amount produced, as the greater part of what appears in Eritrean markets is imported from Abyssinia.

*Mother-of-Pearl.*—Massawa is the centre of the Red Sea trade in mother-of-pearl. The fishing is carried on mainly by Arabs from the Persian Gulf or Arabian coast, but natives of Massawa also take part in the fishery off the Danakil coast, which supplies three-fifths of the total amount sold in Massawa. The mother-of-pearl is the variety known in commerce as ' Egyptian shell ', and is sold in Massawa at from 41s. to 47s. the cwt. The average annual value of the trade is £30,000. Pearls are not of the best quality, nor very abundant.

*Minerals*

*Gold* has been found in Eritrea, and certain concessions have been granted, but as yet no output of any importance has been obtained. It is believed that mines could be worked profitably in the neighbourhood of Asmara and of Barentu. The iron and manganese of Mt. Gedem are the only other minerals in the colony which promise any commercial profit.

*Salt*.—There are salt deposits on the Sahel coast, at the mouth of the Wakiro, a little north of Massawa, at one or two points on the coast farther south, and in the depression in the interior of the Danakil country. In each case the adjacent tribes pass on the salt to their neighbours in the interior. Most of the Danakil salt goes to Abyssinia. A concession for working the Wakiro salt deposits to the north, and Berdulla to the south, of Massawa, was granted in 1905 to an Italian company, which has since extended its operations. It now does a considerable trade with India, as well as in Eritrea and with N. Abyssinia.

*Trade*

*Imports*.—The principal imports are *abujedid* (grey cotton sheeting) and cotton yarns, now almost exclusively of Italian origin, and printed cottons, used especially by the Moham-medan population, which come in part from Italy, but chiefly from England and India.

White cotton fabrics, woollen underclothing, blankets, and stockings are imported from Europe; also umbrellas, felt hats (from France, England, and Italy), silk and silk thread (from Italy), glassware (chiefly from Austria), needles (from England), enamelled ware, tea, soap, matches, sugar, and petrol.

*Durra* is imported, for though it is much used by the natives they do not grow it to any large extent. Some of the supply comes from the Sudan: the value in 1914 was about £11,000.

*Exports.*—The chief exports are grain and live-stock. The latter trade is hampered by the severe quarantine regulations in Egypt and Italy, the chief countries in which a market might be found. These regulations are necessitated by the prevalence of cattle disease in Eritrea. Mother-of-pearl, *dum* nuts, hides and skins, and beeswax are the only other exports worth mentioning.

*Statistics.*—The latest trade statistics available are as follows :

	1912.	1913.
Imports . . . . .	£753,804	818,140
Exports . . . . .	374,872	463,589
Goods in Transit . . . .	209,370	115,831
Total . . . . .	<u>£1,338,046</u>	<u>1,397,560</u>

*Traders.*—Wholesale trade is largely in the hands of Italian houses. Retail trade in foodstuffs and liquors is chiefly carried on by Greeks, whose commercial ability and low standard of living enable them to oust all other competitors. Hindu merchants practically monopolize the trade in textiles : they are diffused all over the province. The Arabs of Massawa, a wealthy and capable body, have secured the carrying trade with the opposite coast of the Red Sea, and deal in the chief commodities carried, viz. hides and skins, *durra*, and camels ; they also own vessels engaged in the mother-of-pearl fishery.

*Trade centres.*—The centre of Eritrean commerce is the port of Massawa ; next in importance is that of Asab. There are customs stations at Edd, Meder, Taklai, Sabderat, and Raheita on the Red Sea, and in Keren ; the chief object of those on the Red Sea is to put down gun-running and the slave trade.

Asab is the terminus of the caravan route from Dessye, which brings a good deal of commerce from the central regions of Abyssinia. In spite of the insecurity of the country traversed, the Italians have succeeded in developing a considerable trade, and have made a good road from Asab to Ela, near the Italian-Abyssinian frontier.

*Industries*

Outside two or three of the more important towns industries as yet hardly exist. Cotton-ginning factories with excellent modern machinery exist at Agordat and Massawa; at Asmara there are flour-mills, a soap factory, a bakery, a macaroni factory, and works for the manufacture and repair of machinery.

*Currency*

The basis of exchange in Eritrea is the Maria Theresa dollar, which is struck by a Trieste firm and exported to Aden, Massawa, and other commercial centres. It passes current on the Arabian coasts and in part of Somaliland, as well as throughout Abyssinia, but appears to be subject to great fluctuations in value. Italian money (bank-notes and small change in copper and nickel) and the Eritrean dollar of five lire are legally current and are freely accepted in the coastal region and in the principal markets. Natives, however, always prefer to exchange them for Maria Theresa dollars. The Eritrean dollar was designed by the Italian Government to supersede the Maria Theresa; its failure to do so is due to the error of giving it a face value double its intrinsic worth, whereas the intrinsic worth of the Maria Theresa falls very little short of its nominal value.

*Weights and Measures*

Weights and measures vary both with the locality and the nature of the goods.

The most important are as follows:

*Weights*: the unit is the *okia* or *elki* of 28 grammes, which is the weight of the Maria Theresa dollar, and is in use for gold and silver. The *rotl* = 17 *okia* for ivory = 466 grammes; for coffee and wax the *rotl* = 16 or 12 *okia*, according to the market; for ostrich feathers the *rotl* = 18 *okia* or 504 grammes, and is called *rotl dahabi*. Mother-of-pearl



is weighed by the *kantar*, which is equivalent to 70 kilogrammes, and apparently differs from the Egyptian *kantar*, v. p. 299.

*Measures*: the unit of length is the cubit (*emmet* = m. 0·5, *kend* and *derah* = m. 0·46); the cubic unit for grain, flour, or oranges and lemons is the *rubaya* (= 1·8 litres), of which 60 go to the sack, and for butter, oil, and honey is the *goba* (= 2 litres).

## CHAPTER XII

### FRENCH SOMALILAND

History—Administration—Resources and Trade.

#### HISTORY <sup>1</sup>

THE region known as French Somaliland is inhabited by two peoples: to the south by the Aysa, a Somali tribe; to the north by the Danakil. For descriptions of these peoples see Chapter iii.

The region first became of interest to the French in the early years of the Second Empire, when the Suez Canal was projected. Already, in 1856, two Frenchmen, M. Monge, vice-consul at Zeila, and M. Lambert, consul at Aden, had bought Ambabo and the town and territory of Obok; and in 1857 a naval mission sent to the Red Sea reported strongly in favour of a French settlement in that neighbourhood. It was not, however, until 1862 that the cession of Obok was ratified by a treaty between the French Government and various Danakil chiefs, and even then formal possession was not immediately taken. The expedition against Tonkin (1883-5) brought home to the French Government its dependence upon British coaling-stations in the region of the Red Sea; and during the years 1883-7 further treaties gave France possession of the shores of the Gulf of Tajura. In 1884 Lagarde, subsequently French minister to Abyssinia, was sent to Obok to administer the new colony. Its southern frontier was fixed in 1888 by an agreement with Great Britain; the northern, so far as it marches with Eritrea, was not determined until 1900-1. A disturbing incident was the arrival in 1889 of a band of free Cossacks under their Cossack leader, Atchinoff, and the archimandrite Paisi, on a religious-political mission

<sup>1</sup> For the earlier history of French Somaliland see Chap. vi.

to Abyssinia. Their use of the Russian (or, according to one version, a private) flag on the old fort of Sagallo led to their forcible removal after bombardment by a French warship.

In 1896 the seat of government was moved from Obok to Jibuti.

By far the most important event in the history of French Somaliland was the railway concession granted in 1894 by Menelik II to MM. Ilg and Chefneux and made over by them two years later to a French company. For an account of the subsequent events see Chapter vi.

#### ADMINISTRATION

The military occupation is more protective and diplomatic than administrative. The tribes appear to have excellent relations with the French authorities.

There is a Governor of the Protectorate, assisted by a secretary-general and an executive council of three official and three non-official members. Under the Governor are colonial administrators and agents for native affairs and for the various services, judicial, financial, sanitary, customs, public works, posts and telegraphs. In 1907 a chamber of commerce was formed, but the members have only consultative, not executive, power.

#### RESOURCES AND TRADE

The country consists largely of arid desert, and, as in British Somaliland, the tree chiefly met with is a thorny acacia which rarely grows to a height of more than 15-18 ft. About 38 miles from the coast the vegetation becomes more abundant, and there are even forests.

At Jibuti and Obok European *vegetables* and *fruit-trees* have been grown with some success for the use of the French colony.

Of late years *cotton* planting was tried at Ambuli, 6 miles from Jibuti, and also in dry river-beds, where water can

always be obtained at a depth of 10 ft. In quality it was said to resemble the Egyptian. The experiment has now been given up altogether.

Attempts have also been made to acclimatize the *date* and *coco palms*. There are already over 20,000 date palms in the colony, and if the plan of sinking artesian wells to reach the subsoil water be successful, the desert round Jibuti may soon be studded with profitable palm oases.

*Live-stock*.—On the plateaux and high valleys of Mt. Goda there is rich grassland which furnishes excellent pasture. Here, as in British Somaliland, the riches of the natives consist in their herds of camels, goats, and black-faced sheep, which they exchange for rice, *durra*, dates, and cotton-stuffs. They also breed small cattle and donkeys. Mules are obtained from Arabia, and horses from the Gadabursi of British Somaliland.

*Salt*.—In Bahr Assal the colony possesses an apparently inexhaustible reservoir of salt. Bahr Assal lies in the desert, 5 miles from Gubbet el-Kharab, and nearly 12 from Tajura, and forms the last of a chain of salt lakes beginning in Abyssinia. Thick crusts of salt form round the banks of the lake in crystals which are singularly pure (99 per cent. of sodium chloride). The bottom of the lake is probably also covered with a thick layer of salt and the water is so impregnated with salt that it is impossible to dive into it. Salt has only been seriously worked since 1912, but already in 1913, 2,385 metric tons were extracted. The trade with Abyssinia and with India is likely to be considerable.

*Tortoise-shell and mother-of-pearl*.—On the coast there is a certain amount of turtle and mother-of-pearl fishing.

*Industries*.—Manual labour is considered degrading and, as in British Somaliland, is left to low-caste tribes of which the most important are the Kadem or weapon-smiths.

*Trade*.—Though its own resources are small, French Somaliland has an important trade. This is due to the fact that the Jibuti railway is the chief trade route between Abyssinia and the outer world.

During the year 1913, 407 vessels with a tonnage of 945,156 entered and cleared at Jibuti.

<i>Nationality.</i>	<i>Entered.</i>	<i>Cleared.</i>	<i>Tons disembarked.</i>	<i>Tons embarked.</i>
French . . .	226	226	30,395	52,549
English . . .	81	82	57,896	968
Austrian . . .	15	14	4,632	65
Italian . . .	6	6	80	24
German . . .	38	38	3,274	7,752
Russian . . .	38	38	420	1,026
Dutch . . .	3	3	1,557	—
	<hr/> 407	<hr/> 407	<hr/> 98,254	<hr/> 62,384

*Imports.*—The principal imports are cotton-stuffs, railway material and rolling-stock, coal, and food-stuffs. Their total value in 1913 was £1,357,000. About two-thirds of these imports are forwarded to Abyssinia. About one-fifth of the imports, the chief item being coal sold to passing ships, is re-exported by sea.

*Exports.*—Exports for 1913 (not including imports re-exported) amount to £824,000, showing an increase of £60,000 over 1912. They consisted of hides and skins, coffee, ivory, beeswax, rubber, civet, live-stock, *ghi*, dyes, salt, mother-of-pearl. Of these all but a negligible fraction (mainly consisting of salt) come from Abyssinia.

*Currency.*—As currency Indian rupees, Abyssinian dollars, and English shillings are accepted, but there is an increasing tendency to use French coins. This is due to pressure from the home authorities, who not only see a political advantage in the adoption of a uniform coinage for the mother country and her dependencies, but also welcome the absorption into Africa of the superabundance of silver money, which owing to the depreciation of silver has lost in value.

## CHAPTER XIII

### BRITISH SOMALILAND

History—Administration—Resources and Trade.

#### HISTORY<sup>1</sup>

THE Turks established themselves at Zeila in 1500, but the town was captured and burnt by a Portuguese fleet in 1516. Later it became subject to the Prince of Senna, and on the decay of that kingdom passed under the rule of the Sherif of Mocha.

The plundering of a wrecked English ship in 1827 was the occasion of the first treaty between the British Government and the Somalis.

A further treaty was signed in 1840 between the British Government and the chiefs of Zeila and Tajura, as a result of the conquest of Aden in 1839, which had led to the opening up of trade with the Somali coast. In 1854 Burton, disguised as an Arab merchant, made the journey from Zeila to Harrar and thence to Berbera. In the following year a party which he was leading was attacked when on the point of starting from Berbera for Zanzibar. This led to the British blockade of the port, and to the signing of yet another treaty.

In 1874-5 the Khedive, who had already acquired Massawa by purchase from the Porte, and had established garrisons on the coast between Bulhar and Berbera, claimed jurisdiction as far as Cape Guardafui. When events in the Sudan caused the Egyptians to evacuate Somaliland in 1884, the British Government entered into treaties with nearly all the tribes, and in 1885 a Protectorate was declared. In 1898

<sup>1</sup> For the early history of British Somaliland, see Chap. vi; for its boundaries, see Chap. i; for the early history of the Somali race, see Chap. iii.



the Protectorate was transferred from the Government of India to the Foreign Office.

In 1899 a Somali, Mohammed bin Abdullah Hassan, known as the 'mad Mullah', began raiding tribes friendly to the British. A Somali force under Colonel Swayne was sent against him and in 1901 succeeded in defeating the enemy in three separate engagements. The force lost, however, very heavily in an ambushade at Erigo in October 1902; and a fresh expedition, which disembarked at the Italian port of Obbia, suffered a still worse disaster at Gumburu in April 1903, when a part of the force, consisting mainly of Sikhs and King's African Rifles, was almost completely wiped out. A third campaign had to be undertaken, and in October 1903 the Mullah was defeated at Jidballi. Further offensive operations were then abandoned.

In 1905 the Protectorate was transferred to the Colonial Office.

In 1909 it was decided that the British administration should withdraw from the interior and confine itself to the coast-line. At the same time friendly tribes were furnished with arms for their own defence. But as disturbances soon broke out, and caravans were attacked by the inhabitants, a camel constabulary was raised in 1912. This corps suffered a reverse at Dal-Madoba in 1913, in an engagement with a Dervish force, when the commander, Corfield, and 30 men were killed.

After this reverse, the camel constabulary was increased and officered by officers from the Regular Army. This force now became a 'Regular' Camel Corps and has since inflicted defeats on the Mullah's forces (e.g. at Shimberberris, 1914-15).

#### ADMINISTRATION

The government of the Protectorate is administered by a Commissioner who has legislative power and is also commander-in-chief. He is assisted by a staff of civil officers.

At Berbera, which is the head-quarters of the administration, are the offices of the treasurer, the senior medical officer,

the superintendent of public works, and the chief of customs. The Commissioner resides at Berbera during the winter months, October to March, but moves into the interior for the hot weather, April to September.

Our administration was originally confined to the coast towns, but it has gradually become necessary to assume a political control over some of the tribes living in the interior, this necessity arising largely out of the disorders following on the activity of the Mullah.

The districts Berbera, Burao, Hargeisa, and Zeila are in charge of civil officers. The military officers are employed with the regular troops—the Indian Contingent, King's African Rifles—and the Somaliland Camel Corps.

#### RESOURCES AND TRADE

##### *Live-stock*

*Camels.*—The Somali is essentially a nomad; his wealth consists almost exclusively of his animals. Of these the camel takes easily the first place. The hill camel is bred on the maritime range from near Huguf to the south-east of Zeila by the Isa Musa and Jibril Abukr sections of the Habr Awal, and by the Aysa and the Gadabursi. The plain camel is bred everywhere south of the maritime range; he is of no use in the hills, but is a faster animal on the level, and is said to have greater powers of endurance. The best breed of camels, whether hill or plain, is the *Ayun*. Generally speaking, the Somali camels are excellent animals, and would make good mounts; but they are not trained for riding. The Maxim pack-transport equipment for mules is easily adapted to camels. The usual load for a transport camel is about 275 lb., the marching hours are either during the night or from 4 to 9 a.m. and again from 1 to 5 p.m., and the rate of progress is  $2\frac{1}{4}$  to  $2\frac{3}{4}$  miles per hour. Transport camels should be watered every five days, but on emergency can go for ten days; when the grass is green they are sometimes not watered for three months. If required to do continuous hard work they should be given grain.

Certain camels are fattened for food, camel flesh being the greatest luxury known to the Somali. Their milk is considered most nourishing; a gallon daily, without other food, is a sufficient diet for a man. The price of a Somali camel varies very much, Rs. 30 to 50 being the average. A good transport camel costs Rs. 50-60.

*Ponies.*—There were formerly enormous numbers of Somali ponies, but the constant fighting since 1900 has greatly diminished the supply. The pony averages  $13\frac{1}{2}$  hands, and is of Arab descent. Its hoofs are hard and it is never shod.

As a rule the Somali pony of the best type is found only among the eastern tribes. The western pony is usually of Abyssinian extraction, and less inured to hardship.

The average price of a pony is Rs. 250. In war time the Government has paid as much as Rs. 500 for a Somali and Rs. 400 for an Abyssinian pony.

The ponies are never used for transport, but carry a light weight excellently. When water is scarce they are given a mixture of camel's milk and water, but can go for three days without water. Generally they eat grass, but when in constant daily work they ought to be given grain. The usual ration is 4 to 6 lb. according to the quality of the grazing.

*Donkeys* are largely employed in the salt trade from the coast to Harrar. They are sometimes ridden by women, but never by men. They are small but hardy. For military purposes a donkey load should not exceed 80 lb. In the 1901 expedition they constantly threw their loads and bolted. The average price of a donkey is Rs. 15 to Rs. 30.

The wild variety (*Equus asinus Somalicus*) is found on the stony hills near the coast, and is larger than the domestic donkey; their flesh is sometimes eaten; otherwise no use is made of them.

*Mules* are occasionally to be seen on the Zeila-Harrar road; but they are bred only in Abyssinia.

*Cattle.*—Large herds of cattle are to be found near Hargeisa, and in the Nogal valley where water is plentiful. The Aysa tribe is especially occupied in breeding them.

Somali cattle belong to the small-horned or hornless Zebu variety. They are not often killed for food, but milk is plentiful. Clarified butter (*ghi*) is sent for sale to Berbera. It is eaten with rice.

In the past Somali cattle were exported in large quantities to Aden for the use of the garrison, but their place is now largely taken by a finer breed from the Arussi plateau.

Hides are still exported, and go chiefly to America.

*Sheep* of the black-faced, fat-tailed variety constitute the chief food of the Somalis; they are also exported in great quantities for the Aden garrison. They can go for a week without water, and when the grass is green require none. They have very little wool, and are never shorn. Their skins fetch a good price on the American markets; they are thin, and are chiefly used for gloves.

*Goats* belong to the light-coloured, short-haired Sudan variety. Like the Somali sheep they can go for a week without water. They give excellent milk, and their flesh is much eaten. They are exported in large numbers to Aden. There is also a trade in goat-skins, which are exported for the manufacture of glacé kid shoes and for bookbinding.

*Ostriches* have become almost domesticated among the Midgan in the interior. They are driven to pasture like cattle or camels.

Large quantities of feathers are sent to Berbera for export, but the stem of the plume is weak, and they are therefore less valuable than those from the Cape.

#### *Vegetable Produce*

*Agriculture.*—*Jowari* (*Sorghum vulgare*), maize, and some vegetables are cultivated, though only in small quantities and round *tarikas* (Mullah settlements), such as Hargeisa.

The agricultural methods employed are extremely primitive, the plough, for instance, being entirely unknown.

A large proportion of the land is not, under present circumstances, capable of cultivation. Thus the maritime plain which in some places stretches inland to a distance of 40 miles

or more is semi-desert, valuable only for the grazing it affords for sheep and goats.

For his grain food, as well as for rice and dates, the Somali depends largely upon imports.

*Trees*.—Somaliland has few or no forests; their place on the plateau is taken by dense thorn jungle. The commonest bush is the *Acacia nubica*, which grows to a height of 6 to 10 ft. On the Mirso ledge there are fine cedars, and on the Golis range euphorbias are very numerous. A tree worthy of special remark is the *Cordeauxia edulis*; its nuts are extremely nutritious, and large numbers of Somalis in the interior live upon little else. The wild fig-tree, found commonly in river-beds near wells, yields an abundance of fruit.

The only trees of commercial importance are those producing the gums for which the region has been famous for thousands of years. Many of these gums are eaten by the Somalis or used medicinally. The following are collected for export:

*Myrrh*, a product of the *Balsamodendron myrrha*, is found throughout Somaliland, especially on low stony hills. The best comes from the Dolbahanta and Ogaden countries. Ogo myrrh is the Turkey myrrh of commerce.

*Frankincense* is collected from the *Boswellia Carteri*, found on the maritime mountains, 8 miles S. of Berbera, and thence eastwards, and also from the *Boswellia Frereana*, found in the Habr Toljaala country and onwards among the Warsangeli.

*Acacia gums* (gum Arabic) are also exported, chiefly through Zeila.

*Fuel*.—The deforestation of the plain around Berbera by the tribes which visit that region during the trading season is steadily reducing the supply of fuel available. In the interior it is generally obtainable in ample quantities.

#### *Minerals*

Both quartz and alluvial gold are found in Somaliland. Coal is reported. Lime can be obtained from the limestone. There is also said to be abundance of mineral oil.

*Industries*

The Somali leaves the few industries of the land to the outcast tribes. The women, however, still plait the bark mats which are used for the *gurgi* (portable huts); they also make the *hahns*, native jars of closely woven reeds and bark strengthened by wicker rods.

The workers in leather belong to the Midgan tribe; the chief articles they make are prayer-carpets cut in the shape of the Mosque at Mecca, amulets, shoes, wallets, and straps. Tanning is done entirely with native barks and leaves.

Another outcast tribe, the Tomal, are the blacksmiths of the Somalis. They make knives, swords, spears, and hatchets. All the iron used is imported, and is very soft.

Round Zeila there is a pearl-diving industry, but this is almost entirely in the hands of Arabs and emancipated slaves, and the trade is not extensive. Large pearls are seldom found. The mother-of-pearl shells are frequently very fine.

*Trade*

Imports in 1914-15 amounted to £216,251. They include specie Rs. 200,523 (£13,368), cotton piece-goods, grey sheeting, woollen piece-goods, saddlery, *jowari* and other cereals, flour, dates, rice, sugar, tea, tobacco, preserved provisions, drugs, enamelled ware, iron and steel ware, petroleum, ammunition and rifles, and riding camels (for the constabulary).

Exports, 1914-15, amounted to £188,251, of which Somaliland produced £170,197. The exports include sheep and goats, cattle, skins and hides, *ghi*, ostrich feathers, guano, pearls, gums and resin, fibre, coffee from Harrar. Specie (gold ingots from Abyssinia) amounted to £12,025.

The value of the trade between Abyssinia and the British Somaliland ports during the year 1913-14 amounted to £61,700.

The construction of the railway from the port of Jibuti into the interior has naturally affected the trade of Zeila, which decreased from £379,680 in 1899-1900 to £103,370 in 1907-8. Since the latter year there has been a slow but steady revival.



The trade returns for 1913-14 were £168,291. It is estimated that about one-sixth of the Zeila trade is with Abyssinia; probably only a very small proportion of this trade is now with Harrar.

THE NUMBER AND TONNAGE OF STEAMERS AND SAILING VESSELS  
(NATIVE-OWNED DHOWS) ENTERED DURING 1914-15

	<i>Steamers.</i>		<i>Sailing Vessels.</i>		<i>Total.</i>	
	<i>Numbers.</i>	<i>Tons.</i>	<i>Numbers.</i>	<i>Tons.</i>	<i>Numbers.</i>	<i>Tons.</i>
Berbera . . .	116	41,918	410	8,326	526	50,244
Bulhar . . .	94	17,669	408	4,692	502	22,361
Zeila . . .	53	10,357	522	5,130	575	15,487
Grand Total .	263	69,944	1,340	18,148	1,603	88,092

As the number of ships and the tonnage cleared are almost exactly equal to the number of ships and the tonnage entered, the grand totals of the number of ships and the tonnage entered *and cleared* are double those above given.

NATIONALITY OF VESSELS ENTERED AND CLEARED DURING 1914-15

	<i>Entered.</i>		<i>Cleared.</i>	
	<i>Numbers.</i>	<i>Tons.</i>	<i>Numbers.</i>	<i>Tons.</i>
British . . . .	1,353	80,129	1,357	80,405
Italian . . . .	13	228	13	228
French . . . .	1	114	1	114
Turkish . . . .	48	645	46	714
Arabian . . . .	182	3,978	178	3,888
Persian . . . .	5	693	5	693
Austrian . . . .	1	2,305	1	2,305
Total . . . .	1,603	88,092	1,601	88,347

*Currency*

The currency of the Somaliland Protectorate is based on the Indian rupee. A few Government of India notes are in circulation. The British sovereign is also accepted and is valued at the coast as equivalent to Rs. 15. There are no banks doing business in the Protectorate, but a private firm—Messrs. Cowasjee, Dinshaw Bros.—accepts deposits from private individuals, and cashes cheques drawn against them. In the interior the Somali is only gradually becoming accustomed to the use of coin as a means of exchange.

## CHAPTER XIV

### ITALIAN SOMALILAND

History—Administration—Justice—Resources and Trade.

#### HISTORY <sup>1</sup>

SHORTLY after her occupation of Massawa in 1885, Italy began to negotiate with the Sultan of Zanzibar for the acquisition of a site on the Somaliland coast, with the view of founding a settlement. These negotiations led to no result, and in 1889 the Italians asserted a protectorate over the Sultanate of Obbia, whose ruler had requested their intervention, and shortly afterwards extended it to the Sultanate of the Mijjerten, in each case recognizing the local ruler and paying him a small subsidy. In the same year they declared a protectorate over Benadir, i.e. the coast from Kismayu to Warsheikh, territory at that time included in the dominions of the Sultan of Zanzibar. At first the sultan retained the seaports, but in course of time they were leased to Italy for an annual payment of £8,000, and finally, in 1903, purchased by her for the sum of £144,000.

In 1893 the Italian Government handed over the administration of Benadir to a commercial company. The experiment proved a failure, and in 1896 the Government resumed control, only to transfer it to a second commercial company in 1899. This arrangement proved no more satisfactory, and became, not altogether justly, the object of an agitation in Italy which aimed at abolishing the institution of slavery in the colony. Consequently, in 1903 the Government resumed control, since which date the policy adopted with regard to slavery in British and German East Africa has also been followed by the Italians. Slaves who escape and prove

<sup>1</sup> For the boundaries of Italian Somaliland, see Chap. i.

ill-treatment are liberated by the authorities : if ill-treatment is not proved, they are restored to their owners. Considerable settlements of liberated slaves have been formed on the Webi Shebeli : they naturally form an element in the population highly friendly to the Italians.

On acquiring the ports of this region from the Sultan of Zanzibar, the Government inaugurated a policy of more energetic development, and in 1905 acquired from Great Britain the lease of a piece of ground at Kismayu, where a landing-place, docks for Italian ships, and storehouses for goods were constructed. This forms the port of the Juba, the mouth of that river being obstructed by a bar.

Meanwhile in Northern Somaliland Italy had co-operated with Great Britain against the Mullah by allowing our troops to land at Obbia and to advance through her territory. In 1905 the Mullah placed himself under Italian protection, and was assigned the territory of Nogal, after which peace reigned for two years.

In 1907 the Sultan of Lugh, who was exposed to the constant raids of the Abyssinians, invoked the assistance of the Italians, who claimed that this important trading centre lay within their protectorate. In 1908 the frontier between the Abyssinian and Italian possessions was fixed by treaty, and this region was assigned to Italy. Serious fighting continued, however, with the natives of the interior, who had never acquiesced in the Italian occupation and were now reinforced by the dervishes of the once more active Mullah. By fortifying the quadrilateral Mogdishu-Afgoi-Barire-Domane, the Italians permanently secured the safety of communications between the coast and the Webi Shebeli, and prevented the rebels from getting across to the Mullah's camp for supplies of arms and ammunition ; and by 1909 the Mullah's forces and the rebels were for the time being subdued. Since the British reverse of 1913, a feeling of unrest has prevailed among the native population of the whole of Somaliland.

## ADMINISTRATION

Italian Somaliland is divided into (1) Northern Somaliland, which includes the Sultanate of the Mijjerten, the territory of the Nogal, and the Sultanate of Obbia; and (2) Southern Somaliland, i.e. the Benadir coast and hinterland.

I. The Italian Government exercises little influence in this portion of its Protectorate. Its relations with the Mijjerten Sultan and the Sultan of Obbia are practically limited to the payment of an annual subsidy.

2. The government of the coast-line from Elhur to the Juba and of its hinterland until 1905 was vested in the Benadir Company, which held a charter from the Italian Government. The company is a trading concern which has its head offices in Milan, and receives an annual subsidy of £16,000 from the Italian Government. The Governor, whose head-quarters are at Mogdishu, is appointed by the company. It has established trading stations at Itala, Warsheikh, Merka, Brava, Jumbo, and Jesira.

The Benadir Company was reconstructed in January 1905, when the former charter was replaced by a new one. The minimum capital is £80,000, and may be increased to £240,000. The company is to run a monthly postal service of steamers between Aden, Benadir, and Zanzibar, and to erect slips at the ports of Mogdishu, Merka, Brava, Kismayu, and Lamu. The Government detailed the public works which the company were to execute, including improvements to harbours and piers and the construction of a road from Brava to Jesira. By the terms of the new charter the Government took over the administration. Details of the new administration are not to hand, but it may be noted that the Benadir includes four regional districts, with residencies in the chief centres of population:

1. The district of the Middle Webi Shebeli; chief town Mogdishu.
2. The district of Shidle (on the Upper Shebeli); chief town Shidle.

3. The district of Gosha, or the Lower Shebeli ; chief town Jumbo.

4. The district of the Upper Juba ; chief town Lugh.

#### JUSTICE

The judicial authorities of the colony are :

The Kadis.

The Native Tribunal.

The Residents.

The Judge of the Colony.

The Governor.

The Court of Assize.

The Court of Cassation (Appeal) at Rome.

The Governor has a certain legislative power, being able by decrees to introduce into native law such modifications as are necessary to render it compatible with the fundamental principles of Italian law.

#### *Civil and Commercial Jurisdiction*

The Resident tries, as magistrate of first instance, cases involving not more than 5,000 lire in which Italians and *assimilati*<sup>1</sup> are interested. If the sum involved is below 500 lire, there is no appeal.

The Judge of the Colony tries :

(1) As magistrate of first instance, civil and commercial cases involving sums of more than 5,000 lire ;

(2) As judge of appeal, cases involving more than 500 lire which have been decided by the Resident as magistrate of first instance.

Cases concerning only natives and their *assimilati* are tried by the *kadi*, with right of appeal to the Native Tribunal.

<sup>1</sup> Foreigners in Italian Somaliland are divided into two classes : (a) Europeans and those of a standard of civilization approximately equal to the European ; (b) those whose civilization more nearly approximates to that of the native population. For judicial purposes class (a) is grouped with Italian citizens, class (b) with natives. The members of each class are said to be 'assimilati' to the element of the population with which they are grouped. The *assimilati* of class (b) are largely British subjects.

This is composed of one *kadi* of superior grade, and two other *kadis* or notables, the *kadi* who has already pronounced on the case being excluded. Appeals against the decision of the Native Tribunal are heard by the Governor.

### *Criminal Cases*

The administration of justice in criminal cases belongs to the Judge of the Colony, who can, however, in certain cases defined below, delegate his powers to the *kadis* or Residents.

In the case of offences committed either by or against Italians or foreigners, the Judge of the Colony acts as *juge d'instruction*; he can, however, delegate this function to Residents, or in their absence to other officials of the colony.

The Resident tries :

(1) Cases of native offenders where the penalty does not exceed three months' imprisonment or a fine of 1,000 lire, besides those of trifling offences committed by Italians or foreigners, delegated to him by the Judge of the Colony.

(2) Offences committed by natives and their *assimilati* against Italians or foreigners, provided that the penalty involved does not exceed five years' imprisonment.

(3) Offences committed by native troops or officials, or committed against them by natives.

In these cases there is appeal from the sentence of the Resident to the Judge of the Colony, whose decision is final.

The *kadis* try, as magistrates of first instance, offences committed by natives or their *assimilati*, if they do not fall under the jurisdiction of the Resident or of the Court of Assize.

There is appeal from the *kadi* to the Native Tribunal, and from the Tribunal to the Governor.

The Court of Assize tries all cases involving the penalty of imprisonment for more than ten years.

It is composed of the Judge of the Colony as president and four assessors, the latter deciding merely the question of fact : the president alone decides questions of law and determines the penalty. If the president considers that the decision



has been wrongfully given against the accused, he may order the re-trial of the case with new assessors.

Appeal lies to the Court of Cassation at Rome.

#### RESOURCES AND TRADE

In Northern Somaliland the chief natural source of wealth consists in the various gums (gum arabic, myrrh, frankincense, &c.) which are found abundantly on the interior plateau. Agriculture is virtually non-existent, the inhabitants living mainly on the produce of their flocks and herds, and importing such grain as they require from Zanzibar, Aden, and the Benadir in return for gums, skins, and *ghi*. Ostrich feathers, indigo, ivory from the interior, and ambergris which is picked up on the shore are also exported.

The natural resources are in many parts very imperfectly exploited. Thus in the Sultanate of Obbia, where are extensive grazing grounds, the scanty population lives almost entirely on the milk, and to a very limited extent on the meat, of its flocks and herds. The skins they exchange for cotton stuffs, the only article of import into the interior. Yet in the Marehan district gum arabic is fairly abundant, and myrrh, especially towards Mudug, plentiful, while the orchilla weed abounds everywhere and could be collected with little trouble or expense. The trade of the Sultanate is almost entirely in the hands of the Sultan and his family.

Southern Somaliland possesses land of exceptional fertility on the banks of the Juba and Webi Shebeli, and much good grazing ground on the plateau. *Durra*, sesame, and some amount of maize are grown, also cotton, tobacco, bananas, and mangoes. The native cotton is of poor quality, and the Italians contemplate the cultivation on a large scale of better varieties; attempts to grow Egyptian cotton have, however, proved unsuccessful. An Italian concessionaire has had some success in growing rubber at Havai on the Webi Shebeli.

The value of the trade of Italian Somaliland has steadily increased from £174,652 in 1908-9 (imports £112,251, exports

£62,401) to £326,036 in 1912-13 (imports £243,528, exports £82,508). Imports of Italian origin have in the same period risen in value from £9,485 to £96,869. Unbleached cotton goods represent over £80,000 of this total; the rest of the increase of Italian imports has been chiefly in foodstuffs and wines. Besides unbleached cotton textiles, the principal imports are bleached and printed cotton goods, fabrics of mixed silk and cotton, silks, building materials, especially timber, iron, enamelled ware, glass, soap, sugar, tea, and yarns, bleached and unbleached. Coffee is imported from Abyssinia by the Lugh route.

The principal exports are :

(a) From the Mijjerten coast, gums, incense, myrrh, frankincense, ostrich feathers, mother-of-pearl, pearls, shark fins and dried sharks, ambergris, tallow, *ghi*, horses, cattle, sheep, and goats. The imports are flour, rice, *durra*, dates, tea, coffee, tobacco, American cotton sheetings, cotton and silk piece-goods, and building materials.

(b) From the Benadir coast, hides, gums, myrrh, ivory, ostrich feathers, home-spun cloth, *ghi*, tallow, cattle, orchilla weed, *durra*, sesame, cattle, and earthen pots.

The trade of the Mijjerten coast is mainly with Aden, but also with Socotra, Makalla, Shehr, Mocha, Jidda, Hodeida, Muscat, and Indian ports.

The Benadir coast maintains direct trade with Bombay, and especially with Zanzibar and Aden. Traffic in native vessels is mainly with the Mijjerten coast, which takes a great deal of the *durra*, and with Shehr, Makalla, and Zanzibar.

The carrying trade is almost entirely in the hands of Arabs, whose vessels touch at every place on the coast. Consequently even small and miserable villages, especially on the Mijjerten coast, have a certain commercial importance as trading stations for the gums and frankincense of the interior. In some places, e.g. at Khor Hurdia on the east Mijjerten coast, an annual fair is held. The chief trading season, during which tribes and caravans congregate at the coast towns, is from October to April; country craft communication

with Aden and the E. coast ceases from July to September, the period of the SW. monsoon, but a desultory trade is maintained throughout the year by dhows from Berbera and the west coast.

There is a considerable transit trade *via* Lugh and Bardera in ivory, rhinoceros horns, hippopotamus teeth, hides and skins, gazelle and leopard skins, and ostrich feathers.

Italy strikes a silver rupee (= lira 1.68) identical in size, weight, and superscription with the Indian rupee, to bring the currency of the Protectorate into conformity with that of the rest of the coast of the Indian Ocean. This Italian rupee is current in British East Africa. The silver coinage includes the half rupee and the quarter rupee.

# APPENDIX I

## BIBLIOGRAPHY

### A. LIST OF THE CHIEF BOOKS CONSULTED

Books marked with an asterisk \* contain important maps. Authorities of first-rate importance are marked with an obelus †.

- †Abud and Cox. *Genealogies of the Somal. 1913.*  
*Africa Pilot.*
- Angoulevant et Vignéras. *Djibouti, mer Rouge, Abyssinie. 1902.*
- †Annaratone. *In Abissinia. 1914.*
- Baldacci. *La Somalie italienne. 1911.*
- Bardoni. *L'Abissinia e i paesi limitrofi. 1888.*
- Berbera-Argan Railway Survey. 1905.*
- Berbera-Harrar Railway Survey. 1903.*
- Berichte über Handel und Industrie. 1902.*
- †\*Berkeley. *Campaign of Adowa. 1902.*
- †\*Bertolani. *Linee telegrafiche e telefoniche in Etiopia. 1912. (Ministero delle Colonie).*
- Bianchi. *Alla terra dei Galla.*
- †Bieber. *Aethiopiens Aussenhandel. 1902.*
- *Die wirtschaftliche Erschliessung Aethiopiens. 1903.*
- Borelli. *Éthiopie méridionale. 1890.*
- †\*Böttogo. *Il Giuba esplorato. 1895.*
- †\*Bourg de Bozas, du. *De la mer Rouge à l'Atlantique. 1906.*
- †Bruce. *Travels to discover the Source of the Nile. 1790.*
- \*Bulpett. *A Picnic Party in wildest Africa. 1907.*
- †Castro. *Nelle terre del Negus. 1915.*
- †Cecchi. *Da Zeila alle frontiere del Caffa. 1885.*
- Checchi. *Pesi e misure in uso nella Eritrea. 1910.*
- Chiovenda. *Osservazione botaniche, agrarie ed industriali fatte nell' Abissinia. 1912. (Ministero delle Colonie.)*
- Ciamara. *La Giustizia nella Somalia. 1914.*
- \*Citerni. *Ai confini meridionali dell' Etiopia. 1913.*
- Coates. *Staatliche Einrichtungen und Landessitten in Abessinien. 1909.*
- Combes. *L'Abyssinie en 1896. N.D.*
- Constantin. *L'Archimandrite Païsi. 1891.*
- Consular Reports.*

Cora. *Il commercio d'importazione e d'esportazione dell' Etiopia nel 1910-13.*  
(Ministero delle Colonie.)

†Corselli. *La Guerra in Colonia.* 1915. (Ministero delle Colonie.)

†*Côte française des Somalis.* Rapports Annuels (Ministère des Colonies).  
D'Abbadie. *Douze ans en Abyssinie.*

†—— *Géodésie d'Éthiopie.*

—— *Voyage en Abyssinie.* 1839.

*Documenti diplomatici, Etiopia.* 1890.

*Documents diplomatiques : affaires d'Éthiopie.* 1906.

Dowling. *The Abyssinian Church.* 1909.

Drake-Brockman. *British Somaliland.* 1912.

†\*Duchesne-Fournet. *Mission en Éthiopie.* 1908-9.

Eredia. *Sul clima della Somalia italiana meridionale.* 1913. (Ministero delle Colonie.)

\*Erlanger. *Meine Reise durch Süd-Schoa.* 1902.

Felcourt. *L'Abyssinie.* 1911.

Ferrand. *Les Somalis.* 1903.

Fumagalli. *Bibliografia etiopica.* 1893.

Giampiccolo. *Colonie italiane in Africa.*

†Gilmour. *Abyssinia, the Ethiopian Railway and the Powers.* 1906.

Gleichen. *The Abyssinian Army.* 1887.

—— *With the Mission to Menelik.*

Guidi. *Le popolazioni delle colonie italiane.* 1913. (Ministero delle Colonie.)

Hamilton. *Somaliland.* 1911.

*Handels- und Verkehrsverhältnisse Abessinien* 1905.

\*Hayes. *Source of the Blue Nile.* 1905.

†Hentze. *Am Hofe des Kaisers Menelik.*

†\*Hertslet. *Map of Africa by Treaty.*

Heudebert. *Au pays des Somalis.* 1901.

†\*Holland and Hozier. *Expedition to Abyssinia.* 1870.

James. *The unknown Horn of Africa.* 1888.

Jennings and Addison. *With the Abyssinians in Somaliland.* 1905.

Jessen. *S.W. Abyssinia.*

Kulmer. *Im Reiche Kaiser Meneliks.* 1910.

Lefebvre. *Voyage en Abyssinie.*

Léontieff. *Provinces équatoriales de l'Abyssinie.*

\*Le Roux. *Ménelik et nous.* 1901.

Licata. *Assab e i Danakil.*

Lesseps. *L'Abyssinie.*

†\*Lyons. *Physiography of the River Nile and its Basin.* 1906.

Malladra. *Note geografico-militari.* 1899.

Mantegazza. *Gl' Italiani in Africa.* 1896.

—— *Il Benadir.*

—— *Menelik, l'Italia e l'Etiopia.* 1910.

- †Martini. *L'Eritrea economica*. 1913.
- †\* — *Relazione sulla colonia Eritrea* (4 vols.). 1913.
- Martino, de. *Somalia italiana*. 1912.
- Melli. *La Colonia Eritrea*. 1902.
- †Michel. *Vers Fachoda : Mission de Bonchamps*. 1900.
- *La question d'Ethiopie*. 1905.
- Missione Antonelli in Etiopia*. 1891.
- Mohammed Moktar. *Notes sur le pays de Harrar*. 1877.
- †\*Montandon. *Au pays Ghimirra*. 1913.
- Mori. *Manuale di legislazione della colonia Eritrea*. 1880-1912.
- Morié. *Histoire de l'Ethiopie*. 1904.
- Mulazzani. *Geografia della colonia Eritrea*. 1903.
- Mullah, *White Paper on the rising of the*. 1902.
- Münzenberger. *Abessinien*. 1892.
- Münzinger. *Studi sull' Africa orientale*. 1870.
- Negri. *Appunti di una escursione botanica nell' Etiopia meridionale*. 1913. (Ministero delle Colonie.)
- Odorizzi. *La Dancalia italiana del nord* (in *Esplorazione Comm.*). 1909.
- Orléans. *Visite à l'Empereur Ménélik*.
- Paulitschke. *Adal-Länder und Harrar*. 1884.
- *Die Wanderungen der Oromo*. 1889.
- \* — *Ethnographie Nordostafrikas*. 1893.
- \* — *Harrar*. 1888.
- Pearce. *Rambles in Lion-land*. 1898.
- Penne. *Per l'Italia africana*. 1906.
- †Perini. *Di quà dal Mareb*. 1905.
- †Plowden. *Abyssinia and the Galla country*. 1868.
- †Pollera. *I Baria e i Cunama*. 1913.
- † — *Il regime della proprietà terriera in Etiopia e nella colonia Eritrea*. 1913. (Ministero delle Colonie.)
- † — *L'ordinamento della giustizia e la procedura indigena in Etiopia e in Eritrea*. 1913. (Ministero delle Colonie.)
- Portal. *My Mission to Abyssinia*. 1892.
- Powell-Cotton. *A Sporting Trip through Abyssinia*.  
*Questions diplomatiques et coloniales*. 1898, 1903, 1905.
- Ragazza. *Da Antotto ad Harrar*. 1888.
- Red Sea and Gulf of Aden Pilot*.
- Relazione sui lavori compiuti in Somalia, 1910-12*. 1912. (Ministero delle Colonie.)
- Rohlf. *Mission nach Abessinien*. 1883.
- Rosén. *Eine Deutsche Gesandtschaft in Abessinien*. 1907.
- Rossetti. *Storia diplomatica dell' Etiopia durante il regno di Menelik II*. 1910.
- Rycroft. *Somaliland*. 1903.
- Salviac. *Les Gallas*.



- Sambon. *L'Esercito abissino*. 1896.  
 Scaramucci. *Notizie sui Danakil*. 1884.  
 Schindler. *Die Armee des Njegos Njigest*. 1898.  
 Schweinfurth. *Il mio recente viaggio*. 1894.  
 Sergi. *Africa*. 1897.  
 — *L'Uomo secondo le origini, etc.* 1911.  
 Skinner. *Abyssinia of to-day*.  
 Soleillet. *Obock, le Choa, le Kaffa*. 1886.  
*Somalia italiana : statistiche doganali, 1910-11*. 1912. (Ministero delle Colonie.)  
*Somalia italiana : statistiche doganali, 1911-12*. 1913. (Ministero delle Colonie.)  
 †*Somaliland, Military Report on*. 1907.  
*Somaliland, Official History of Operations in*. 1907.  
 †Stigand. *To Abyssinia through an unknown Land*. 1910.  
 Swayne, E. G. E. *Miscellaneous Compilations*. 1900.  
 †—, E. G. E. and H. G. C. *Report on Reconnaissance of N. Somaliland*.  
 —, H. G. C. *Habr Toljaala Survey*. 1891.  
 — *Seventeen Trips through Somaliland*. Ed. 2. 1900.  
 †Tancredi. *Notizie sulla colonia Eritrea*. 1913.  
 Vaccari. *Somalia italiana : la foce del Giuba*. 1912. (Ministero delle Colonie.)  
 Vanderhayn. *Expédition en Abyssinie*. 1896.  
 †Vannutelli e Citerni. *Seconda Spedizione Bottego : L'Omo*. 1899.  
 Vignéras. *Abyssinie*. 1897.  
 — *Note sur la côte française des Somalis*. 1900.  
 Vivian. *Abyssinia*. 1901.  
 Vollbrecht. *Im Reiche des Negus Negesti*. 1906.  
 Wellby. *Twixt Sirdar and Menelik*. 1901.  
 Wylde. *Modern Abyssinia*. 1901.

## B. PERIODICALS IN WHICH ARTICLES HAVE BEEN CONSULTED

- Geographical Journal*.  
*United Services Journal*.  
*Journal of the Anthropological Institute*.  
*United Empire (the Royal Colonial Institute Journal)*.  
*Journal of the Royal Artillery*.  
*Journal of the Manchester Geographical Society*.  
*Nineteenth Century*.  
*Scottish Geographical Magazine*.  
*Journal of the Tyneside Geographical Society*.  
*Bull. Soc. de Géog. commerciale de Paris*.  
*Bull. Soc. géog. de Lille*.

*Bull. Soc. géog. de l'Est.*  
*Comptes rendus Soc. de Géographie.*  
*Revue de Géographie.*  
*Mouvement géographique.*  
*La Géographie.*  
*Revue française.*  
*Bulletin du Comité de l'Afrique.*  
*L'Afrique française.*  
*Tour du Monde.*  
*Le Globe.*  
*Bull. Soc. géogr. de Marseille.*  
*Bull. Soc. Khédiviale de Géog. du Caire.*  
*Bull. Soc. géog. de Lyon.*  
*Bull. Soc. Languedoc de Géographie.*  
*Revue coloniale.*  
*Rivista coloniale.*  
*Rendi-conti R. Accademia dei Lincei.*  
*Boll. Soc. geog. italiana.*  
*Mitteilungen der K. K. Geogr. Gesellschaft Wien.*  
*Petermanns Geographische Mitteilungen.*  
*Globus.*  
*Zeitschrift für Kolonialpolitik.*  
*Deutsche Kolonialzeitung.*  
*Mitt. Vereins für Erdkunde.*  
*Deutsche Rundschau für Geographie.*

### C. LIST OF THE MOST VALUABLE MAPS

Africa, 1 : 250,000 (W.O.), old series, new series, 1902-1915.  
 Africa, 1 : 1,000,000 (W.O.), 1901-1915.  
 Abyssinia, 1 : 3,000,000 (W.O.), 1908.  
 Somaliland, 1 : 1,000,000 (W.O., in *Military Report on Somaliland*), 1906.  
 Somaliland, sketch map of, 1 : 3,000,000 (W.O., in *Military Report on Somaliland*), 1907.  
 Somaliland, Somalia Italiana Meridionale, 1 : 1,000,000 (Min. d. Col.), 1916.  
 Somaliland, sketch map of Southern, 1 : 1,000,000 (Gov. della Som. Italiana).  
 Somaliland, Southern Italian, 1 : 200,000 (Ist. geog. milit.), 1910.  
 Somaliland, Southern Italian, 1 : 50,000 (Ist. geog. milit.), 1910-1913.  
 Southern Abyssinia, 1 : 2,000,000 (Gwynne), 1911.  
 Côte française des Somalis et régions avoisinantes, 1 : 500,000 (Min. des Colonies, Service géographique), 1909.

Afrique, région orientale, 1 : 2,000,000 (Service géographique des armées), 1897-8.

Haut Oubangui-Bahr el Ghazal-Nil-Éthiopie-Djibouti, 1 : 1,000,000 (Mission Marchand), 1903.

Die Gallaländer, 1 : 500,000 (Carl Schmidt), 1905.

Nuova Carta dei domini e protett. ital. nell' Eritrea e regioni limitrofe, 1 : 1,500,000, 1896.

Carta dimostrativa della col. Eritrea, 1 : 400,000 (Istituto geog. milit.), \* 1909-10.

Carta della col. Eritrea, 1 : 100,000 (Ist. geog. milit.), 1897-1902.

See also in A, list of books, the entries marked with an asterisk.

## APPENDIX II

### RECENT MILITARY INFORMATION

*The composition and strength of the Abyssinian army<sup>1</sup>*

<i>Designation of Force.</i>	<i>Rank and Name of Leader.</i>	<i>Strength.</i>	<i>Remarks.</i>
<i>Imperial Army</i>	Fitaurari Hapte Giorgis, Minister of War . . . . .	30,000	(a) The empress's household includes : 10 battalions of Guards ; 1 bn.= 800 men=8 meto (companies) ; 1 meto=2 amsa ( $\frac{1}{2}$ companies) ; 1 amsa = 10 sections.
	Qañazmach Makonnen Wassemi . . . . .	5,000 (Cav.)	
	Azach Matafaria, Azach Gizau, Bajrond Igazu . . . . .	16,000 (a)	
	<i>Total, Imperial Army . . . . .</i>	<u>51,000</u>	
<i>Shoan Army</i>			(b) Now heir to the throne and head of Empress Zuaditu's Government.
District of Wallega . . . . .	Ras Demissie (Damese) . . . . .	12,000	
Salali . . . . .	Ras Kassa . . . . .	16,000	(c) Of this total the real fighting force may be 120,000 men: the others, though sometimes armed, being slaves and camp followers.
Jimma . . . . .	Negus Aba Jifar . . . . .	12,000	
Harrar . . . . .	Ras Taffari (b) . . . . .	16,000	
Ginir . . . . .	Dejaz Nado . . . . .	5,000	
Arussi . . . . .	Dejaz Kabada Mangasha . . . . .	5,000	
Goffa . . . . .	Dejaz Marid (Mahared) . . . . .	6,000	
Kaffa . . . . .	Dejaz Katama . . . . .	5,000	
Kullo . . . . .	Dejaz Birru . . . . .	3,000	
Gimirra . . . . .	Dejaz Mulugeta . . . . .	2,500	
Kambata . . . . .	Dejaz Waldo Gabriel . . . . .	7,000	
Gore . . . . .	Dejaz Ganami . . . . .	8,000	
Gamo and Wallamu . . . . .	Fitaurari Alula, Liqamakwas Hapte Mikhail . . . . .	8,000	
Konta . . . . .	Fitaurari Asnafi (Ashenafi) . . . . .	3,500	
Lekempti . . . . .	Dejaz Gabri Egzierher . . . . .	2,000	
Sayu and Gidami . . . . .	Dejaz Joti . . . . .	4,000	
Traders, lesser provincial officials, miscellaneous . . . . .	?	35,000	
	<i>Total, Shoan Army (c). . . . .</i>	<u>150,000</u>	

<sup>1</sup> Compiled from information supplied by the British Legation at Addis Ababa under date November 3, 1916.

<i>Designation of Force.</i>	<i>Rank and Name of Leader.</i>	<i>Strength.</i>	<i>Remarks.</i>
<i>Tigre Army</i>	Ras Seyum . . .	120,000	(d) Defeated and taken prisoner at the battle of Shano, October 27, 1916.
<i>Bagyemedet and Gondar</i>	Ras Waldo Giorgis .	60,000	
<i>Gojam</i>	Ras Hailu . . .	40,000	
<i>Wollo Army</i>	Negus Mikhail (d) .	120,000	
<i>Miscellaneous</i>	?	30,000	
	<i>Total</i> . . .	370,000	

## SUMMARY

<i>Imperial Army.</i>	Fitaurari Hapte Giorgis . . .	51,000	(e) Includes 50,000 Galla cavalry.
<i>Shoan Army</i>	?	150,000	
<i>Other Provinces</i>	Provincial Chiefs .	370,000	N.B.—All figures are to be regarded as estimates.
	<i>Total strength of Abyssinian Forces</i> . . .	571,000 (e)	

## Artillery

<i>Description of Gun.</i>	<i>Number.</i>	<i>Remarks.</i>
60 mm. Russian mountain guns . . .	12	(a) These guns are stored at Dire Dawa, whence it has hitherto been impossible to move them owing to the difficulty of transport.
70 mm. Austrian mountain guns . . .	1	
1.65" Maxim Nordenfelt . . .	11	
75 mm. bronze, Italian, 1884 . . .	50	
65.3 mm. Hotchkiss . . .	26	
1-pounder Hotchkiss . . .	3	(b) Negus Mikhail's artillery.
75 mm. Vickers-Maxim Q.F. Mark II . . .	2	
47 mm. Cockerill 'Congo' guns . . .	2	(c) Another authority mentions 12 80 mm. muzzle-loading guns, 2 80 mm. breech-loaders (Italian), and 2 80 mm. Krupp guns of position in the Galla fort near Ankober; these should possibly be added to the total.
80 mm. French mountain guns, 1878 (?) (Q.F. ?) . . .	12	
Austrian Schwimmer guns (modern ?) . . .	90 (a)	
80 mm. Austrian mountain guns, 1888 . . .	6 (b)	
80 mm. Krupp mountain guns . . .	6 (b)	
Unclassified . . .	12 (b)	
<i>Total number of Abyssinian guns</i> . . .	233 (c)	

*Small arms and ammunition*

	<i>Number.</i>	<i>Remarks.</i>
Rifles (in store) (a).	1,000,000	(a) Two-thirds of this number Gras rifles; the remainder Berdans, Remingtons, Lee-Metfords, Mausers, Wetterlis, and a few muzzle-loaders.
Machine guns	120 (b)	(b) This figure is approximate and does not include the machine guns, formerly in the possession of Negus Mikhail, captured by the Army of the Empress Zuaditu at Shano on October 27, 1916.
S.A.A. (in store) (c)	18,000,000	(c) There is an ammunition factory at Akaki River, about 19 miles from Addis Ababa, under the control of an Englishman named Humphreys. This factory is supplied with 2 sets of 200 h.p. hydro-electric machinery of British make, transmitting at 6,000 volts to the capital. This installation is said to be capable of turning out 10,000,000 cartridges per annum, but actually the output is insignificant. The repair of arms is effected there, but no arms are manufactured.

There is a large number of rifle cartridges in the country, used as currency; but these, owing to their age, are of doubtful value. The reserves of ammunition maintained by the Chiefs are probably of impaired efficiency owing to careless storing.

*The Abyssinian soldier*

In *Modern Abyssinia*, by A. B. Wylde, the Abyssinian rifleman is thus described :

‘The Abyssinians make good practice up to 400 to 600 yds., and at a short distance are as good shots as any men in Africa, the Transvaal Boers not excepted, as they never throw away a cartridge if they can help it and never shoot in a hurry.

‘They know nothing whatever about fire-discipline nor any European drill . . . When the word of command is given to advance they can tell from the position they are in what their duties are, and they know the general plan of battle,



namely to surround their enemy as quickly as possible, and when the circle is complete to make use of every bit of cover on their advance to the centre where the enemy is situated.

'The Abyssinian with his light load and unbooted foot can move with ease at a sort of jog trot, at a ratio of at least 4 to 1 as compared to the European . . .'

The Abyssinians are generally fond of game shooting, the best form of training in the use of the rifle, while stalking is the best school for scouting and skirmishing.

These accomplishments, combined with their mobility and hardihood, make the Abyssinian mountaineers good riflemen.

Moreover nearly all of them can ride, and they are fairly good horse-masters.

In war, about one-tenth of the army is mounted, but the tendency is to fight on foot, and mounted troops, with the exception of the Galla cavalry, are employed as mounted infantry.

The training of the Abyssinian rifleman is, therefore, somewhat similar to that of the Boer, but unlike the Boer, he habitually regards fire-action as the preliminary to shock-action, for which he is specially armed.

The Abyssinians seem fully alive to the importance of the artillery arm, and their gunners, trained by French and Russian instructors, have proved themselves the equals of the native gunners of the Italian army.

At the siege of Makalle the success of the Abyssinians was largely due to the effective handling of their artillery. Ras Makonnen, on the arrival of his quick-firing guns, took prompt and successful advantage of their superior range and accuracy over the guns of the Italians and rendered the position of the latter untenable.

Further testimony to the efficiency of the Abyssinian artillerymen was afforded at the battle of Adowa.

General Albertone's native brigade was supported by 14 75 mm. mountain-guns, of the 1884 pattern. The battle was at first an artillery duel, the Italians doing great havoc

with their mountain guns on the dense masses of Abyssinians before their deployment.

The Abyssinian quick-firing Hotchkiss guns soon arrived, and taking up a position on the lower slopes of Mount Garima, poured a plunging fire upon the Italians and shortly silenced Albertone's artillery, gun after gun being put out of action.

### *Tactics*

The tactics generally employed consist in endeavouring to surround and rush an enemy, rifles being discarded in the final stage of the attack and the assault delivered with sword, knife, and shield.

Artillery is employed in supporting the preliminary stages of the attack and in keeping down the hostile artillery fire.

A kind of stereotyped battle is favoured, to the development of which the peculiar Abyssinian organization is applied as follows :

The envelopment of the enemy is commenced by the Fitaurari (commander of the advanced guard), whose troops, dividing into two parties, make a wide détour round either flank of the enemy to get to his rear.

These parties are followed at a short distance by the right and left wings under the Qañazmach and Gerazmach, whose object is to outflank the enemy, while the centre and reserve are directed against the enemy's front.

The movements are carried out at a steady trot, and are covered by a cloud of skirmishers, who maintain a steady advance, making use of available cover.

When the *mêlée* commences the cavalry close up behind the assaulting infantry and hurl their throwing spears into the ranks of the enemy.

The dangers of such an invariable system, which enables the opposing commander to anticipate the action of his opponent, and which leads to the detachment and isolation of a large proportion of the attacking force are obvious.

Nevertheless, when successful, the result is of a most decisive character. Several striking examples of this are

afforded by the recent military history of Abyssinia ; such as the Emperor John's victory over the Dervishes at Gallabat in 1889, the Emperor Menelik's defeat of the Italians at Adowa in 1896, and the battle of Shano which is described below.

Though the Abyssinians are in possession of a considerable number of machine guns, nothing is known of their methods of employing this weapon.

#### *Conduct towards prisoners*

The conduct of Abyssinians towards prisoners is frequently barbarous.

After the battle of Adowa the Italian prisoners were divided amongst the chiefs, who were made responsible to the Emperor for their safe custody. Nevertheless the troops of Dejazmach Besheer, on the death of that chief from the result of wounds received in the battle, massacred all their prisoners, to the number of 300, including 40 Italians.

During the same battle an Italian officer, who had previously been made prisoner and paroled at Makalle, was again captured. He was immediately shot ; but Italian native troops guilty of the same breach of faith were, when captured, tried by a council of war and sentenced to mutilation, which sentence was duly carried out.

Again, on the occupation of Harrar by the troops of the Empress Zuaditu on October 9, 1916, about 400 Somalis were massacred.

#### *Mobilization*

Some particulars with regard to the mobilization of Abyssinian troops during the revolution of September 1916 have been obtained, but they are, unfortunately, too incomplete and fragmentary for a complete survey of the subject.

Six main telephone and two telegraph lines radiate from Addis Ababa to the outlying provinces. These were possibly employed by the Abyssinian Government for the conveyance of orders to the head-quarters of provincial chiefs in the neighbourhood.

An extension of the existing system of lines is contemplated, and it should therefore be borne in mind that when carried into effect the time required for mobilization and concentration may easily be reduced.

The railway does not appear to have played any part in the operations of the Government against Harrar.

A detachment of 2,000 men with guns was sent to Bulga, and was in position on October 3, five days after the outbreak of hostilities.

It is the practice of Abyssinian chiefs to march before their commands are completely assembled, leaving the late-comers, who are generally numerous, to overtake the main body independently.

The concentration of large armies must in consequence be attended with much confusion and delay, as appears to have been the case in the present instance.

#### *Recent operations*

A brief narrative of the operations of the civil war of October 1916 up to the decisive victory of Shano may serve to illustrate the foregoing notes.

Lij Yasu's Islamic tendencies and mis-government alienated the loyalty of the Abyssinian chiefs, with the exception of his father, King Mikhail of Wollo, the most powerful man in Abyssinia.

On the 27th September Lij Yasu was deposed at Addis Ababa, and the Princess Zuaditu declared Empress, with Ras Taffari as heir to the throne.

The revolution was supported by the Shoan chiefs and immediately accepted by the people of that province.

Of the other leading chiefs, King Mikhail declared for Lij Yasu : Ras Waldo Giorgis of Gondar and Bagyemedet, while professing to resent the neglect to consult him, prepared for war with King Mikhail, influenced no doubt by his long-standing enmity with the King : Ras Hailu of Gojam and Ras Seyum of Tigre both eventually gave their adhesion to the new régime, but took no part in the fighting.

The military strength of the Shoans was about 120,000 men with 80 guns and 120 machine guns of various kinds. Twenty-four days were required to mobilize and concentrate.

King Mikhail had 80,000 men with 24 guns and some machine guns, and required 14 days to mobilize and concentrate.

The compactness of his territory gave him in this respect an important advantage over the Shoans.

Lij Yasu on the outbreak of the revolution was at Harrar, philandering with the Moslems and arming the Somalis, but no estimate can be made of the forces at his disposal, which consisted of the Harrar garrison, under Fitaurari Gabri and probably some thousands of Somalis.

On receiving the news of his deposition Lij Yasu lost his head.

Harrar was full of his Mohammedan followers, yet he publicly renounced Islam, a pusillanimous step that failed to secure the allegiance of his Abyssinian officers.

At the outset, therefore, the new Government was faced by the necessity of fighting on two fronts, and its first endeavours were directed towards preventing co-operation between Lij Yasu and his father.

To this end a force of 10,000 men was ordered to invest Harrar.

On the 1st October Lij Yasu dispatched Fitaurari Gabri, with the Abyssinian troops in Harrar, to oppose the advance of the Shoan army.

On the 7th Fitaurari Gabri deserted to the Shoans, with all his men, at Chalanko (40 miles W. of Harrar).

On the evening of the 8th October Lij Yasu, who was completely unnerved, fled secretly from Harrar, making for the Danakil country where he remained until after his father's defeat, without making any attempt to assist him.

On the 9th the Shoan army entered Harrar, and a massacre of the Somalis ensued.

Four hundred were put to death before the killing was stopped by Dejazmach Balcha, at the instance of the British Consul.

The Government, rapidly and easily freed of the menace from Harrar, was able henceforth to devote itself entirely to its preparations to meet the impending attack of King Mikhail.

But the King, whose army was ready to advance about the 7th October, was compelled by the probable hostility of Ras Waldo Giorgis and Ras Seyum to detach from 20,000 to 30,000 men to defend his northern frontier against them.

The Government decided to concentrate its main army, under Fitaurari Hapte Giorgis, Minister of War, at Shano on the Ankober road, 40 miles north-east of Addis Ababa.

On the 7th October, to cover the concentration, 6,000 men under Ras Lul Seged were sent to Sahala Dingai and Tegulet, with a further 6,000 under Fitaurari Gelli in support at Ankober; while Ras Makonnen with 5,000 men was ordered to hold the two passages of the Adabai river.

On the 13th October King Mikhail was advancing through the province of Mens with an army of 50,000 men, ravaging the country. On the following day he took Sahala Dingai and Tegulet, driving out Ras Lul Seged, who thereupon retired to the Moatit Mountains ten miles S. of the former place.

On the 16th October Ras Lul Seged was ordered to fall back on Ankober, which he did, closely followed by King Mikhail, who attacked him there on the 17th.

On the 18th Ras Lul Seged, now reinforced by Fitaurari Gelli's 6,000 men, took the offensive against the King, and on the evening of that day was able to report that he had met with success and was in pursuit of the defeated enemy.

On the 19th the King, whose retirement may have been a ruse, attacked Ras Lul Seged, surrounded and destroyed his army, and captured Ankober.

Though Ras Lul Seged was killed and his army annihilated, the resolute resistance which he had offered to the vastly superior forces of the King was of incalculable service to the Shoans, for, between the 14th and 19th of October, the King had only been able to advance a distance of 20 miles.

The situation on the evening of the 19th October was as follows :



The Shoan army, still short of important contingents which were being urgently called for by its commander, was strongly entrenched at Shano, 35 miles SW. of Ankober.

Ras (? Qañazmach) Makonnen with 5,000 men was working his way up the Wanshit river, an affluent of the Adabai, towards Worro Hailu, an important town on King Mikhail's line of communications.

Ras Kassa of Salali, with 5,000 Shoans and a large force of Galla cavalry, was threatening King Mikhail's right rear.

Thus the isolation and envelopment of the King was already in progress, and his original chance of success, which depended upon his ability to strike a swift and decisive blow before the Government could concentrate all its widely dispersed forces to oppose him, was rapidly vanishing.

A prompt advance against the main Shoan army was, after his success of the 19th, open to the King and afforded him a last opportunity, which however he failed to grasp.

On the evening of the 21st, with the arrival of the last contingents, the Shoan concentration was completed, and an army of 60,000 men, with a great superiority in artillery, occupied the Shano position.

On the 22nd Ras Kassa's cavalry seized the mountain passes in rear of the King.

On the same date Ras Waldo Giorgis attacked the army left by the King for the defence of Wollo and, having defeated it, took Dessye.

About the 24th Ras Makonnen reached Worro Hailu, and at Ifrata completely defeated Bitwadam Wolye, who was hurrying with reinforcements to the King's assistance.

The capture of his base, the destruction of the reinforcements he was awaiting, the presence of Ras Kassa's cavalry in his rear, and the impending exhaustion of his supplies, left King Mikhail no alternative but to fight or be starved into surrender.

On the 27th October he attacked the Shoan army at Shano.

The Shoans were at first hard pressed, but the timely arrival of Ras Kassa proved decisive. The Wollo army was

annihilated, the King taken prisoner, and all his artillery fell into the hands of the Shoans. The losses of the Shoans were about 20,000 killed, including those who fell at Ankober.

An interesting light is thrown on the working of the Abyssinian mind by the strange inactivity of the Shoan army after the achievement of its great victory.

The immediate occupation of Wollo, the pursuit and capture of Lij Yasu would appear to be measures dictated by the necessities of the situation, indispensable to the final establishment of the Government's authority, and to the general pacification of the country, yet nothing was done.

On the 2nd November Ras Taffari and Fitaurari Hapte Giorgis with 20,000 men returned to Addis Ababa, where the Empress held a review of the victorious troops, while the remainder of the army lay inactively at Shano.

The underlying idea appears to be, that the victory must be celebrated and the slain mourned for.

## APPENDIX III

### VOCABULARIES

#### SUMMARIZED GRAMMAR

##### AMHARIC

##### PRONUNCIATION

THE transliteration of sounds in the vocabularies has aimed at avoiding over-elaboration, the finer distinctions of sounds being best acquired from natives. The following is the system used; modifications peculiar to the other languages are given in their proper place.

$\bar{a} = a$  in father. The  $a$  of verbs, e.g. *katala*, approaches an  $e$ , like the first  $a$  in a carelessly pronounced *parade*, *banana*.

$\bar{e}$ . Before the long  $e$  there is a slightly pronounced  $y$ . *Semēn*, pron. *Semyen*; *doqēt*, pron. *dogyet*.

$\bar{i}$  as in Italian or *machine*.

$u$  as in *full*;  $u$  after  $g$ ,  $k$ , and  $q$  always, as  $\bar{u}$  or *gwa*, *kwa*, *qwa*, *gwe*, &c.

$\bar{u}$  as in Italian *luna*.

$o$  as in *soft*.

$\bar{o}$  is longer, as in *padrone*; before  $o$  there is a slightly pronounced  $w$ . *Samto*, pron. *samtwo*, he having; *donqōro*, pron. *donqworō*, stupid.

$ay$  as in *bite*.

$au$  or  $aw$  as in German *traum* or English *round*.

$g$  is always hard.

$h$  as in *heat*.

$kh$  is the strong aspirate خ. German *ch*.

$k$  as in *kind*.

$q$  the explosive or strong  $k = ق$ .

$\bar{n}$  as in *onion*, Spanish *señor*.

$t$  is a soft  $t$ ; almost *th*; Italian *t*.

$\bar{t}$  is the hard English  $t$  as in *tin*.

$b$  is often pronounced as a sound between  $b$  and  $v$  as in Spanish, e.g. in numerals *kaib* and *rabi*, second, fourth, pron. *kaiv*, *ravi*.

$ch$  as in *church*.

## ACCENT

The general rule to observe is that for pronouncing French, a very even stress and rather staccato emission of the words *Māgdālā, Ātābā*. In words of four syllables there is a secondary stress, e.g. ābbalābbiñā, *he lied to me*. The accent in the case of the verb in 3 pers. sing. form falls on the syllable preceding the double consonant, e.g. mātta, *he came*; asmātta, *he brought*; zagāyya, *he delayed*. Where words of enclitic nature occur the last syllable of the preceding word takes the accent; mālcam, *good*; mālcam naw, *he is good*.

## VERBS

The vocabulary gives the verb in the form of the 3 pers. sing. preterite.

The following are the paradigms of the regular trilateral verb:

**Nagara, he said.**

## INDICATIVE

*Perfect.*

<i>Sing.</i>	<i>Plur.</i>
1 p. naggarhu	naggarna
2 m. naggarah }	naggarachu
2 f. naggarash }	
3 m. naggara }	naggaru
3 f. naggarach }	

*Pres. Imperfect compounded with auxiliary verb alla (to be):*

*I am saying.*

<i>Sing.</i>	<i>Plur.</i>
1 p. enagrällähu <sup>1</sup>	enagrällen
2 m. tenagrallālah	tenagrallāchu
2 f. tenagrällash	
3 m. inagrāl	inagrallu
3 f. tenagrallach	

*Subjunctive Pres. Imperfect: If I am saying, I say.*

<i>Sing.</i>	<i>Plur.</i>
1 p. enäger	ennäger
2 m. tēnäger }	tenägeru
2 f. tēnagri }	
3 m. inäger }	inägeru
3 f. tēnäger }	

<sup>1</sup> The *h* is so slight that it is often given as enagrallau.

*Jussive : let him say, and Imperative : say.*

<i>Sing.</i>	<i>Plur.</i>
2 p. m. nəgar }	negäru
f. negari }	tengäru
3 m. yengar }	yengäru
3 f. tengar }	
1 p. engar	engäru

*Gerund or relative form : my saying.*

<i>Sing.</i>	<i>Plur.</i>
1 p. nagr(i)ē	nagran
2 m. nagrah }	nagrāchu
2 f. nagrah }	
3 m. nagro }	nagreu
3 f. nagrā }	

*Infinitive mangar, saying, to say.*

Participle active	nagāri
Participle passive	tanagāri

The following are the verbal forms :

*Passive : be said.*

Perf. 3 p.	tanāgara, <i>he, it was said.</i>
2 p.	tanāgarah, &c.
Imperf. 3 p.	innager
2 p.	tenagger, &c.
Imperf. comp. 3 p.	innaggaral
2 p.	tenaggeralach, &c.
Jussive 3 p.	innagar
Imperf. 2 p.	tanagar
Infin.	mannagar
Gerund. 3 p.	tanagro
Part. act.	tanagāri

Intensive or frequentative :	<i>converse, &amp;c.,</i> nagāgara
Causative	anagāra <i>or</i> asnagāra
Causative intensive	anagāgara
Passive intensive	tanagāgara

Negation is expressed by *al-* prefix and *-m* suffix, e.g. *al-nagaram, he did not say.*

The pronouns in direct regimen are affixed to verb, but infixed between verb and auxiliary; e.g. *nagareñ, he told me, yinagraññal, he tells me.*

The auxiliary verbs *to be* are as follows:

#### PRESENT TENSE

allahu	I am, <i>or</i>	naiñ
allah	thou art	nah
alla	he is	naw
allana	we are	nanna
allachihu	you are	nachihu
allu	they are	nachau

#### PAST TENSE

For this *nabbara* is used:

nabbarhu	I was
nabbareh	thou wast
nabbara	he was
nabbarna	we were
nabbarachihu	ye were
nabbaru	they were

*hona, he was, i.e. became, 'happened to be', conjugated regularly.*

#### NOUNS

Plurals are formed by suffix *-och*, e.g. *lijj, a son; lijjocho, sons.*

The accusative case is expressed by the suffix *-n*: *talaq bētn yisaral, he builds a big house (bēt).*

#### SYNTAX

Adjectives, numerals, and demonstrative pronouns precede the nouns.

The subject noun and pronoun, and relative sentence comes first, and is repeated by the separated pronoun, and if an object or complement, by a pronoun suffix, e.g. 'The king of kings rules over all Ethiopia', is put 'The king of kings he Ethiopia all over rules' (*negusa nagast ersu ba Itiopya hullo lay yinegesāl*).



Example of a relative proposition: 'He who writes books is a master' is put 'Books he who writes he a master is' (metafoch yamitaragwam ersu mamher naw).

Copulatives forming co-ordinate sentences are avoided, subordinate sentences being formed by a gerund, e.g. 'he went away, *and* came back,' would be turned, 'he having gone away, he came back,' *hido matta*.

In interrogative sentences the enclitic *-n* is affixed to the verb, e.g. *mangaden tawaqallahn?* lit. 'the road do you know'?

As an example of a *compound* sentence, take the following:

'My brother, who started yesterday for Gondar, led by evil thoughts, entered the house, stole the money from my father's box and went off.' This would be expressed: *tinant* (yesterday) *wada Gwondar* (to Gondar) *liked* (to go) *nañ* (I am) *bilwo* (saying) *yatanassa* (who started) *wanddimmye* (my brother) *kifu* (evil) *assibwo* (thinking) *babbatye* (in-my-father's) *satin* (box) *yalla-batin* (which-there-is-in-it) *ganزاب* (money) *tabyet* (into-the-house) *gabtwo* (entering) *sargwo* (stealing) *heda* (went off).

## TIGRINE

### PRONUNCIATION

The vowels and consonants have been presented in the vocabularies as in Amharic, with the exception of the short *ē*, which has been left as *e* instead of *i*, as in the case of Amharic. In pronouncing the long *ē*, the same custom holds as in Amharic of giving it a *ye* sound, e.g. *anē*, I, pron. *anye*; the *b* takes a more complete *v* sound like the modern Greek *β*.

The hard explosive *k* sound (*q*) is sometimes softened to *g*, and the ordinary *k* has a tendency to run into the aspirate *kh*, e.g. *kasāsa*, *he accused*, *tekhasāsa*, *he was accused*.

The 'ain (ع) indicated by ' before the vowel, is pronounced strongly as in Arabic. The spiritus lenis, or hiatus, is indicated by '.

### ACCENT

The accent in dissyllabic words is on the first syllable, e.g. *ānye*, I; *ābbo*, father. If the words end in a diphthong *āy* the latter takes the accent, e.g. *samāy*, heaven; *mentāy?* what?

In trisyllabic words the accent is on the first, e.g. *khātamā*,

a town, unless the last syllable ends in *i*, when a stress is also laid on it, e. g. hədisi, *new*; məqlabi, *angel*. If the last syllable is long and closed with a consonant or diphthong it takes the accent; e. g. medhanit, *medicine*; be'eray, *ox*.

This language is allied to Amharic but a degree nearer Ge'ez, which may be called a south-west Arabian dialect and is the language of the liturgies and chronicles of Abyssinia. As in Amharic the verbs in the dictionary are given in the 3 pers. sing. of the preterite tense.

PARADIGM OF TRILITERAL, REGULAR VERB.

sabara, *he broke*.

PRETERITE

<i>Sing.</i>	<i>Plur.</i>
1 p. sabarku	sabarnā
2 m. sabarkā	sabarkom
2 f. sabarki	sabarken
3 m. sabāra	sabāru
3 f. sabarat	sabārā

*Imperfect: he breaks or will break.*

<i>Sing.</i>	<i>Plur.</i>
1 p. esaber	nesaber
2 m. tesaber	tesaberu
2 f. tesabri	tesaberā
3 m. yesaber	yaberu
3 f. tesaber	yesaberā

*Jussive or Subjunctive.*

<i>Sing.</i>	<i>Plur.</i>
1 p. yesebar	nesebar
3 m. yesebar	yesebaru
3 f. tesebar	yesebarā

*Imperative.*

<i>Sing.</i>	<i>Plur.</i>
2 m. sebar	sebaru
2 f. sebari	sebarā

*Gerund*: has broken or having broken.

*Sing.*

*Plur.*

1 p. sabirē	sabirnā
2 m. sabirkā	sabirkom
2 f. sabirki	sabirken
3 m. sabiru	sabirom
3 f. sabirā	sabiren

*Infinitive*: mesbār

Participle active or noun agent: *breaking* or *breaker*.

*Adjectival form*

m. sabāre	m. sabarāy
f. sabaret	f. sabarayti
plur. sabar (sabarti)	plur. sabār

*Participle passive.*

*Instrumental*

m. sebur	m. masbari
f. seberti	f. masbarit
seburāt	masbar

*Adjectival form*

m. masbarāy
f. masbarayti
plur. masbaro

Causative form

asbar

Passive form

tasabra

Reciprocal form

tasābara

Causative reciprocal

asābara

Intensive-frequent.

sabābara

Recip. 2—reflexive

tasabābara

Causative of above

asabābara

#### AUXILIARY VERBS *to be*.

*Sing. Pres.*

*Imperfect.*

1 p. eyē (eya)	nabarku
2 m. ikhā	nabarkā
2 f. ikhi	nabarki
3 m. eyu	nabara
3 f. eyā	nabarat

<i>Plur.</i>	<i>Plur.</i>
1 p. inā	nabarna
2 m. ikhom	nabarkom
2 f. ikhen	nabarken
3 m. eyom	nabaru
3 f. eyan	nabarā

## Preterite

<i>Sing.</i>	<i>Plur.</i>
1 p. kōnku	kōnā
2 m. kōnka	kōnkum
2 f. kōnki	kōnkin
3 m. kōna	kōnu
3 f. kōnat	kōnā

SUBSTANTIVE VERB *to be, exist.**Present.*

<i>Sing.</i>	<i>Plur.</i>
1 p. allokhū	allonā
2 m. allokhā	allokhum
2 f. allokhī	allokhen
3 m. allo	allawi
3 f. allā	allawā

*Future : he will be.*

<i>ing.</i>	<i>Plur.</i>
1 p. eheli	neheli
2 m. teheli	tehelwi
2 f. tehelyi	tehelwa
3 m. yeheli	yehelu
3 f. teheli	yehelyā

As in Amharic the auxiliary and substantive is generally added to the verb, e.g. *yesaber allo*, 'he is breaking'; *sabiru allo* 'he is having broken'. The other form, *eyu*, is more rarely used with the past tense, but most frequently used with the present *yesaber eyu*—its force is what corresponds to an 'habitual tense'.

Negation is expressed by prefix *ay-* with suffix *-n* to the verb,

e.g. *ay sabaran, he did not break*; *aykonen, he is not* (*eyu* not used with negative); *ayallon, he is not, there is not*.

The interrogative is a suffix *-do* applied to the verb, e.g. *engerā tedelyu-do, do you want bread?* *tsebug feras-do allokhom? have you a good horse?* *y'geba'edo? is it necessary?* The dative and accusative of a noun is expressed by the prefix *nč-*, e.g. *ne-faras saeri habo, he gave the horse grass*; *ne-faras tsā'ana, he saddled the horse*. In the acc. case the *ne-* is often omitted.

Adjectives generally have a masc. and fem. form (1) e.g. masc. *hadis* (new), fem. *hadās*; masc. *qatin* (thin), fem. *qatān*; (2) masc. *amun* (faithful), fem. *emnet*; masc. *tsebuq* (good), fem. *tsebeqet*; (3) masc. *magābi* (nourishing), fem. *magābit*; masc. *serāhe* (worker), fem. *serahit*; (4) masc. *kāl'āy* (another), fem. *kāl'ayti*. Plurals generally are formed by *-āt*, e.g. *qatināt*, *hadisāt*, *tsebuqāt*. Another form is *magabō*, *saraho*, and *kāl'ōt*. Other forms (internal change) are—*hezebi* (people), pl. *ahzāb*; *ezni* (ear), pl. *aezān*; *gemal* (camel), pl. *agmāl*; (2) *adeqi* (ass), pl. *aēdug*; (3) *bag'e* (sheep), pl. *abāg'e*; (4) *qwol'ā* (child), pl. *qwolā'u*, and others.

#### SYNTAX

The collocation of words in a sentence is similar to Amharic. The adjective precedes the substantive and a relative sentence is used adjectively preceding the substantive, the verb being placed at the end. e.g.

'Let us see what can be done,' *mentay megbar, kamzeygeba'e ner'ayo*; lit. what to-do (infin. of *gabara*), how-it-is-necessary (*kamzeygeba'e*), let us see, *ner'ayo*.

'Sir, can you please show me the way to Addis Ababa?' *bēzakhum* (of your kindness) *gwetay* (sir) *nab* (to) *Hadis Ababa zewessad* (that leads) *mangadi* (the road) *ketere'eyuni* (ke, that; te, you; verb pres. indic. of *araya*, show; ni, me) *tekhele'eudo* (are you able)?

#### GALLA

##### PRONUNCIATION

The general character of Galla pronunciation and emission of the vowels may be described as Italian, open and sonorous except at the end of a word, when the vowel is only barely pronounced.

No real diphthongs exist, the two vowels are kept separate. *tau*, *sit*, is pronounced *täu*.

*c* hard is a peculiar sound, softer than *k*, and must be learnt from a native. *g* is always hard.

*k* is softened into *kh* (German *ch*) before *n* and *t*. *Ani beka*, *I know*, becomes *ati bekhta*, *thou knowest*.

There are two *t* sounds and two *d* sounds which can again only be learnt by practice; they have not been distinguished in the vocabulary, though they are of great importance to get accurately. The first *t* is our hard *t* in *tin*, and the second, which has the suggestion of an *s* by the tongue being brought against the teeth, is a lisped *t*. The first *d* is our hard *d* as in *day*, *lead*, and the other is pronounced far back in the palate with an almost guttural sound so as often to be confounded with *g*; e. g. *dufa*, *I come*.

N.B.—Pronunciation varies a good deal in the different widely dispersed Galla tribes, and also the vocabulary and accent. The words in use in the north have generally been put after those used by the southern Gallas.

*b* beginning a word is our *b*; in the middle of a word it approaches a *v*. The 'liquid' *l*, which is common in Somali, occurs occasionally, but has not been distinguished by any particular mark.

## VERBS

*ñ* is the Spanish *ñ*, but devoid of the *i* or *y* effect.

The *ain* occurs, but is generally not so guttural as in Arabic.

There is considerable variation of pronunciation in different regions; e. g. *isin* (*she*) in the south, is *ishi*, *ishin* in the north, &c.

The verb in the vocabulary is given in the infinitive.

## PARADIGM OF REGULAR VERB

*Baru*, to learn.

<i>Pres. or future indic.</i>		<i>Past imperf.</i>	
<i>Sing.</i> 1 p.	<i>ani bàra</i>	<i>Sing.</i> 1	<i>barè</i>
2 p.	<i>ati bàrta</i>	2	<i>bartè</i>
3 m.	<i>(h)ini bàra</i>	3 m.	<i>barè</i>
3 f.	<i>ishi (isen) barte</i>	3 f.	<i>bartè</i>



<i>Plur.</i>	1 p.	nu bàrna
	2	isin(i) bàrtu
	3	isan(i) bàru

<i>Plur.</i>	1	barnè
	2	bàrtani
	3	bàrani

*Preterite*

<i>Sing.</i>	1	barèra
	2	barterta
	3 m.	barera
	3 f.	barterta
<i>Plur.</i>	1	barnèra
	2	bartanirtu
	3	baràniru

*Pluperf.*

<i>Sing.</i>	1	barè turè
	2	bartè turtè
	3 m.	barè turè
	3 f.	bartè turtè
<i>Plur.</i>	1	barnè turnè
	2	bàrtani tùrtani
	3	bàrani tùrani

*Future I (Remote) with verb jira, to be (I am for learning).*

<i>Sing.</i>	1	baruf jira	<i>Plur.</i>	1	baruf jirna
	2	baruf jirta		2	baruf jirtu
	3 m.	baruf jira		3	baruf jiru
	3 f.	baruf jirte			

*Future II, I was for learning.*

	1 p.	baruf turè
	2	baruf turtè, &c.

*Imperative.*

<i>Sing.</i>	2	bàri	<i>Plur.</i>	1	bàrna
	3	abàru		2	bàra
				3	abara

*Subjunctive: that I may learn.*

<i>Sing.</i>	1	àka barutti	<i>Plur.</i>	1	aka barnutti
	2	„ bartutti		2	„ bartanutti
	3	„ barùtti		3	„ baranutti

*Conditional: if I may learn.*

*Present.*

<i>Sing.</i>	1	yo bara itàa	<i>Plur.</i>	1	yo barna itàa
	2	„ barta „		2	„ bartu „
	3 m.	„ bara „		3	„ baru „
	3 f.	„ barte „			

*Past: if I had learnt.*

<i>Sing.</i> 1	yo barè itaè	<i>Plur.</i> 1	yo barnè itaè
2	„ bartè „	2	„ bàrtani „
3 m.	„ barè „	3	„ bàrani „
3 f.	„ bartè „		

*Present participle active.*

Learning, *baretàn*.

Infinitive construct.	barùf
Causative	barsisu, to teach, inf. const., barsisùf
Reflexive	bafàddu, inf. const. barfachù, to teach one's self.

Past participle is *barñani*. Passive voice is not often used, 'I am taught' being usually expressed by the form 'they have taught me'. When used the passive is formed by the addition of *ma* to the root, e.g. *hida, I tie*; *hidàma, I am tied*. Past participle used often as an adjective: *hidàme, tied*.

The verbs are capable of taking several forms by affixing syllables which modify the meaning of the root, e.g.

1. *bā*, root, go out.
2. *badu*, to go out for one's self, own profit, &c.
3. *basu*, to cause to go out (drive away).
4. *bafadu*, to let go out for one's self.
5. *basisu*, to cause to let go out (also to pay).
6. *basifadu*, to cause to let go out for one's self.
7. *basisisu*, to cause to let drive out.
8. *basisifadu*, to cause, &c., for one's own profit.

#### NOUN

The noun subject sometimes governing a verb takes the termination *-n* and *-ni*. The genitive case is ordinarily indicated by the position of the governing word which precedes e.g. the governed, like *Saho, Afar, Agau, Somali*.

When the possession (or genitive sense) is emphasized the termination *-ti* is used. *Kan motiti* that which is property of *moti* (the king). This termination also is exponent of the dative, e.g. *namati kenni* give to the man (*nama*). The termination *-f* is also used for the dative, *motif kenni*, give to the king (*moti*). The ablative is expressed by post-positions, *ira, keza, ni*.

The plural is formed in some words by *ota* (in the north, *oda*), e. g. *arri* (ass), pl. *arrota*—sometimes by *-n* and *-ni*; *kasta* (arrow), pl. *kastan*; *garba* (slave), pl. *gerbon* and *gerboni*. Some plurals are formed by *-ti* as a termination, e. g. *kore* (thorn), pl. *koreti*. Plurals are also formed by doubling a syllable, e. g. *gari*, good; plur. *gargari*.

The negative is expressed by *in* (in some parts *hin*) as prefix and suffix, e. g. to give, *kennu*; not to give, *inkennin*.

The verb is modified in the termination, e. g.

*Present and Future.*

<i>Sing.</i>	<i>Plur.</i>
1 pers. <i>ani inkènnu</i>	1 <i>nu inkennu</i>
2 p. <i>ati inkennitu</i> , &c.	2 <i>isini inkennani</i>
	3 <i>isani inkennani</i>

*Imperfect.*

*Sing.* 1 *ani inkennini*  
2 *ati inkennite*, &c.

*Imperative inkennin*, &c.

Negation is also expressed by verbs, e. g. *didu*, to deny; *baddu*, to neglect, miss doing; and *dabu*, to be unable to. For words other than verbs, negation is expressed by *miti*; e. g. *amamiti*, not at present.

The enclitics *mi* and *re* are used with verbs, the first in negative interrogatives, and the second in affirmative interrogatives; e. g. *ani sin jedemi?* did I not say to you? *malifani si egarè?* why should I wait on thee?

*re* always takes the accent. *mi* puts the accent on the penultimate of the word it is joined to.

The interrogative is expressed by the enclitic *-re*, e. g. 'Is your father well?' *Aban kesani fayada-re?* The syntax follows closely the rules of the allied Kushite languages—the verb is placed at the end, e. g. 'I believe in God the Father Almighty, creator of heaven and earth'. *Kan* (who) *hunduma* (everything) *dendau* (is able, i. e. who is omnipotent) *Wakayo abba* (God the Father) *samäif* (of heaven and [-f = and]) *läfa* (earth) *kan humè* (who has created) *nan amàna* (I believe).

## SOMALI

## PRONUNCIATION

The vowels represent the same sounds as in Amharic and Tigrine. The 'ain (ع) (indicated by ' ) is, however, strongly pronounced as in Arabic. *ai* is pronounced as in *bite*, though by some tribes, and nearly always in the past tense of the indicative, it is the *ai* in *paint*, *saint*. *ei* has the sound of *ei* in *feign*, *reign*.

*au* and *aw*, as *ow* in *brown*.

*ow* is a hollow sounded *oo*.

There are two difficult and varying sounds in Somali, the cerebral or lisped *d* and the liquid (Polish) *l*. This *d* has been indicated in most cases by *d*, but the *l* being somewhat local has not been distinguished. The other consonants do not call for any comment except the *q*, which nearly always stands for the hard Arabic *k* (ق), but sometimes is aspirated into *kh* or softened in *gh* (غ). The accent is generally on the penultimate.

Only a very imperfect sketch of Somali grammar can be given in a short summary, and only a few of the main points can be attempted.

## NOUN

There are eighteen different forms of the definite article, nine each for masc. and fem. nouns *-ka -ki -ku*, *g* and *h* replacing the *k* according to the terminal letter of the noun. The letters *t*, *d*, *sh* with the three vowels are similarly used for the feminine nouns according to the terminal letter. These vowels have a definite significance; e.g. *nin* (a man) *ninka*, the *a* implies presence or nearness of the person; *ninki*, the *i* implies distance from the speaker of the man; *ninku*, the *u* is used largely like *i* except for past tenses; it is used in narration and in general affirmations.

## PLURAL

Plurals are formed in words of one syllable by repeating the final consonant preceded by *a*; e.g. *der*, *he gazelle*, pl. *derar*; *nin*, *a man*, pl. *niman*; fem. monosyll. add *o*: *din*, *religion*, pl. *dino*.

Most other words have *-o* or *-yo* in the plural: *abban*, *guide*, pl. *abbano*; *dullah*, *abscess*, pl. *dullayo*.

## GENITIVE

Governing word is placed first; e. g. *the house of the man*, aqalki ninka, the word in the genitive taking *a* in the article. The dative is indicated by the verb which generally has the particle *u*; e. g. *take to the man*, ninki u gei. Accusatives generally follow the subject, e. g. *the man bought an ox*, ninki (the man) dibi (the ox) bu ibsada (he bought).

## VERB

The verb in the vocabulary is given in the form of the 2 pers. sing. of the imperative.

PARADIGM OF *dub* (*roast*), TYPE OF VERBS OF CLASS I*Imperative*

<i>Sing.</i> 1	an dubo	<i>Plur.</i> 1	an dubno
2	dub	2	duba
3	ha dubo	3	ha duban
3 f.	ha dubto		

*Indicative aorist: I roast or will roast.*

<i>Sing.</i> 1 p.	anigu wa dubi or wan dubi
2	adigu wa dubi or wad dubi
3 m.	isagu wa dubi or wu dubi
3 f.	iyadu wa dubi or wai dubi
<i>Plur</i> 1	innagu wa dubi or wainu dubi
2	edinku wa dubi or waidin dubi
3 m.	iyagu wa dubi or wai dubi

*Present indefinite or habitual formed from second pers. of Imperative.*

<i>Sing</i> 1	wan duba	<i>Plur.</i> 1	wainu dubna
2	wad dubta	2	waidin dubtan
3 m.	wu duba	3	wai duban
3 f.	wai dubta		

*Pres. Imperf.: I am roasting.*

<i>Sing.</i> 1	wan dub-aya	<i>Plur.</i> 1	wainu dub-aina
2	wad „ -aisa	2	waidin „ -aisan
3 m.	wu „ -aya	3	wai „ -ayan
3 f.	wai „ -aisa		

*Past Indef.*

Formed by adding *i* to the present habitual ; e.g. wan dubai, *I roasted* ; except in 2 and 3 pers. pl. waidin dubtan and wai duben.

*Past Imperf. : I was roasting.*

Formed by adding *i* to the present imperfect, e.g. wan dubayai, except in 2 and 3 pers. pl. which are waidin dubaisen and wai dubayen.

*Future.*

Formed by using the habitual tense of auxiliary verb *don*, I will or wish, and aorist of the principal verb, I will roast, e.g.

<i>Sing.</i> 1 p. wan dubi dona	<i>Plur.</i> 1 wainu dubi donna
2 wad „ donta	2 waidin „ dontan
3 m. wu „ dona	3 wai „ donan
3 f. wai „ donta	

*Conditional : I would or should roast.*

Instead of *don* the auxiliary *leh*, to be possessed of, is used

<i>Sing.</i> 1 p. wan dubi laha	<i>Plur.</i> 1 lahain
2 lahaid	2 lahaiden
3 m. laha	3 lahayen
3 f. lahaid	

*Subjunctive present.*

Tense formed from present habitual of indicative by changing endings of *a*, *ta*, *na* into *o*, *tid*, or *to*, *o*, *to*, *no*, except in 2 and 3 pers. pl., which do not change. The conjunctions *nadi* (if), *gorta*, *kolka*, *marka* (when).

The pronouns coalesce with the conjunction, e.g. *If I roast* or *roasted*.

<i>Sing.</i> 1 hadan dubo	<i>Plur.</i> 1 hadainu dubno
2 hadad dubtid	2 hadaidin dubtan
3 m. hadu dubo	3 hadai duban
3 f. hadai dubto	

## CLASS II

Verbs ending in *so*, *show*, *no*, *aw*, and *ow* form 2 pers. plur. imperative by changing the terminal vowel into *ada* and in the aorist by changing these letters into *an* ; e.g. *jogso* (wait) *jogsada* (wait, pl.) *wan jogsan*, *I wait* or *will wait*.



## CLASS III

Verbs ending in *i*, *ai*, *ei* form 2 pers. pl. of imperat. by adding *ya* to the root and the aorist by adding *n*; e.g. *samai* (make) *samaiya* (make, pl.) *wan samain*, *I make* or *will make*.

Interrogative form is the particle *ma* before the verb; e.g. *anigu ma samaiya, do I make?* The pronouns *anigu ma* and *adigu ma*, &c., may be contracted into sing. *mian*, *miad*, *miu*, *miiai*; pl. *mianu*, *miaidin*, *maianai*.

Verbs are made negative by prefixing the negative particles, *ma* in the indicative mood (except in the aorist and past imperfect), in the potential and present dubious (*anigu sow dubi*, *sow* = perhaps). *An* in the subjunctive and 1 pers. sing. and pl. and 3 pers. sing. and pl. of the imperative. *Ha* in the 2 pers. sing. and pl. imperative. The verb *mayo* is used in the aorist and past imperf. of the indicative; e.g. *anigu ma dubo, I do not generally roast*; *ha dubin, do not roast*; *anigu dubi mayo, I am not roasting*. In verbs of this class the affix *-in* is joined to the verbs in the imperat. past indef. of the indicative and first pres. of the subjunctive. *Wa*, *ba*, *ya* are particles that stand for personal pronouns of all genders singular and plural or the verb *to be*, e.g. *the horse neighs*, *farasku wa danana* (lit. the horse, he neighs). *There is peace*, *wa* (there is) *nabad*. *ba* is added to a noun to show that the noun is to be taken in an indefinite sense; *Stone is employed in building fine houses*, *Aqalo fi'fian ya or ba dagahanta laga samaiyai* (lit. Houses fine, they stones the-from are-made).

The relative is expressed by the indeclinable *e*, but more generally evaded by using the 3 pers. sing. past or pres. of the indicative, or by adjectives, e.g. *Bring me the knife that is on my table*, *Mindida* (the knife) *miskaigi* (my table) *saran* (placed) *i ken* (to me bring). *The man who is coming*, *ninki imanaya*, i. e. the man, he is coming.

The verb is placed last in the sentence, the indirect precedes the direct object of the verb. Adjectives always follow the noun; e.g. *Take care of my baggage and get ready my tent and baggage and everything by the time that I arrive*. *Alabadaidi* (my baggage, *alaba*, pl. *alabada* -idi my) *ad* (well) *u ilali* (look-to) *o* (and) *tambuggaiga* (my-tent) *iyo* (and) *alabada* (baggage) *o* (and) *dan* (everything) *hagaji* (get ready, arrange) *hortai* (before) *intan* (when I) *imanago* (shall come).

## VOCABULARIES

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
abdomen	hōd	kebd, <i>pl.</i> akbud	garà, garācha,	gumar-ki, ur-ki, alol-shi ( <i>pl.</i> ) -o
able (be, <i>vb.</i> )	chāla	kā'ala	dandau	kar
(intelligent, <i>adj.</i> )	bilhattañña	lebbāmi	bēka, gamnà	farsamo, badan
aboard	ba merkab	bai markeb	jelba-kesa	markab ku
about (nearly, <i>adv.</i> )	yahil	dargā	akana, ga ( <i>vb.</i> )	dowa
(round a.)	bahil atagab	kabābi	menatti	la'ag, kai-mel
(concerning)	yahil nagar	me'enti	dubbi kan, dyala	-au
above	layi	la'l	gubbà, irrà	dul, ( <i>f.</i> ) dushi, gudka
			-ra	
abroad (foreign)	engida (agar)	gashā bamedri	bia-alagà-kèsa	diris - ki, ( <i>pl.</i> ) -no, dibadda, dul kaleh
absence	almanōr	abosenti	hafa	maqnan-ki, makhnan -ti
absent ( <i>vb.</i> )	yamay nōr	keda (g. away)	fagò	maqan
(he is a.)	yallam	abziw aykonen	fagō jira	maqaw (be ab. <i>vb.</i> )
abuse	saddaba ( <i>vb.</i> )	tzarāfa ( <i>vb.</i> )	arrābsu ( <i>vb.</i> )	huma-ysi
	sidib ( <i>n.</i> )	metzrāf ( <i>n.</i> )	arrabsa amtū ( <i>n.</i> )	( <i>n.</i> ) 'ai-di, walyelo-adi
accept ( <i>vb.</i> )	taqabbāla	qabbāla,	fudaciū, irrafūdu	ho, qado, aqbal
(-ance, <i>n.</i> )	maqabbal	aqbal	kottò	oggolan-ti
accident	makāra	ekay, fār	rakò, bàli	ayan-ti
accompany	gara heda	keda betsayb	gegèssu	ra', is garab, garab-so

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
accurate	balikk gitim	lekkē, regetzu	akki, likki	sal, kolleh
accuse	kassāsa	kassāsa, (n.) kesi	himaciū, kippai	ashtakai, (false) edai
ache (n.)	imam	qurtemāt	dibē, dükuba, cūca (vb.)	hanunso, (it aches) wu hanuni
acid	matātā	hemas	adha, dangagā	qayb, qada'd
action	madrāg	wusdet	hojūf	falnin-ti
active	niqu	selūkh	koppē, batē	hauled, fudfuddud
add	chammāra	wassākha	dyārdyaru (be a.) dabālu, davallāmu	(vb.) ku dar, iss ku dar, iss u gei
(in addition to)	ka- balāgi, chammāri	la- wassākha	edāhu	debad-di
admit (let in)	asgabba	a'etawa	galchifachisu, assen- sisu	so geli
adore	saggāda	saggāda	sagādu	'abud, (n.) 'abudnin-ti
advance (vb.)	qaddāma	qaddāma	fuldurā-adēmu, yu	durug, horai, so'o,
„ (n.)	maqdam	meqeddam-qedmet	hamtā	(vb. a.) durki, (n.) horaisi, horanti
advantage	rabb, tiqim	teqmet	bōwa, būa	fayido-di, helin-ki, korod-ki
advice (n.)	mikir	mekhri	gōrsa, koppō, māla	wano-di, war-ki
„ (vb.)	tamakkāra	makhāra	gōrsu, makāru, mal- sisu, mārū	wani, warran, dig- nindir
afraid (vb. be a.)	farra, saggā	ferhē	sodaciū, warēsu	'abso, baq absonaya (adj.)
after	ka- bahwala	ferrāhi (adj.) dehri	bodā, eddē, ēga gulanā, kanachi	dabaded, dambe dambo, haddow
afternoon	mātā	qetri	safa, (late) gulgela	gelin dambe, 'asar-ki
again	dagmō	genā	lamū, debēli	nur, gor, kol keleh misana, misna

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
against	ba-	bā	-irrà, -itti	ka
age	idmē	'omr, 'omet	gada, waggà	da-di, jir-ti, gu-gi, (of old)fil, (young) da yar
(old a.)	irjinnā	erginnā	dollōrna, jarsuma	oggolo, heshi, heshi-gi
agree	tasammāma	teshemgāla	gatāmu, nagatasu	(n.)
	ishi ala		woljallachū	
	das ala			
agreement	qwurt	mewegay	giechà, kàka	is ku dar-ki
	wūl	mekhbār	wūli	'awiu-ti, 'awimad-di
		meshemgal		
aid (n.)	ridat	meheyguāz	birma, tumsa, gar-garsa	hil-ki
„ (vb.)	radā	haggāsa	birmu, gargāru	la'awi, 'awin, la qabo
air	nefās	nefūs	bubē, kilensa	hawo-di, dabail-hi, ne'aw-di
alarm (n.)	ferāt	merebbats	sodā, warersisu	nahadin, (cry of a.) khata! khata!
alcohol	qisqasā	arāqi	arāqi	araqi
alike (be)	arāqimarfi	masāla	walfakachiū	u ekou
„ (adj.)	and hona	masāli	fakāta	iss leh eg, yal, iss ku mid
alive	masl	hayu	kanjiru	nol jira, (he is still a.) wa jira weli
	tannanafsu			
all	hullu	kwellēw	hundūma, hundum-tinu	kulli-gi, dan, daman-ti
(all right !)	ishi, bajji, yihun !	kherray !	tolēra, tole, garu	gidi-gi
allow	ṭawa, satta	faqāda	dizu, baju, daggau	haurorsan ! hayai !
(is it allowed ?)	yittawalwi ?	yfeqeddo ?	nan dagāa ? wadāggia	fasah, (-ce), faseh-hi miu la fasah ?

English.	Amharic.	Tigrine.	Galla.	Somali.
ally	wadaj (amāñ, military)	bitsāy, metrāzā ( <i>pl.</i> ) metrāzāt	michù, alagà	saḥib-ki shariig-i, ( <i>pl.</i> ) yo
almost	tikit qarto, yahil	dārga, zayeqarab	diò, bigob ga	shaw
alone	bichchā, labichchā	baynu ( <i>adj.</i> and <i>adv.</i> ) tefellayi ( <i>adj.</i> )	duà, kobà, quobà	goni-di, keli-gi, keli-di
along (ahead)	wada fit ( <i>vb.</i> )	falamā	dùba durà	harhere, -dusheda
alongside (near)	qarb	qērub	birà, walbirà	barbar (near), ag, agla (close)
aloud (calling)	batilli q af	tsewwāi	jamitan	ad u (speak a.), ad u hadel
already	ahun	hezi	ammà, iè	qorti ba, kolki ba yimi
also	dammō, daqmū, -m	genā, ka'ā, ka'am, ewen	ammò, mò, -le	na
alter	lawwāta	lawwāta	diddiru, jejiru	bedel
although	seyiqar	ewen entaza-	otule, atòn, atòm	yabanad
altogether	chirrāsh, (quite) band, abro	behada, (quite) fetsum	(quite) injiku, loki- chuma wajin	gidi, kolleh
always	hullgize	wotru	baritima, gāfa, gafūma, wogamūnda	gor walba, kol walba, gor iyo gelab
am (I)	allahu, naiñ	eyē, allokhū	(ani) jira	aniguwa, wanahai, wan ahan ( <i>aor.</i> )
ambler (mule)	segār	segār	segār	segār
ambush (lie in, <i>vb.</i> )	adabbā, shammāga	sendu, yehellu	likesu, chisa tātū	hateti-gi ( <i>n.</i> ), ku ha- tati ( <i>vb.</i> )
Amharic	amariññā	ambara quanqua	amartishcha	af amharad
ammunition	iyar, ṭiyit	ersās	iyar	rasās
among	ka-, gara	ab mā'ēkel, mengwo	jiddu, kēssa	deḥ, deḥda

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
amuse	das asaina	qwenya	gamachu, kòlfu, tapachù	'ayarsi, jalbebi ( <i>vb. n.</i> ) 'ayar, jalbebo
amusing	masaqya,	meqanneyi, ashāqi	gamachitan, kolfitan, kankolfe	(amusement), 'ayar-ti
and	-m, -nā	-n, -win	-fi	iyo, o, e
anger	qwutṭa ( <i>n.</i> )	kuarra	dekāma, dakāmsa	ādo-adi, adaisan ( <i>adj.</i> )
angry ( <i>be, vb.</i> )	taquottā ( <i>vb.</i> )	kuarrya	dekāmu	adaisnaw, 'ilow, 'ilw
animal	ansisa awri	heiwan (M.)	horì, (wild a.) warabbò binesa	dugag-gi, bahal-ki, nef-ki
ankle	quorchim, chimat	kesadigrē (anklet) anzaz	come, mayè, albo	anqau-ki, (a. bone) kùrankur-ti
announcement	warē, awāj	awaj	tuma	nabad-di
annoy	aschaggāra	nessibē, akworreyē	gedēru, dadabsìsu	dali, hoga isi, muru- gay
answer ( <i>vb.</i> )	mallāsa	mallāsa	dēbisu, wadu	deh, u'eli, lahadal
„ ( <i>n.</i> )	millash	mellāsh	debisa	jawab-ti
another	lela, dammō and	kōl'ē	kanbirā, birā	mid kaleh
ant	qunchāch, tunkuas,	gamādo	miti, (black) gonda,	qudanyo (bl.),
„ (small)	gwundan, (white) mist		(flying) awauge, (white) hirma	jina-'ihi (big bl.) abor-ki (white)
antelope (small)	yameda, fiyyal, agazen, medaqua, galbadù behor		borofo, worabbò	ator-ki, sig-i, 'awl-ki
any	mannāchawna	mānem, ekal, kwellaw	abalù (a. body), wa (a. thing)	'id ma, yahai
(is there any ?)	alla ?	alludo ?	wān jira ?	ma wah jira ?
anywhere	eiswō, andāch	bab wagen	idotaē, gāra-bira	'id mel
appear ( <i>vb.</i> )	taya, zallāqa	tera'ya	mullātu, kau	muqo
appearance ( <i>n.</i> )	malk	mer'ay	gudēsa	muq-hi



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
appoint ( <i>vb.</i> )	qattāra shum (to office)	azzāza shoma	abōmu, serrachū	ku dar, ku qaibi, (fix) ballan
approach ( <i>vb.</i> )	qarraba	qerbē, ( <i>caus.</i> ) agrebē	addiāu, addiāchu, diesu, ( <i>caus.</i> ) diēsu	dowow, so dowow, so durug, si'adadi, sa ka heji
are (we a.) (you a.) (they a.)	allan, nan allāchihu, nāchihu allu, nāchaw	allona allokhum <i>f.</i> -ēn allaw, <i>f.</i> -wā	nu jirna isini jirtu isāni jiru	wan ahan ( <i>indecl.</i> ) wainu nahai waidiu tihin wai yihin (see grammar)
argue	takarākkāra	mazyā, tekharākhāra	fallāmu	iss ka heji
argument	kirikkir	kerker	fallāma	massalo-adi
arise	tanāsa	telā'la, saf bala	kāu, lōgu	ka', saraka', tos
arm	ijj, tunchā	worchi, qettsam	ārka, boba	ga'an-ti ( <i>fore a.</i> ) du- dun-ki
armed	bāla massārya	ba maqwuseli	kan mia lola kaba	hubleh, ( <i>a. man</i> ) hūb- gad-ki
arms	massāryā, birat	magwuseli	mia-lōla	hub-ki
army	sarawit	sarawit	dūla, goddā, naò	quluf-ki, guto-adi, 'oll-ki
arrange	sarrā	wasāna, tesemāme	baessa gōdu sazābadu	hagaji, kalahagaji, wanaji, tali
arrangement	sirāt, wul	mewesan, khebrat	wuli, coppò	hagajis-ki, talo ( <i>adj.</i> )
around	ba- atagab, bazurya	kebābi	manatti, nannatti	her
arrest ( <i>vb.</i> )	yāzā, ( <i>have a.</i> ) asyāzā	khaza	kabu	qabsho, ( <i>n.</i> ) qabasho
arrival ( <i>n.</i> )	manchā	mebetshāh, memtsa	gao	imadki-ki, so so'od-ki
arrive	darrāsa, gabbā	betshē, mets'e	dāku, dūfa, gāu	gad, kalai, mid

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
arrow	qast	qast	kasta, woràna gababà	fallad-di, leb-ki, gantal-shi (poisonous) khamis-ki
artery	sir	sur, jimmāt	hidda gawà	hedid-ki
article	nagar	nagar	dubbi, wa, fakàta ; homa, mesài	qed-ki, bahal-ki
artillery	madf	medfe'āt		madfa-ihī
as	enda, si-, sila, (a. long a.) sella, (since) ka-, ta-, (a. far a.) eska	kem-, ke-, bez-, inā-	aka, akāna, sītu, ka- nafān, mal	sidi, sida (past)
ascend ( <i>vb.</i> )	watta	dayāba	ol-bāu, yābu	kor
ascent	aqabat, mawchā	kuma, embā	tulu	bur-ti, korrin
ashamed (be)	afāra	khafāra	kābu, kanefachu	hishod badan, 'ebay- san, hishaysu
ashes	amad	chabel	dāra, marūf, (hot a.) bara-bada	dambas-ki
ask	ṭayyāqa	ṭeyyāqa	gāppa, gāfu, kādu	weidi, qanun, weidiso, suāl
asleep (be)	taññā	daggāsa, ( <i>adj.</i> ) daggūs	rāfu, bocochū, chisu, ( <i>adj.</i> ) rafiti	hurda ( <i>adj.</i> ), hurda jir ( <i>vb.</i> )
ass	ahya	'adgi, ( <i>pl.</i> ) 'ādug	arrē, wodalā	dameiro-ihī
(he a.)			arrē daltū	dameir-ki, khimar-ki
(she a.)				dameir-ti
(wild a.)				gumburi-ti
assembly	qubā'e	'akhābā	yīai, jama, salgān	'urur-ki, dab-ki, kulan- ki
assist	raddā, shangō	haggāsa	gargāru, birmu	la'awi, 'awin, lakhabo la had

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
assistance	( <i>n.</i> ) radat	( <i>n.</i> ) haggaz	dai, ( <i>n.</i> ) birma, gargarsa	'awin-ti, 'awinad-di
astonish	garama	agārama	dinkisu	yabi
(be astonished)	tagarāma	garāma	dinkifaddu	yabsanaw
astonishment	garma	germa	dinki	la yab-ki
at	ba-	la-, nāb-	-kessa, -ti	ku, (at sea) baddu ku
at least	biyāns	emokha, bazay	titinnò, joki	ugu yar
at most	bikahullu	bekābkwellew	sonān gudda	ugo badan
at once	tolō-ahun	tolō, hezihezi	dāfi, irgatoko	markeliah
attach	gattāma, qattāla	qatsāla, damāra	hidachisu, hidu, dabu	adkai, hid
attack ( <i>vb.</i> )	tanassa ba-	katāra, awag'ē	lakù, hòriu, bābadù	dagalan, dirir, werar, mag
,, ( <i>n.</i> )	zamachā	zamachā	hòrin	daqal-ki, dagalan-ki, jalalaha-hi, dirir-ki,
attempt ( <i>vb.</i> )	mokkāra	mōkāra, tzāara	inchunkūrsu, mokorra	hawsho
attend ( <i>vb.</i> )	astawāla	ṭanqāqa	ubadu	'awi, la jir, (wait for) yel
attention	libb	metenqāq	ubāta	feyigan-ti
(pay a.)	istawāl!	ṭenqāq	ubaddu!	iss ka eg
attract	saba	sallāla	irchisu	ku kahai, sasab, qalqal
aunt	akist	hatenno (maternal), 'ammò (paternal)	nadadā (mat.), oboleti abba (pat.)	eddo-adi (paternal)
authority	shumat, ehilōt	selṭān	motūma	habaryar-ti (maternal)
avenge ( <i>vb. r.</i> )	tabaqāqala	faddāya	gūma-bāsu, kaghe	ḥukum-ki
(take veng. <i>vb. a.</i> )	bagal adarāga	hanē-faddaya, (ven-detta) hane	basu	qisas
avoid	askarra, shashsha	gallāla	dèchu, jilu	olladi
awake ( <i>adj.</i> )	niqu	niqūh, bahrur	damāka, ( <i>vb.</i> ) damāku	iss ka daur tosan

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
awake ( <i>vb. a.</i> )	asnasa	abāhrāra, tensa'a	koppāu, damāksu	ke'i, tosi, ka ke'i
awaken	naqqā	naquaha, bahrāra	damaksisu	ka', sara ka', tos
away	waged! hīd!	melash!	alāti	la tag kan, -kas
awful	gerum, arāj	gerūm, afrāhi	kangibisīsu, kan soda- chīsu	'absileh
autumn		qaw'i	arfasā, birra	
axe	maṭrabyā	menterē	kotto	gudumo-adi
baboon	zinjāro	hebey	jildesa	
baby	arās, chaqla hitān	hetzān, quoll'ā	mucha, daimā	ilmo-hi, jaqa-ihi murjo-hi
back	jarba (of body) wadahwala ( <i>adv.</i> )	enqed'ā	dugda (of a body), duba, duka ( <i>adv.</i> )	qabar-ki (gen. term), jirjir-ki (man or ani- mal's back), ( <i>adv.</i> ) qabarka, dabada, dib, noqo (he, come back)
backward	wadahwāla	bedehrit	dūba, dēbi	dib, (go b.) dibu so'o
bacon	ya asama sega	nayharawya sega	fon kerkarra	dofar-ki
bad	kifu, gim	kufu	aja, hama	hun, bas, darran
bag (wicker)	akonta, kerātit,	kerātit	bursa, (leather) kan- kallo	joniad-di, (skin b.) ha- shin-ti, (water) hān- ti, jirab-ki, ohli-gi, (date b.) min-ki, ga- serad-ki
baggage	iga, ganzab	genzeb	miā	alabo-di, qalab-ki
baggage (mule)	agsās baqlō	nay eqeh beqli	faēsa (mule load)	
bake	tāda	basāla, sankāta	afelu	bislai, mufai
balance	mizān	mamazeni	mizana	misan-ki (scales)
(remainder)	yaqarrā	terfe	bua	mis

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
bald	barā	bakna	mollù, bohà	bidarleh, (head) da- ka'ad
ball	kwas, rur	kebab	ittùnsi, kellè, kuasi	kubad-di, gu'unso-di
bamboo	qarqāha (male) shimal	qerqāha, hal	simalla	ḥidmo alabrah-madi
banana	muz	argāy	lemàn	
bandage	mazāryā	muz	muza	qarqad-di
bandolier	zinnār	qeddād, maeseri	gambale, enset	sun-ki
bar	mashaguorya	qenat, zennar	zinara	ul-shi
barber	lāchi	tekhellāi	daukara	rais-ki
bare	rāqūt	latsāyi	kan rafensa hadu	qawan ( <i>adj.</i> ), qawi ( <i>vb.</i> )
„ (arid)	daraq	erūq (naked)	kullà	maddais-ki
bark (dog), <i>vb.</i>	chókha, bu-ala	bedā	edma, moggà	'ei i' ( <i>n.</i> ), 'i-di ( <i>vb.</i> )
barley	gabs	menbah	dùttu, indùttu	
baptism	temqat, ( <i>vb.</i> ) teṭa- māqa	segem	garbù	
barrel	temqat, ( <i>vb.</i> ) teṭa- māqa	ṭemqat ( <i>vb.</i> ) taṭam- māqa	chuafa, chunfù, tim- kàta, ( <i>vb.</i> ) timkuà	
(gun)	barmil	barli (tank), weydag	bali	barmil-ki (cask)
barriade	āf, gintal		naki	
base (foundation)	kilkil	enqefāt	dòwa	alqad-di
basin	masārat	guoguaddā	fagāra	sal-ki
	matātabyā	tzahle	gabata	ḥedo-adi, (large) qa- bal-ki
basket	qirchāt, agalgil, mudāy, chóchó	kolkot, ( <i>pl.</i> ) kolokki	limmāti, (big) messuòbi, gundò	kolai-gi, sambil-ki, (for rubbish) alol-ki
bath (basin)	matātabya	mai muq (hot w.)	baldi, bollo	muqurasho-adi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
bathe ( <i>vb.</i> )	tattabā	rasrāsa	chūpu diku, dibachū, gattu	muquri
battle	wuggi	wuggē	dūla, lola	dagal-ki, dirir-ti, wa- rar-ki, ḥarbi-gi
bay (colour)			magalla	jori
bazaar	gabayā	edāgā	gaba	suq-hi
be ( <i>vb.</i> )	hona	nabbāra	jiru	-ah ( <i>affix</i> ), ahaw
beach	ya bāhr dar, gūē	gedmi	kerkarra, kadiū, mu- kābu	heb-ti
beacon		gwahri		baq belbel-ki
beads	shamā (big) dōqā	enqwi	chale	miḍ-di
beam (wood)	tarb, inchat	tserüb	mukā	dagab-ki
bean	bāqēla	baldengwa	bakella	
beard	rīz, tim	chehmi	arēda	gaḍ-ki
bearer (of letter)	dabdbābe yāza	tsewāri	bātu	ḥamal-ki (porter)
beat	garrāfa, mattā	waq'ē	alōlu, dānu, rukūtu	dil, la, ku dufo, ku dug, (b. hard), sug
(beating <i>n.</i> )	girfāt	muog'a	danūf	denged-ki, karbash-ki
beautiful	wub, melkām	denqi, tsebbūq	angāa, baēssa, <i>f.</i> ba- ētti, bareda	baḥsan, quroḥsan, quroḥ badan
beauty	wubat	metsebbāq	baēssa, bareduma, angāa	quroḥ-di
because	silā-	menti- k., kand ze-, enkāb ze-, emā, -mō	ēda, kanafān, akana	haddeh ( <i>conj.</i> )
become	hōna	kona	tāu	noqo
bed	algā	arrāt	alga, sirrē	sarir-ti, gogol-shi, (of river) dei-di, doḥ-di, (dry b. of river) gof-ki



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
bedding	mintāf	kedan, ( <i>pl.</i> ) kedawinte	etillē	gogol-shi
bee	nib, tazma	tsadena	kannisa	shini-di
beef	yabarē siga, ( <i>raw</i> ) brondo	nay, baray sega, brondo	fon kotio, sango, alāla	hilib lo'ad, hilib-ki lo'da
beer	ṭallā	sawā	farsò	farsho-adi
before ( <i>place</i> )	bafit, kazih qaddam, kazzihfit	qaddami	fuldurā	horai ( <i>adv.</i> ), hore, ho- rai, horta ( <i>prep.</i> )
„ ( <i>time</i> )	si-	qaddem ze-, qedmi	durā, duratti, odò, silā	horai
beg	lamāna	lammāna	aderū, kaddachū	bari, (alms) dawirso
begin	jammāra	jammāra	jal kābu	kaga qabo
beginning	majammarya	mejmār	jalkabūn, ganamā	horan-ti
behave	adarrāga	gabāra	amāla (behaviour)	aslubnaw (well)
behind	bahwālā	bebehrit, bedekhri, dekhri	bodē, dūba, dūka	( <i>adv. &amp; prep.</i> ) dib, ( <i>go</i> b.) ka dambai
believe	ammāna	amāna	amāna	amin, rumaiso
belief ( <i>trust</i> ), ( <i>faith</i> )	imnat	ement	amāna	amin-ti, rumaisad-ki
bell	haymanōt	haymanōt		
	qāchil, dawal	qachal	cow-bell, dauāna, ka- jelin (church), bil- billa	dawan-ki (small), gan- do-adi (large)
belly	hōd	kabde	garā, uffā	'alol-shi, ur-ki
belong ( <i>n. vb.</i> )	ganzabnaw	ganzebkona	gultī, mia jira	leh, (used it b. to me) ana leh
below	batrah, b- -tach	tāhti, tehti	jāla, gādi	dāf, dafta, hos, hosta
belt	matāṭiqyā	maq anat, qenāt	zinara, sabāta ; bead- belt, gurda ; women's hirma	sun-ki (man's), boqoi- ki (woman's)

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
bend ( <i>vb. a.</i> )	atammāma, attāfa tammāma, tāttāfa, guobāṭa	adnāna ( <i>vb. a.</i> ) guom- bāsa ( <i>vb. n.</i> ) hagwōba	dabsu, dabè, sobò- giru	qallohi, (body) fororso
bent	tamāmā, gōbit	denūn	dabbā, dabè, sobò	qallohan, forarsan
berry (fruit)	farē	ferē	gumà, ijā, kuddā,	bun-ki (coffee)
besides ( <i>adv.</i> )	dagmō, dammō ( <i>prep.</i> ) ka-d, baqar	genā, ma'edō, ab ma' edō, ka'ā, ka'am	ammō, mō	ges, gesta, ag-ta
best	yatesāla, yamishal	belātsi, enkab- kwellew bellatsi	baēssa, woga	ka wada wanaksan, ugu wanaksan
bet	wurirrid	wererred	kotiña, wolkebatè	sharad-ki
betray	taquoma	ked'ē	gānnu, lōgu, sōkku	qawaisi, dag
better ( <i>adv.</i> )	yishal, yibalt	belātsi, bellūts	gāri guddā, woyā, kanchāllu	dama ( <i>m.</i> ), danta ( <i>f.</i> ) ka rono, ka wanaksan
between	bé-māhal, ba- ( <i>n.</i> ) -nā	menguō, mā'ekhal, ab ma'ekhal	jiddu, kēssa	deh, deḥda
beverage	maṭaṭ	merweyi	dūga, dugàti	'ab-ki, fud-ki
beware (beware!)	tatanaqqāqa, taṭ- anqaq	ṭanqāqa, tanqaq	egu, walānsu, egdu	fugigaw
beyond	ka- -wadyā, wadya	bekhanjaw, bekhanya	gāma, āchi, garnā	shishai-di
big	tilliq	'abuyi, ( <i>pl.</i> ) abayti	guddā, dagāga	wein
bigger	ka- -tilliq	ka- -abuyi	gurguddā	ka wein
biggest	kahullu tilliq	kakwellew abuyi	sonan gurguddā	ka wada or ugu wein
bill (account)	isāb, qwitir	nāy edā quezri	lekka, (bird's b.) funyan	ḥisab-ti
bill-hook	maqwurachā	metrabi	kottō	
bind	asāra	'asāra	hidu, gadumfu, he- dachū	ḥid

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
bird	wōf, 'ōf	'if, ( <i>pl.</i> ) 'awāf	alätti, (of prey) bir- bissà, (small) sim- birà	shimbir-ti, (in gen.) hād-ti
birth	ledāt	mewlad	delachù, dalòta	dalnin-ti, (give b.) dal, umul
bit (bridle)	lagwām	legwām	makama, soloke, kop- piò	hakamai-mihi
„ (piece)	qurrāch	loqmat ( <i>M.</i> ), kertam		in yar
bite ( <i>vb.</i> )	nakkāsa	nakhāsa	cheninu, chufaddu	qanin
bitter	marārā	metsüts	hadaa, dangagà, ina- dhà	qaḍaḍ, ḍanan
black	tuqur	tzalim	guràcha, ( <i>f.</i> ) gurāti	madow, ( <i>n.</i> ) madow-gi
blacksmith	birat-sāri	qetqāti	tumtu	tumal-ki
bladder	fiññā	fekheñā	afufa	kadshahais-ti
blame	naqāfa ( <i>vb.</i> ), naqafā ( <i>n.</i> )	naqāfa ( <i>vb.</i> ), naqfat ( <i>n.</i> )	singorsu, dakamsu, koma	masabidnimo-adi ( <i>n.</i> ), masabid, hanib ( <i>vb.</i> )
blanket	minṭāf	kedan	etillè, birdilibsi	busta-hi, kumbul-ki
blaze (fire)	isāt	menbelbāl	affèla, ibidda, ( <i>vb.</i> ) bobu, balālesu	belbel-ki, hallow-gi, ( <i>vb.</i> ) olol
bleed ( <i>vb. a.</i> )	agāma	dem-khaza	diga bàssu	dig ka, si da
„ ( <i>vb. n.</i> )	damma	dem-gadāfa	diga bàu ( <i>vb. n.</i> ), diga dāmfu	digbah
blind ( <i>adj.</i> )	iwwur	'our	jamà, (be b.) jamù, balla	indala
block (wood)	gind	nāy enchayti kertam enchayti	mukà	dogob-ki
blood	dam	dam	diga	dig-gi
blow (on)	aff-ala	naḥāsa	affufu	afuf

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
blow ( <i>vb. a</i> )	naffāsa	naffāsa	afūra bàsu	bufi
„ ( <i>struck</i> )	mitāt	meqursāl	dāna, rukūta	nabar-ki
blue	samāwi	semayawi	gurācha	madow 'adan-ki
blunt ( <i>be</i> )	dannāza	dumdum	dugda ( <i>adj.</i> ), doma	af daran
board	ṭarb, inchat	sadēqa	sanka	loh-hi
boast ( <i>vb.</i> )	takkāra	gabtāra-er gabaṭāri	dadadada, ofjāju, fa-	bu, fan, ( <i>n.</i> ) fan-ka
		makhē	kāra, ( <i>n.</i> ) ofjaja	
boat	jalba, tanqua	sanbuq ( <i>T.</i> ), gelbat	jelba, bidarū (dug-	sehimad-di (small),
		( <i>M.</i> )	out)	doni-di, (large) bah-
				lad-di
body	galā	karsi	dakna, nāfa	jid-ki, (dead) miyid-ki
bog	chaqachaq	ragrag	burukā, gamogī	doḥbo-adi
boil ( <i>vb. a.</i> )	afallā	agrāra, afelhe	danfisu; ( <i>b. water</i> )	kari, (boiled) karsan,
			bisāndimfa	(boiling w.) biya
				karaya
„ ( <i>vb. n.</i> )	fallā	garrāra, falhē	dānfu, balchelsa	
„ ( <i>in liquid</i> )	qaqqāla			
bold ( <i>adj.</i> )	daffār	chōlla	jagnā	gesiah, qodah, lab
bond	māsaryā	leqqūām	kulfi, godonfā	
bone	aṭint, qilṭim	assim, ezum	laffē	laf-ti
book	mathāf	matshāf	kitāba, mazāfa	kitab-ki, (sacred b.)
				'ilmi-qi
boot	jāzmā, chāmmā	chāmmā	chamma; (leather b.	kab-ti
			for ladies) nakā	
bore (hole)	sarassāra, nadāla	naddāla, quorquōra	ūlu, fallēsu, hādu	daboli, ku marojj
borrow	tabaddāra	talaqqāha, taharrātsa	ergiffaddu, likofaddu	amaḥo, so yelo
both	hulat, -and, -m -m	kelti 'ōm	lachu	labada ba
bottle	tarmuz, bilqāt	termuz	tarmusi	qarurad-ki

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
bottom	masarat	dakhērāy	jala, (of person) hudu	daf-ti, gun-ti, (of vessel) sal-ki
bow	dagan	tinshāb	futassi	qanso-di (weapon), qallohi, ( <i>vb</i> bend)
bowels	hōdiqa	me'anta	mariman	uslaho-adi
bowl	qil, fāqā, gabātā	wanchā	totò	fujan-ki
box	sāṭin	haquua, satsun	salēni, tanika	abbad (wooden), sa- harad-di, sanduq-hi
boy	lijj, ashkār, (small) mamō	qūolā', ( <i>pl.</i> ) quola'u ne'us	gurba, firāa, (small b.) ijōla	wil-ki, inan-ki, kurai- ki, madaḡar-ki, (lit- tle b.) ilmo-ihi, (small boys) inamo-adi, 'arur-ti, maqal-shi
bracelet	ambār	'ambār	maldaya, bitao	dugagad-di, (silver b.) sindi-gi, waqfi-gi
brain	anqāl	nālā	samu	maskah-di
branch (tree)	chāff	chenguff	danku, damme	lan-ti
brass	nahās	nahasi	sibila dima	nakhas-ti, safur-ki
brave	jagnā	jagnā, chollā	jagnā	( <i>nin</i> ) gesiah, gesi-gi, qodah, lab
brazier	yaberat madejjā	madejjā, meskhani	el ibida, gini, ellé	mufo-adi
bread (thin)	injira	engera		
(European thick)	dabbo, ( <i>unl. br.</i> ) qittā	(white b.) hambasha, qicha (flapjack), ṭay- ta (cake), berkuta (unleav. br.)	kemadi (wheat), bu- dena, debbo, bitille, (unleav. br.) qittā, (thin) teff, chabitta, (barley) gerbū	kibis, kimis, (hot b.) kibis kulul, (new b.) kibis diran, (stale) kibis qabaw

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
break ( <i>vb. a.</i> )	sabbāra	sabbāra	chābsu	burburi, jebi jejebi
„ ( <i>vb. n.</i> )	tasabbāra	tassabbāra	chābu, gīgu	burbur, burur, jejeb, jab jab-ki, (of day) aroryo- adi
breakfast	yabunn qurs	qursi	kūrsi	afuro-adi
breast	darat	darat, tub, <i>pl.</i> atwab	koma	lab-ti
breasts	tut	ṭit	harma	
breath	linfas	nefūs	affūra	neif-ti
breathe	tanafāsa	tanafāsa	affuru, affurfaciū	neifso
breed ( <i>vb.</i> )	wallada	wallada	horsissa	yelo, ḍal, ( <i>n.</i> ) koris-ki
breeze	nefās	nefās	bubbē	ne'aw-di
bribe	gubbō	qershī	hawachu	
brick	ṭub, afar	hetub	shekla	ajurad-di, (not baked) leben-ki
bridge	dildi	dildil	dildilā, rikicha	
bridle	lagwam	lagūam, <i>pl.</i> alogmat	kavatto, agama	hakamai-ihī
brigand	wombadē, shaftaynya	gūhila, <i>pl.</i> guchālu	shifta, yamtū, wom- badiē	ḍalalaya
bright	birrā	barāhi	kanifu, kan chalinku	ḍalalaya
„ ( <i>be, vb.</i> )	abarrā	berha	ifu, chalinku	'adai
bring ( <i>imp.</i> )	amaṭṭa	asehaba, ashakkam	fidi, fea	ken, ka ken, gei la kalai
„ ( <i>to, vb.</i> )	amaṭṭa	ashakkāma	fidu, bachū	
broad	saffi, wardām	gefiḥ	balā, sāfi, kelēsa	ballaḍan
broken	sabārā	sebūr	kanchabē	burbursan
brother	hawām	haw, ( <i>pl.</i> ) ahāt	obelesa	walab-ki
brown	dama	demay	magalla	marrin-ki



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
brush ( <i>vb.</i> )	tarrāga	kuostāra	tarrēgu, āru	fiq
„ ( <i>n.</i> )	maṭaragya	mequoster	concordā, hamā, bi rushi	burush-ki
bucket	jardal, quorquoro	meqdehi	bali	baldi-gi, barmilyar-yi, (leather) nad-ki, wa- dan-ti, (rope bucket for wells) dowlis
buffalo	gosh	guebāy	gaferasa	
bug	tikhwān	tikhwan	tukana	kutan
bugle	malakat	tatulla	tirumba	
build	sarrā	serha	ijaru	dis, diso
building	gimb	serhat ( <i>n.</i> )	manna	disnin-ti
bull	barē	barāy	kottiō, kōrma	dibi-qi
bullet	ersās	ṭeyyet	risassi, arari	jalilad-di
burial-place	maqbar	maqābor	awāla	habal-shi
burn	qaṭala	harrāra ( <i>vb. n.</i> ), ahrāra ( <i>vb. a.</i> )	gūbu, ibiddati, gūbu, gubachū	gub ( <i>vb. a.</i> ), guban (burnt)
burst ( <i>vb. n.</i> )	te'sanattaqa	tasabābāra	bakāk	qarah, burur, dila'
„ ( <i>vb. a.</i> )	sanattāqa	abbāra, asbāra	chābu, gigu	bururi
bury	qabbāra	qabbāra	awālu	ās
bush	quotquotō, barāha	qwetqwat	buosonā, mukā	ḥanan-ki
bush-fire	qwayyā	nachrār	ibidda-guddā	
business	gwidday, nigd	tagbar, negdi	hojji, dubbī, sirna	haul-shi, dan-ti
busy ( <i>adj.</i> )		issul	kan kalbī kābu,	haul badan, haulaisan
„ (to be)	sirra	assāla ( <i>vb.</i> )	jarjarra ( <i>vb.</i> ), hojiān ( <i>adj.</i> )	
but	gin, -s	inga, dārū, alla, -s, sabbā, ember	garu, kōfa, malē	lakin, -se

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
butcher	siga shach	gezzār (M.), haradi	kokè, kala	adi qal
butler	asalāfi, agafāri	azāzi		buder-ki
butter	qibē	zibdat hessas (M.)	dadā	bu'rad-ki
„ (fresh)	lasstaqibē	(preserved), ṭesmi	(fresh), addām	(melted) sihin-ti
„ (cooked)	gurēto, meturqibē	lesda ṭesmi, telüh- ṭesmi	(preserved) sama	(buttermilk) ir-ti
		(cooked) bāsha		
button	qwulf	qwūlf	kolfi	badan-ki
buy	gazzā	gaz'ē, addāga	bitu, bichisu	ibi, so ibi, ibso, sosi, siso, ka ibi
buyer	agazāza	gaz'ai	bitta, kanbittu	ibileh
by	ba-	be-	-tu, -ti, -wagin	agta, gesta
(near)	ka-, qirb	tegaia, me'enti	-birā	agta, dow
cabbage	guman	nay hamli 'aynet	gomenna	kobi-gi
cake		dugwalo	dabo	ḥalwad-di
calf	imbossā, (v. young)	butāy	watiyo, jabbā serva	weil-ki, (leg) muruq-
	ṭijjā, (leg) bāt	dangā	(leg)	ki
calico	abu jadid	til	jirbi, abu jadi	amerikani
call	ṭarrā, (named) tabāla	ṭsawa'ē, tasamaya	yāmu, (n.) yāma	u bihi, uga yed
calm (to, <i>vb.</i> )	asarrāfa	arge'ē	uarārsu, disu	qabowji
„ ( <i>adj.</i> )	zigatañña	hedu'e	cheljedda	qabow
camel	gimal	gamal	gala, gimāla	gel-i, gelal-shi, ( <i>plur.</i> ) aur-ki, (male) rati-gi, (young) nirig-qi, (un- tamed) aimad-ki, (trained) ḥamil qad
camp ( <i>vb. n.</i> )	safara, safar	safara	subachū	deg, hrio
„ (ground)	masāfaryā	safar, sefrā	safarā	
can ( <i>vb.</i> )	chala	kā'ala	dandāu	kar ( <i>defect. aux. vb.</i> )

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
canal	masno, kurē	wehiz gabay	jātu bisàn	
candle	shama, ṭwāf	ṭawāf	ibsa, dongù, tomfa, shimai', shama'	
cap	qōb	cheguri	gagà	kofiad-di
captive	mirko	merūkh	debbisà, kobi nama boju, adejè, kan bojami	minkidagalba, (of war) lagu qabtaí, (slave) adon-ki, bidai-hi
capture ( <i>vb.</i> )	yaza	marakha	boju fudu	qabo
„ ( <i>n.</i> )	mayāz	merkhūo	bōju	ninki dagal ba lagu qabtaí
careful (be)	astawāla, qas ala astāwi	tanqāqa, ( <i>adj.</i> ) tenqūq, egu (carefully) betegehāt	( <i>adj.</i> ) egata egu	fogigan ahēw amina, foyig
(take care of, <i>vb.</i> )	ṭabāqa, ( <i>imp.</i> ) taṭaqaq (take care!)	ṭanqāqi!	ilālì ! meh !	iss kaeg ilali jir
caravan	gwāz	qeflet	jāma, imāltu	qafila-di, safar-ki
careless	challitaña	hakāy	logenà, (be c.) hincobu	fog'igla
carpenter	ṭarabi, anāti	tserābi	mukà, tolchitu, tumtù, najar-ki mukà	najar-ki
carpet	siggājā	mentsaf	siggāja	firash-ki, (Somali c.) kebed-di
carry	chala, anassā	tsōra, tashakāma	fūdu, fidu, gesu, bachù	qad, sid, sido
cart	serragallā	saragalla	gari	yawadi-di
cartridge	tiyyat	teyit	teiti	rasas-ti
castrated	muqqit	qetqūt, (of horses) sengūw	kolassu, tārda, (horses) sangà	dufanan, tuman (horses) dugag tuman
cask	barmil	bermil	bali	barmil-ki
cat	dimmat	demmu, ( <i>pl.</i> ) dummūm	adurè, adalla	bissad-di, dinat-di, (male c.) huri-qi, (civet) denad zèbad

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
catch	yazā	khaza	fuchù, kàbu	qabo, qabso, hoji
cattle	kabt	baggi'ē, ( <i>pl.</i> ) abāgi'ē	horri, olòta, (cattle- pen) mora	holo nol-ki, fof-ki, darer-ki, (black c.) lo'-di
cause	mykanyāt	mekhanyāt	koda, mañā	ed-di, sabab-ti
cavalry	farasaññā	sarrārāy	abba-farda	fardoleh-di
cave	washā	be'attā	holka	boran-ti, god-ki
central	mahalaññā	nabmā'ekhel	gidükësa	dehda leh
centre	māhal	mā'ekhel, ferqi	gidù, kittē	deh-di
certain	ingit, unataññā	m'amen	dùga, duguma	la huba
certainly	ishi, bajja	kewan, ishi	dùga, èni, malē	dab-ti, run-ti
chain	sansalat	sansalat	sansalata	sīl silad
chair	wambar	wombar, manbar	onberi, berehuma	kursi-gi
change ( <i>vb.</i> )	lawwāta	lawwāta	dijiru, didiru, (alter) badisu	dafi, iss dafi, dori
„ ( <i>n.</i> )	lawt	melawwat	didiru	bedalad-di, (money) sarriif-ki
charm	talcam	tinqūl	kudama, koricha	(magic) fal-ki, (amulet) hīrsi-di, qardes-ti
chase (follow)	takatāla	katāla, sa'āba	adāmu	ugadso, dab, dabo
cheap	rikkāsh	rekhūs	gattī tinnò, rakasa	jaban, gana' jaban
cheat ( <i>n.</i> )	qatafi	abellātsi	lukumu, chaffatai	hadig-gi, dulun-ki, helad-di, qīyan-ki, hayano-adi
„ ( <i>vb.</i> )	qattāfa, attallāfa	aballātsa	sòba ( <i>n.</i> ), hamā, mermerē	da', dulun, hayansi
cheek	gwonch	gunchi	ao, maddi	'an-ki, daban-ki
cheese	rigō, āyb	gibn	aibi, ititù	far-ki

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
chest (body)	darat	darat	ansa, koma	lab-ti
„ (box)	sātin	sātsun	sateni, biderū	saharaḍ-di, sanduq-hi,
chicken (v. young)	chāchut	dirhō	hendako, wichichi	
„ (pullet, older)	qebdōro	gwendel	goromsā	
chief	ālaqa, shum	shum	abbā biā, (village)	aqil-ki, abban, garad-ki
			abbā funō	
„ (of distr.)	mellānē		shumi, moti, bāi	
child	lejj, gubil	gammē ( <i>m.</i> ), qūal ( <i>f.</i> )	muchā, gūrba, ( <i>f.</i> dūr- ba), ojoli	arur-ti, ḍalan-ki, da- yar-di
chin	aggach, shangobat	menkes	arēda	dan-ki, lafta gadka
choice	mamraṭ	memraṭs	marratama	dor-ki, dorasho-adi
choke	tagāfa	shanāga	hādu, hudama, jal- lāchu, illalāchu	‘abud, siriri
choose	marrāṭa	kharya, marātsa	marraru, fōu	dori, doro, kadoro
church	beta kristiyān	beta kristyan	bieta kristian bas- kana	kinisad-di
(mosque)	mesjid	mesjid		
cinders	sufin	amakhusti	darra, (hot) muku- kulu	dambas kulul
circle	makkab	makababya	mersa	gobo-adi, gobabin-ti
circular	kibb	kablil, kwolil		
circumcize ( <i>vb.</i> )	garrāza	gazāra	murū, dakua kabu	gud
„ (be c.)	tagarraza	gezūr	luba, dakua kabate	gudan ahaw
civet cat	zibād, tiriñ	zebād	tirenye	zibed
claw ( <i>n.</i> )	ṭifir	tsefri, ( <i>pl.</i> ) atsafer	kensa	‘iddi-di
clean ( <i>vb.</i> )	tarrāga	walwala	harru, taragu, kulku- lesu	‘adai, safai, ḥal, maid, tir, katir
„ ( <i>adj.</i> )	tatairāga (be c.), ta- walawila	welwūl	kulkulū	‘adaisan, safaisan, sa- fiah, maidan

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
clear (water)	tiru	tsarya ( <i>vb.</i> )	kulkulu	'adaï, mir
„ (evident)	iwuq	tsarây ( <i>adj.</i> )	ifa	miran, safiah
clever	awâki, rasâm	belhi	gamna, ogesa	wah yaqan, f'ân, fasi-dah
	ṭababañña, bilhatañña			jar-ki
cliff	gadal	gadal, tsedfi	tolō	ful kor, dusha u bah
climb	wattā	'arāga	bāu, koru, yabadu	
cloak	lamad, barnōs	quara, mergaf	kabba, waro	
close (near)	qirb	qerūb	metansa	u ḍow
„ (shut <i>vb.</i> )	zagā	quolāfa	duchu, bāstu, chūfu, dēbisu, dīru	abuḍ, hid
cloth ( <i>gen.</i> )	charq, libs (clothes)	til	waya	(clothes) dar - ka,
	maṭregya (wipe),	(clothes) lebsi, ( <i>pl.</i> )	ukata, kaffana, (wo-	(clothe, <i>vb.</i> ) huwi, (c.
	maṭaqlayā (wrap)	albās	men) waja	oneself) huwo, gasho
cloud	dammāna	gimet, dammanā	dumesa	darur-ti
coal	kasal dangya	fahm (M.)	kasala	duhul-shi
coast	yabاهر dār	gudum baher	kerkarrā	ḥeb-ti
coat	kōt, barnōs, lamd	barnōs	tebuko	garba galai-ti
	kābbā			
cock	aurā dorō	kukunay	korma endāko	dig-gi
cockroach	varārō		varāri	
coffee	bunn	kahwa (M.), bun (T.)	buna, kawa	(berry) bun-ki, (c. pot)
				ibriqha qahwah,
				(drinking c.) qahwah
cold ( <i>n.</i> )	bird	quirri	kabanā, damōcha, da-	dahan-ti, qabow-gi
			mota	
„ ( <i>adj.</i> )	qazqazzā	qurrām	kebanā, danātha, de-	qabow
			lala	
collect	sabasāba, laqqāma	arrāma, asabsāba,	charadu, wolitikābu,	iss u gei, iss u kui
		khattāla	būu, gūru, funānu	



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
colour	melk, kalam, (ani- qalam mals) tegwur		bīfa, kalami, ainetti, chora, simbo	ranji-qi, midab-ki
come	maṭṭā	matsā	dūfu, qādibau	imo, kalai, (away) ka so baḥ, (come in) so gal
comfortable	dakhna	heggūs, hedu'e	(be c.) sarmu	ladan
„ ( <i>imp.</i> )	na !	nā, ( <i>pl.</i> ) nau	kotu, ( <i>pl.</i> ) koti !	kalai halka
command	azzāza, tizzāj	azzāza, te'ezāz	labzī, abōmi, (reign) modhu	ḥukun-ki, ( <i>vb.</i> ) ḥukun
commander	alāqa	shum	abbā-dūla, kan abōmu	aqil-ki
commerce	nigd	negdī	nagadā	bo'shirad-di
common (cus- tomary)	yawatrō	lemūd	amalati	dastur
(plentiful be, <i>vb.</i> )	mallā, mōllā	rekhūs	danū ; (be c.) danudu, guddāchu	badin jira
companion	bālinjarā	betsay, ( <i>pl.</i> ) betsōt ; makhāzā, ( <i>pl.</i> ) ma- khazūt	éria, fira, michu	sahib-ki, wehel-ki
company	kubānya	mekhbār, methāgēt	tūta	dawo-adi, wuha'd-di
compel	bagidd-adarāga	'amatsa	gidesu, gidisīsu	qasab, moquni
compensation	kāsā	galatā	dibisa	dornin-ti
complain ( <i>vb.</i> )	chokha, (c. of) bacho- kha	ter'e, kasāsa	bōu, gafachū	baroro, hasuso, mu- sanaw, (at law) ash- takai, gar shego
complaint	chukhaṭ	kessi, ter'āt, memeh- tsan	lōla	baror, hasus-ti, (griev- ance) ashtako-di, gar- ti
complete ( <i>n.</i> )	mulu	fetsūm	fite	demai, idlai ( <i>vb. n.</i> ),
„ ( <i>vb.</i> )	charrāsa	fatsāma	fitu, dumu	ḍan, dami, damaid, idil, lail ( <i>vb. a.</i> )

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
compliment	kantu wadasā	meglaltā, selamtā	naga, ( <i>vb.</i> ) gabaru	edib-ti
compress	attābāqa	batsara (shorten), atsbēba	arifachū, ragaciū	dīs, kudis
compressed	ṭibq, ( <i>vb.</i> ) ṭabbēqa	tsabib, hatsir	chumfa	disan
compulsion	gidd	khayli	fallāma, angò, jaba	qasab, moquno
compulsory	bagidd	bekhāyli	giditti	la iss hukum
comrade	bālinjāra	betsāy, mahbarañā	eria, firā, wadāja	abban-ki
concave	guodguoddā	guojji	dūwa (hollow)	madan
conceal	sawwāra, shashshāga	khab'ē	dòshu, dòksu	ḍumi qari
concealed (be)	tasawwāra	takhab'ē	gisu	ḍumo
conceit	kurāt	ebbyat	tiki	amar-ki
conceited	kuru, takabbāri	kabātāri, 'ebbuy	tiki, samūda	amarsan
concubine	yachingarad	gālamotā	sagettā, soñò	adru-ti
condemn ( <i>vb.</i> )	farada ba-	afarāda	faradu, jākku	u tali
condemned (be, <i>p.p.</i> )	tafaradabbat	ferūd	jakkumu	talisan
condition	qwurt	matakhadāderi, wuli	koppò	dan-ti
„ (bad)	gwadāt	hamāqi	dadabā, lafāda	qudunsan
conduct (guide, <i>vb.</i> )	marrā	khabāra	dāku, daksisu	badbadi
„ (bring, <i>vb.</i> )	adarrāsa	amtse'ē	fidu, fūdu	la kalai
„ ( <i>n.</i> )	sirā	tēghāt, serhāt	amala	abur-ki, aslub-ti
conducted (be)	tamarra	takhabāra, tamahra	fidamu	badbadan
confidence	innat	emnat	amāna, abdī	yeshod-ki, (confine- ment) hidnan-ti
confine	assāra, ( <i>pass.</i> ) tassara	atsbāba, wasāna, 'asāra	hidu, boju	hid
confiscate	warrāsa	khaza, ashalāga	hāru, warrāsu, ( <i>n.</i> ) worāsa	ka qad
conflagration	qwayyā	mahrār	ibidda, guddā	belbel-ki
confound you!	yillih!	arhā!	zi barran kadin!	iga tag!

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
confuse (mix)	daballāqa	dablāqa, hawāsa	maku	qalad
„ (mentally)	assasāta		dibu, dāmu, sāmu	
I congratulate (you)	(I) nkuān igziābher	tagallalā (to compli- ment)	galata, hebisa (con- gratulation)	inan adiga kaga, ba- dadin
conquer	ashannāfa, dilnasā	sa'ara, khaza (seize)	mou	ka qad, ka hel
consent	ishi ala	tafāha, yo-bala	tolle jeddu, ejeddu	oggolan-ti ( <i>n.</i> ), oggo- law, 'ajibi ( <i>vb.</i> )
consult	tamakkāra	tamakhra	marau, koppò gafachù gorsà gafachù	la faq
consume	ballā	kōmāma, awadda'ē	ballēsu, dēku dūmu	babihi
contagious (be, <i>vb.</i> )	allāfa		kantannē kaba ( <i>adj.</i> )	sabo u dib
contain	yāzā, chāla	khaza, kabāba	duachù	qabo kar
contempt (term of)	erag!		abalicha	
content (be, <i>vb.</i> )	das assaūñā	hagguāsa	desua jeddu, sārmu	raho
contract ( <i>n.</i> )	wul, qwurt	wuli, khebret	dambi	hashis-ki
contrary (on the)	inji	ba-, equā ay- -n	gargār	edis-ti ( <i>n.</i> )
convenient	yamirabā	teqami (useful)	horrida, horē	wah tara
convent	gadām	gadām	(Amh.) gadām	zawya
conversation	mannagāgar	mengār, zarbā	dubbì, tabāda	hasawi-ihì
converse	tanagāggāra	tanāgāra, tazārāba	hasaw, asufachù, wal- hasaw, dubbì, digu, hassāsu	hasaw
convince	asraddā	fatāna	didiru, debisu	sasab
cook ( <i>n.</i> )	waṭ-bēt	basālì	wodbètì	deriya karis, sor karis- ki
„ ( <i>vb.</i> )	waṭ-sāri, abassāla	abassāla	bilchelsu, affèlu, bil- chasu	bislai
copper	nahās	medāb	nasi, sebila dīma	naḥas-ti

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
copulate	baddā, taññā	tegāberu	salu	saro
copulation	bidāt	megbar	sala	gal mo-adi
copy (out, <i>vb.</i> )	galabbāta	galbātā, tsāhāfa	akēssu, fakēssu (imitate)	ḥadil, ( <i>n.</i> ) ḥadilad-di
cord	masarya, gamad	habl (M.), gamed	gamadi, fuñò, tuba	ḥadig-gi
cork	mazgya	fehso	bushi, chukala	fur
(stopper)	madfañā		chūfa, kēdo	
corkscrew	yaṭarmuz mafehā		bushi, chukala (cork)	
corn	sindē	sernay	kamadī, midān	saren-ki, messego-adi
(Indian c.)	ya bahr māshālā	mashilā	dagujā, (durra) mi-zinga	(maize) qellay-gi
corner	māzan	mā'ezan	rōga, (end) fittē	
corpse	baddin	bedni, rasā	dūa, rēfa	baqti-gi, miyid-ki, raq-di
correct ( <i>vb.</i> )	astakākala	arāma, ( <i>a.</i> ) erūm	gutu, kittēsu	tababar
„ ( <i>adj. &amp; adv.</i> )	dahnā, tikikkil, likk, balikk, tiffitaññā	lekkē, dekhān	akki	wa tes, (it is c.) wa run
„ (be)	takākkāla	tarāma	akki jira	run ahaw
„ (make)	aslakekkāla, taffada-rāga	arāma	dekāmu, gōrsu	tababar
corrupt	assāta (person)	akfu'e	kan ballessuma	qudunsan, (spoilt) qud-mai
cost ( <i>n.</i> )	wāgā	wāgā	gattl, mīnda, (costly) miāa	gana'-di
cotton	tiṭ, (thread) kīrr	ottub	jirbi, fōa (thread)	udbi-qi
cough ( <i>n.</i> )	sāl, ( <i>vb.</i> ) sālā	sā'al, ( <i>vb.</i> ) sā'āla	sukkē, ( <i>vb.</i> ) ūkku, kūffu	qufa'-fihi
count ( <i>vb.</i> )	qwoṭṭāra	quotsāra	lekāu, odēsu	ḥisabi, ḥisabo, tiri, tirso

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
country	agar, barāhā	addi, medr	bia, gandā, kolki, (hot c.) gamochi	miyi-qi, magalo-adi, bilad-ki
courage ( <i>n.</i> )	qulbat	jegnā	ashām, jabāda	gesinimo-adi, bili-gi
course (of)	indētā, inkwān	ba'unat	jidittī, malē	kolleh
court (of justice)	yafirdi bēt, sagannat	nay ferdi bēt	māna, massera, ferdi, fasada	hakamad-di
cousin	yagwotijj, zamad	qual ammō (pat. c.), qual khatennō (mat. c.), wadkhafti	obolesa, èsuma	ina ader-ki (pat. c.), ina abti (mat. c.)
cover ( <i>n.</i> )	makdaña kedan, ( <i>vb.</i> ) kaddāna, allabāsa (clothes)	kedan, kedāna ( <i>vb.</i> ) qarāda, mekdāni	kadādu, itānisu ( <i>vb.</i> ), kadadā, kēdo, khed- dō, chūfa ( <i>n.</i> )	dabol-ki ( <i>n.</i> ), hawi ( <i>vb.</i> ), ded (with sheet), huri (head), dabolān ( <i>adj.</i> , covered)
coverlet	minṭāf	minṭaf, kedun	ettilē	kumbul-ki
cow	lām	lahmi, ( <i>pl.</i> ) alāhem	sād, amēsi, za (milk c.) zilga	sa'hi, (herd of) lo' di, (milk c.) irman ki
coward	farri	ferrah	dero, lugna	fulai-ihī, hād-ki
crack ( <i>n.</i> )	niq, sintiq	neq, ( <i>adj.</i> ) neqū'	bakāka, fallāta, kāwa, ulā	ba'-di
„ ( <i>vb. a.</i> )	tarattāra, sanattāqa	anqe'e	bakaksu, fallātu	burburi
„ ( <i>vb. n.</i> )	naqqā, lalarattāra, tasanattāqa	naqe'e	chābu bakāku	burur, dila', qarar
crash ( <i>vb. n.</i> )	gwaala, gimmala	daffa'e	dekamu, éyyu	qa-'di
creak ( <i>vb. n.</i> )	ṭankwākwā	haqqa	bakāku	jirriqso
cream	āib	rege'o	(colour) bora, rassi	laben-ti
crease ( <i>n.</i> )	māṭafyā	'etsfi, derrūb	jida, ( <i>vb.</i> ) dābsu	dub, lab
creator	fatāri	fatāri	kan humē	uma-ha

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
credit	idā, (on c.) badā	‘edā (lit. debt)	amanūf, dalē	amin-ki (belief), mamus-ti (reputation), dein-ki (on c.)
(no c. given)	badām aydōl			
creditor	bālaganzab	meheretzi	abbā liki	ninkagashiga, kugu lab
creep	dākha	lamam bala, enbalkida	lōu	birka ku so’o
crest (bird)	qunchō	gāmmā ‘if	chondoro	loqun-ti
crime	khatyat	khatayat, badal	chubū, hamēña, zimbi	hujad-di, dembi-gi
crocodile	azzō	hargats, ( <i>pl.</i> ) harāgats	nacha	jahas-ti
crop	irsā, (harvest) azināra	tahafāsī (harvest)	midan	hadud-ki
cross	tamāma, guobata, masqal	denūn, gumbūs, masqal	jälla, jallo, maskāla	salib-ki
cross ( <i>vb.</i> )	tashaggāra, quarrāta	saggāra	gatamūru, chīu	ka talab, deḥ mar, weidaro
(ford crossing)	mashagaryā, malka	messaggāre	melka	
crow	chōkha	naqqō ( <i>vb.</i> ), meneq-qāw ( <i>n.</i> )	èyyu ( <i>vb.</i> ), èyya an-dāko ( <i>n.</i> )	tukai-ihī (bird), ‘ey, ‘iy, ‘i ( <i>vb.</i> )
crush	waqqāta	qatqāta	chūmfu	burburi
crushed (be, <i>vb.</i> )	tawaqqāta	taqatāta	chumfumu	burburisan
cry ( <i>vb.</i> )	chōkha	tsawwā‘e (c. out)	ambosisu, èyyu	qaili, ‘i, dawaq (out)
„ (weep)	alaqqāsa	bakhya, asquoqāwa	bōu	baroro, musanow, oi (weep), dawaq-hi ( <i>n.</i> )
„ ( <i>n.</i> )	chuhāt	metsawwā‘e	èyya, awāta	qailo-adi, ‘i-di (clamour), baror-ti, sin-ki (weep)
cunning	tonqualeñā	taballātsi	gamna	qiyanaḥ, ( <i>n.</i> ) nejis-ki
cut	quarrāta	quorrātsa, qadāda (stuff), gurmāla, kirtāma	mūru, kūttu, (small) murmūru	sarmo-adi, sarrar-ki ( <i>n.</i> ), go, jar ( <i>vb.</i> ), qal (meat)



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
cup ,, (vb.)	finjal, wuncha aggāma	finjal, wanchā fenjal	kubaya, cabè, cori wagēntu koba (cupping-horn)	finjan-ki
curdled milk	ayb	reg'ō	urga	gadod-ki
curds	rigō	reg'ō	ititu, (sweet) badu	gadod-ki
cure (vb.)	fawwāsa	fawwāsa	fāyissu, dinu, fāyu, marù	boksi, bec, bokso, (n.) boksisi-ki
cured (be, vb.)	tafawwāsa	tafawwāsa	dinummu, fayumu	
curse (n.)	rigimān	ragmat, mā'etā	abbarsa, abbāri	habar-ki, inkar-ti, na'lad-di
,, (vb.)	raggāma	raggāma	abbāru, wakwāmu	habar, inkar, na'dal
curtain	magārajā	magārāja	golga, magarāya	alol-ki, hijab-ki
curve (a. vb.)	agwonabbāsa	adnāna, aguombāsa, guombāsa (v. n.), danāna	dābsu, dabè (adj.)	qallohi
cushion	makaddā	ṭaygi	burati	barkim-adi
custom (habit)	sirāt, iddir, wag	lemād	adā, amāla; bia serra	dastur-ti (habit)
customs (pay c.) (official)	qarat	barri	karata	'ashur-ti (tax)
daily	taqarrāṭa	taqarātsa	jubaruka (house)	jumrug-gi (house)
damage (vb.)	qarāch	qaratsi	gāfa-gāfa, guyahunda	gor, kolwalba
	hullaqan	bemā'alti	balēsu, kan bādu	da'an-ki, qasaro-adi
	gwoda, balasha (vb.), guodat (n.)	badala, (n.) badal		
damp (adj.)	riss, lazāzā	rehūd, (be d.) rahāda	kabanā, kapi jidā, korra	qoiyan (wet), qoa or qo (vb.)
dance (vb.)	zaffana, (n.) zafan	talahaya, (n.) talhit	sirbu, ragaddu, (n.) sirba, ragadda	'ayar

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
danger	chiggār	mefrehi	mogà, eddèhamà, sababi	'absi-di, shil-ki
dark	chalama, (colour) tugur	tselim	dukàna, (colour) gu-racha	qudhur, qudrah, madowba ( <i>adj.</i> )
darkness	challamā	tselmi	dukàna	qudhur-ki ( <i>n.</i> )
daughter	sētlejj	welet	entalò, intalà	inan-ti
dawn ( <i>n.</i> )	naggat, atbya	tsebāh negāho	berrye, ganamā, wutà	aroryo-adi
day	qan, ilāt	mā'alti	bultè, gāfa	'asho-adi, ayan-ti, darar-ti, malin-ti, 'aamal-ki, manta, (day break) aroryo-di
dead	môt	mota	badù, dūa, (d. body) rēfa	nin goai, nag godai
deaf	donqōro	denqōro	duda, gurrà	degala
dear (price)	wudd	kebur, fetu (beloved)	gatti-jabà, gatti-guddà	adag, gana'adag
death	mot	mot	badù, dūa	dimad-ki, dimasho-adi, geri-di, mot-ki
debt	idā biddir	'edā	idda, gatti, pari	qashi-gi, qan-ti
debtor	balāda	b'al edā	qatti-kan-kaba	nin gashiyaisan
deceit	qiffat, iblat	mā'ashaw, meshahat	shaffata, afōftu, sòba, hattūma	qiyani, qasosisi, qal-qal, qatal, dufi, dufso
deceive	qattāfa, abbāla, attāl-lāla, amōñña	a'ashāwa	sosòbu, wola chisu, ofàn-maksu	qiyani, qasosisi, qal-qal, qatal, dufi, dufso
decide	farāda, wasāna	farāda, wasāna	farādu, dubbì mùru	da'wadda no mari
decision	fird, mawasañā	ferdi, mewsān	gonka, dubbì murè	talo-adi
declare	ala, (on oath) māla	bala, (d-tion), neblul awāja	beksisu, fālmu semà-balu	ogaishi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
decorate ( <i>vb.</i> )	asgēta	shallāma	barechū, gōnfu, mi- dāgu	qurhi
(d-tion) ( <i>n.</i> )	shillimat	shellmāt	billāma, bariduma, gonfā, midagsu	siyaqad-di
deep	ṭelq, ṭalliq	quod quödā, qalay (water)	beksisuf, garbā, kelē (water)	ḍer, qusur
defeat ( <i>vb. p.</i> )	dil hona, dil tamata	tsawāta, asanāfa	daumu	ligid
„ ( <i>vb. a.</i> )	dil mattā	messenaf ( <i>n.</i> )	dāu, mōu ( <i>vb. a.</i> ) dibamuf ( <i>n.</i> )	eri, ligid, ( <i>p.p.</i> de- feated) ligdan
defend	tabbāqa	hallawa, mehellow	culēsu, gargaru	ka'eli, karaw, ( <i>n.</i> de- fence) behnin-ti
defile ( <i>n.</i> )	qulqul	nay mangādi kesād	sirti, turesa	dus-ki, karin-ti
delay ( <i>vb. n.</i> )	quoyya, qarra	zanga'e ( <i>n.</i> ), mez'engā	tursi	rag, gab
„ ( <i>vb. a.</i> )	aqusyya, asqarra	-azanga'e	tursisu	raji, gabi
demand	saṭṭa ala	amarināra	kachū, gaffachū āfu	sual, weidi (ask), qa- nan, shego (claim), sual-ki, qanan-ki ( <i>n.</i> )
dense	wafram	tsenu'e	furdā, yabū	adag
deny	kada <i>neg. w.</i> ala	kā'ada, ( <i>n.</i> ) mekad	dowachū, ganna, diddu, marmu	dafir, did, ha la heshin
depart	heda ( <i>n.</i> ), mehēd	saffāra	ademu, bufachā, daku	( <i>vb.</i> ) tag, ka tag, gur, (departure) gurnin- ki, tegnin-ki
descent	quelquelat ( <i>n.</i> ), war- rāda ( <i>vb.</i> )	warrāda ( <i>vb.</i> ), wared, qulqulat ( <i>n.</i> )	labū, ( <i>vb.</i> ) ga'ddibūu	degnin-ti, (lineage) qo- lo-adi
describe	masāla ( <i>n.</i> ), misl	amsāla, ( <i>n.</i> ) mesli	lakān, ( <i>n.</i> ) lakōbsa	tilman daw
desert	barahā	beda	edmā, moggā	'idla-di, 'idla-'irsila- di, miyi-gi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
deserve ( <i>vb.</i> )	tagabbaw		argächu	heys, yesho
desire ( <i>vb.</i> )	fallaga, tamañña,	dalaya, temanya,	barbachù, didu, jùl-lalu, fedu	don, rab
„ ( <i>n.</i> )	miññot	tēmnet	fedda, kajella, hāwa	donin-ti
destroy	afarräsa, fajjā	afaräsa	balëssu, bëju	babihi, bii, dumi, ( <i>p.p.</i> ) dumisan
destruction	firs ( <i>n.</i> )	mefrësi	ajesuma, badu	babiis-ki
determine (intend)	faqqäda	faqqäda	abolë or jadakäbu	wahhas kutali (de-
„ ( <i>fix</i> )	wassäna	wassäna	feräda, jabesu	cide) dama'
devastate ( <i>vb.</i> )	ṭaffä	abellashäwa, faräsa, kwomama	ballësu, chabsu	rog
devastation	ṭifät	meblashaw	jiga, ajesuma	rognin-ti
devil	saytän, dayiblös	saytän, ṭebib	eblis, saitan	shaidan-ki, 'ifrid-ki
devil take him!	gadal yigbä!	arhe! ab saytan yehed!	eblis isa akabu!	shaidan isaga ha qabo!
devoid of	yäla, yalëlabat	yallon, albon	enjiru, malë	madan or suffix -la, (devoid of heart) wadna-la
devour	gworräsa	wähäṭa	ñachú, ñiädu	'un
dew	ṭezä	zä'zä'a	fitensa	darab-ki, sayah-hi
diamond	almäs		daga ifu	almas-ki, deman-ki
diarrhoea	qizan, tiqmät	teqemmät	albäti, taunë	dabahaü-di
„ ( <i>have, vb.</i> )	qazzäna	teqemmät khizwä	albätu	
die	mota	möta	düu, bädu	dimo, go, bahti
differ	tallayya	talalaya	türu, garra-garra	kala mid jiru
difference	mallayat	meleleyi	gargarbäsu	kala mid-ki
different	lälä, liyyu	felüye, läläy	gargar	kala mid
difficult	chinq, chiggur	chenqi	ifu, hojji quddä	'olus

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
difficulty	chigar, (there is d.) chiggaraw	mechennaq (obstacle) engefāt	kanjabachisa, dibè	'olaysan
dig	quoffāra, kwāta	bārāwa, chaquāra	komfaru, quòfferu	qod
dignified ( <i>adj.</i> )	kabbād, inshu	kebūr	òlfa, sòressa	mur wad la
dikdik	maddaquā	maddaquā	tayiri	sakaro-adi
diligent	tigu	assūl, (diligence) me'essāl	sardā, kan kalbì	hauled, fi'il badani
(be d., <i>vb.</i> )	taggā	assāla	egādu, sofsisu	hauled ahaw
dine (eat)	balla	meshe	chāfru, irbātu, mīsu	dararo, qadai
dinner	irāt	messāh	dirāma, irbata, mīsi	dararad-kj, hadimo- adi, 'unno-adi
direction	wagan	wagan	edò (place)	ges-ti, dan-ki
dirt	idf	reshāt	kosì, biò, dokè	uskag-qi, wasaq-hi, nijas-ti, sabok-di, do- ro-adi
dirty (be, <i>vb.</i> )	addāfa	resāh, (be, <i>vb.</i> ) rashē	turì ( <i>adj.</i> ), còra, (be d.) turān	uskagleh, uskagaisan, wasaraqaisan, nijasah
disappear	ilm ala, zallāqa	zallāqa	bādu	libid
disappearance	ṭifāt	mezlaqi	badūf ( <i>inf.</i> )	libidai-di
discomfort (to cause)	siqiqq ala	kworkwēhē	dadabsisu	hamun si
discontent	girgirta	hakhet, ( <i>adj.</i> ) hewikh boè, eimbò		weirweirsan, (be d., ( <i>vb.</i> ) weirweir, ( <i>n.</i> ) weirweir-ki
discourteous	bālagē	qentue	dòfa, kan enhorāda	
discover	agama, gallāṭa	gallātsa	argu, mullātu	fur, ka qad, dabolka ka qad

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
disease	bashīta, dawē	hemām ( <i>n.</i> )	dukubā, bowā	bukan-ki, 'udur-ki, (contagious) saboh-di
diseased	bashitaññā	hemām ( <i>adj.</i> )	dukubā ( <i>adj.</i> )	bukansan, 'udurra
disgrace	ifrat	mehferit	salpissā, yellō de- bēña	hiskod-hi
(be in disgrace)	asafāri ala	takhafāra, tabella- shaw	dekāmsa argachū	hilaw, hishod hai
disgusting	tsayyāf	tetsellai, tsayyāf, me- tsl'i	kan jibbisīsu	yiqiyqsan
dish	sahān	sahān, meglō (iron cook-dish) shahān (earthen d.) tsahli	(wood) battē, wochitti (bread) metādi	wel-ki, se'ni-qi, (large) hado-balladan, (wooden) hedo-adi, (small) qobad-di
dish-cloth	maṭragya	memojmoji	atay	qarqad
dishonest	qatafi	talbelātsi	kepettā, armī	khayanoleh, hishodla
dishonesty	qitfat, qitfiññā, iblat	me'eshaw, beltsi	tikeña, sōba yellō, ( <i>adj.</i> ) sōba hamā, mermerē	khayano-adi, dulun-ki
dislike ( <i>vb.</i> )	ṭallā	tsal'ē ( <i>n.</i> ), tsel'i	jibbu, injallu, wollōlu	ha ja'alan, balfi, ( <i>n.</i> ) ma ja'alan-ti, balaf-ki
dislocated (be, <i>vb.</i> )	wallāqa	taṭamzāza (twist), ta- ṭawya	foiūmu	marorsan, sohan
dislocation	wulq	meṭway	foiūma, michirūma	murku'asho
dismiss ( <i>vb.</i> )	asnabbāta	asnabbāta	ademsīsu, āriu	eri
dismissal	sinibbat	mesenbāt	ademsīsūf, kan adem- sisā	eriyay, furai
disobedience	amaṭ	mesheffāt (revolt)	sirra kan inegu	asi-gi



	<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
ABYSS. I.	disobedient	amaṭaññā	sheffāti	abomi kan chabsa, dega adag kan imbullu	
	disobey	ammäṭa	idmensā abyā, kal'ē	abomi chābsu	'asi, did
	disperse ( <i>vb. n.</i> )	tabattāna	tanasnāsa	bitinfāmu, bālesu	
	„ ( <i>vb. a.</i> )	battāna	nasnāsa	bitinfu, āfu	firdi
	disposition (character),	bāhri	bahrey	amāla	qalbi-gi, 'amal-ki
	„ (arrangement)	sirāt	se'āt	abōmi, dāmsa, serra	
	dispute ( <i>n.</i> )	kirikkir, muggit	kerker	fallāma, lōla	masalo-adi, (violent) qonsi-gi, 'ilaq-ti, di- rir-ti
	„ ( <i>vb.</i> )	takarakkāra	karkāra	fālmū, wollalu	'ilaq, dirir, fidnad
	distant	rūq	rehūq, (d-ce) rehqet	fagō, (d-ce) qidūti	fog, shishai
	distinguish	layya	lalaya, kharya, falāya	kūtu mararfachū,	so'an, (distinct), dor'a, (honoured), nin dor'a
D	(be d-ed, <i>vb.</i> )	talayya	takharaya, telalaya, ( <i>adj.</i> ) kharūy, feluy	arifachumu, (exalted) mōu	so'anaw, dor'aw
	distress (grief)	azan	makhzān	gaddā, obsu	weirweir-ki
	„ (misfortune)	chiggar	badal	degūma, dippū, yūma, rakō	ayan ḥumo-adi
	distribute	akkaffāla	adāla, (distribution) me'edāl	hirmachū (distribu- tion), hirmachū	qaibi, u qaibi, sisi
	district	agar, gizāt	'addi	biya, gandā	ḥafad-di
	disturb	anawwāta	kwarkwahē	tūku, wejaweju	dali
	disturbance	nawūt	kworwāh, kerker	waldidu, lōla	qulqulad-di
	divide	kaffāla	kaffāla ( <i>n.</i> ), mekhful	hirru, hirmachū	kala go, qaibi
	do	adarrāga	gabāra	godu, hojachū, ajānu	fal, samai, yel

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
don't ( <i>w. vb.</i> )	atadrig	aygabarn	hingodin	expressed by prefix ma-, an-, or ha- and suffix -in, -ahain, -ainin, (don't wait) ha jogsan
doctor	hākim, bala me- dhau't	hākim	bēki, abba koricha	hakim-ki, qdar-ki
dog	wushā	kelbi, (small) kurkur	sarrē, ( <i>pl.</i> ) sarrōta ; (wild d.) sardida, and sarsudida	ei-gi (wild d.) shambel-ki
dollar	birr	gersi, ( <i>pl.</i> ) agrāsh	kershi, biri	qarshi-gi
donkey	ahiya	adgi, ( <i>pl.</i> ) a'edug	arrē	dameiro-ihī, (he d.) da- meir-ki, (she d.) da- meir-ti
door	sanqa, dajj, mazgya	etwat, ma'etsō, dagga	balbalā, barri, chūfa, kellā	albab-ki, illin-ki, dah- ki
double	hulatt	daraba ( <i>vb.</i> ), derrūb ( <i>adj.</i> )	dechā, derebā, sobōka ( <i>adj.</i> ), dechasu ( <i>vb.</i> ), derebā godu	labai ( <i>adj.</i> ) laban
doubt ( <i>vb.</i> )	tārattāra	tārtāra	fallātu, birafādu, chi- chadū, mōju, ( <i>n.</i> ) wolatuma, dēcha	mala-ihī, wiswis-ki, ( <i>vb. a.</i> ) malai, (doubt- ful, <i>adj.</i> ) malaisan
draw	sāba	sahāba, ( <i>p.p.</i> ) sahūb	archisu, basu	difo, jid
„ (portray)	sala	sa'ala	akessu	sawir, (drawing, <i>n.</i> ) sawir-ki
draw water	qadda	sāhāba (draw on)	towu	dowli
dreadful	asfarāri	teferrahi	sodachisa	absileh, laga 'abso, laga boqo

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
dream	hilm	hilmi	abjù	daḍab-ki, riyo-adi, ri-yod-ki, tamanta-ih
„ (vb.)	halama	halama	abju	daḍab, riyo
dress (n.)	libs	lebsi, libs, (pl.) albās	waya, wajá, lagò	dar-ki, (Somali d.) maro-adi, qaili-gi
„ (vb. a.)	alabbāsa	alabbāsa	owifachù, òwisu	huwi, qamiska u geli
drill (for holes) (n.)	māsbashā	mandal	mabaruki	daloli, ku maroji, (n.) kaba tola-ih
„ (milit., n.)	salf	meslāf, meguaʿāz	galhò-baruf, korò	edbin-ti, laylin-ti
„ (milit., vb. a.)	asallāfa	sallāfa, aguʿāza	baruf galcho barsisu, korò	edbi
drill hole (vb.)	basā	nadāla	barsisu fullēsu, hādu, ūlu	dalol-ki
drink (vb.)	ṭaṭṭa	saṭeya	hadu dūgu	ʿad, ḍan, fud
„ (n.)	maṭaṭ	mestāy	ugāti, dūga, dugùn	
drip	naṭṭāba	naṭāba	chòbu, dānfu	dalol
drive	naddā	ragrāga dafē, (n.) medfā	chòbu, dānfu āriu, òffu, bāzu, gūgzu	jid (guide), eri (d., away), kueri (compel) ka eri (d. out)
drive away	awattā	awtsē	āriu, beú, arifachù	eri
drop (vb. n.)	waddāqa, tatāla, (vb. a. let fall) ṭāla, (n.) natib (of water)	waddāqa, awdēka, (n.) nattab (of water)	vakufissu, būsū (vb. n.), būu, būku, kūfu, (fall) būna, gūfu, chubù (water)	dibiʿ-di, tifiq-hi, (d. of water) tifiq biyaah; (vb. fall) kuf, daʿ, (come down) so deg, hosta kalai, (let fall) qad, samar
drown	baweka mota	saṭāma, (vb. a.) aṣṭāma	bishan litu	hafi, hafo

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
drowsiness	inqilf	metkhās	mūga, ( <i>adj.</i> ) raḥṭi	lulo-adi
drum	kabarō	kōbōrō	dibbi	
(big drums)	negārit	negārit	biderū, nagarit	durban-ki
drunk (be)	tetattā	sakhāra	machiāu, ( <i>adj.</i> ) ma- chiaè	saqran
dry ( <i>adj.</i> )	daraq	neqāts, dereq	goga, jirina	qalalan, ingegan
„ ( <i>vb. a.</i> )	darrāqa	adrāqa, anqetsa	gōgu, gōgsu	qalaji, qalali, ingeji
dry season	bagā	qaw'i	bonna, birra	jilal-ki
dry (spread to)	asāttā	astehē	āfu, dirir fachū	inu qalalo firdi
dry up	tāfāf ala	darāqā-naqātsa	gogesu	qalal, ingeg
duck ( <i>n.</i> )	ziyyē, (G.) káyint	dorho may	dakiya	badag-gi
dumb	dudā	dudā, ( <i>vb.</i> ) talaguāma	dúda, enjabāka	'arrabla
dung	(animal or human), fandya	(cow d.) kubo; (dried) qudgūdō	fandō, felti	har-ki, (animals') fan- to-adi
during	ba-, ka-, ta-, ya-, gizē	ent, enk, enā	iēro, ūtu, -ti	inti, marki, (w. per- sonal suffix)
dust	awarrā, tibbya	hamed	awāra, biyē	amud-di, hebas-ki, sesa-di, sigo-adi, su- fur-ti
duty (business)	serā	serāh	hojji, cāba	haul-shi, dan-ti
dwarf	dink	denkīt	dinki, gababā, keperra	'ilin-ki ( <i>masc.</i> ), 'ili- mad-di ( <i>fem.</i> )
dye ( <i>vb.</i> )	qallāma, ( <i>n.</i> ) qallām	qallāma	dībbu	sibaq, ( <i>n.</i> ) sibiq-hi
each	iyya, iyyu, andand	kwillew, behad	hundūma, hundum- tina	walba
eagle	amora	nesri	allāti, moti simbirā	baqaiya-ihi, kolambai- badi
ear	jorō	ezni, ( <i>pl.</i> ) a'azan	gurā	deg-ti

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
early	tivāt, bamālādā	begchāt	dirāma, ganamā	wa beri
earn	atarrafa	adāga, ta'addāla	argāddu	hogso
ear-ring	gwutichchā	qurunful	amarti gurrā, guticha, (man's for elephant), loti	ilqad-di
earth	maret, (loose e.) afar	medri	lāfa, (fertile) lāfa tað	amud-di, 'arro-adi, 'id-
„ (world)	ālam	ālam	bið	di, dul-ki, il-ki, dun- yo-adi
east	misraq	misraq	borrū, baa biftu	bari-gi
Easter	tinsae, fasikā	fasika	farsiga	sahalan
easy	miechchu, qin	qalil, (be e.) qalāla	hojji dið	'un, (it is eaten) la 'un
eat	ballā, (p. p.) tabellā	bala'e, (p. p.) belu'	ñiadu	af-ki (knife)
edge	dar, dimbar, chāf,	sehlat	kerkarrā, karā	girgir or jirjir-ki
„ (of plateau)	afāf	kebbi	mogā	(brink), da rur-ki, faraq-hi
egg	inqwolāl, (boiled) qiqqil inqwolāl	enqulāli	angāko, ankāko	beid-ki, ugaḥ-hi, uga- ḥan-ti
eight	simmint	shommonta	sadet, saddēti	sided-di
eightth	simmintaiña	sāmmay	sadētafa	sidedad
eighteen	asra simmint	āsarata shomont	kuda faddēti	sided iyo taban-ki
eighty	samanyā	samanyā	saddētama	sidehtan-ki
elbow	kirn	kuornā	chikille	husul-ki
elephant	zōhōn	harmāz	arba	marodi-gi
eleven	asāra hand	asarata hada	kudatākko	kowb iyo toban-ki
embrace	aqqāfa	haquāfa	dungaddu, hamadū, walcābu	ka buhso
employ	asarra	assara'e	hojji kennu	ninka shugul u habo

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
employment ( <i>n.</i> )	tagbar	serāh	hojji, makari	haul-shi
empty ( <i>adj.</i> )	bado	albon	duwa, kolkolle, ama ingiru	badah, maḍan
encamp	saffāra	saffāra	kubadu, saffaru	deg, hoio
encampment	safar	sefrā	bokota, saffara	khemad-di, (native) rer-ki
end ( <i>n.</i> conclusion)	malaqya, (extremity) dār, (completion) macharāsha	mefetsām, chāf, kebbi	fitté, dumè, batù, mogà	akhir-ki, idlan-ti
endure	chāla	aqeli-gabara	cheljeddu, dandāu	qado
enemy (personal)	talāt, (the e.) ṭab-aññā	tsalā'e	dina, gadu, lōla	'adow-gi, 'oll-ki
engage (servant)	qattāra	ashkar khaza	warāma fūdu	qabso
engineer	mihandis	muhandis		muhandis
enjoy	amāraw	da'āla, bashaqbala	gamādu, gamachù	farhi, raho, rahaiso
enlarge	chammāra	( <i>vb.</i> ) zergēhē, agfēhē ( <i>adj.</i> ), zerguh	dirirfachù, āfu	balladi, weinai
enough	yamibāqa	y'akkel	gaë, danù, sonán	bas
enquire	layyāqa	tedāla	gaffādu, korròdu	weido, don
enter (into)	gabbā	atāwa	sinu, assènu, dāku, gālu	gal, so gal
entrance	magbyā	'etwet, ma'zō	balbalā, kellā	illin-ki
envelope ( <i>n.</i> )	ambolōk	kedan	ittūnsi	kish-ki
envoy	malaktāññā	lē'ukh	ergemtù	war gad-di
envy ( <i>n.</i> )	qinat, qannataññā	qen'āt, ( <i>adj.</i> ) qenā'e	enāffa, gomi, enāffu, gomāchu	hasidnimo-adi
equal ( <i>adj.</i> )	tikkikil	ma'ara, te'ekkel	wolkittè, olkittè	iss ku mid



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
equip	asanāddā	asnadāwa, messene- daw ( <i>n.</i> )	busu, koppèsu, ( <i>n.</i> ) koppaē (preparation)	qababali, ( <i>n.</i> ) qababal- ki
error	silāt	giegā	balesu, wollalūma	khatalad-di
escape ( <i>vb.</i> )	ṭaffa, nattāqa	hadāma, barrāra	aska bāu, bāsu	ka bah ( <i>vb.</i> ), bahsad- ki ( <i>n.</i> )
escape from	wottā ka-, shasha	quoyyā, fertāta, ( <i>n.</i> ) hedmèt	bakachù, ( <i>n.</i> ) baka- chù	ka bahso
escort ( <i>n.</i> )	shaññittā, ( <i>vb.</i> ) shañña	marahi (guide), meffa- nùti, ( <i>vb.</i> ) fanāwa	naò, galchò, ( <i>vb.</i> ) tik- sisu	hasusa-da
evening	mātā	mesēt	galgàla	galab-ti, 'asar-ki, ma- qrib-ki
ever	katto	wotrū	baritūma, gāfa	wali
every	hull-	kwillēw	hundūma, haridūma, (-body) nami hun- dūma	kasta, walba, (-body) nin kasta
everything	hullum	kwillēw	wahundūma	wah kasta
everywhere	bahullu sefra	babwagan	eddō hundūma	mel kasta
evidence	misikkir	geltsi	misikkira, mullāta	marqati-qi
„ (give)	masakkara, (against) ba-	agaltsa	misikkira himu, dūga honnāu	marqati ku fur
evident (be)	tāwwāqa, tāyya, ( <i>adj.</i> ) iwuq, tiyya	tagaltsa, ( <i>adj.</i> ) gelūs	duga-jiru, mulāta- jiru	muqda jir
evil ( <i>adj.</i> )	kifu	kefu'e	hamà, ajjā, yàra	( <i>n.</i> ) human-ti, shar-ki
exact ( <i>adj.</i> )	balikk	lekke'	akkì, kittè	qaib, qalis
exalted	kibur	kebbur	ol gedūma	hog wein
examination	mayāt	mekwolal	makeane, fōncalju	bejis
examine	ayya, maramāra	fatana, quollāla, mar- māra	dòu, koppàu, bar- bachù	beji, hubso

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
examined (be)	tāyya	tafatna	ilalumu	bejiaw
excavate	qwaflāra	kwā'ata	confaru	qod
excavation	kwatā	mekwāt	fakkèsu, fakkechù	qodnin-ki
exceed	ballāta	ballātsa	gūddisu	kawein jir
excellent	mirt, malkam, turu, ding	bezukh tsebūq	sonan baèssa	ād u wanaksan
except	ka-, -bakar	bazāy	mallè, atòm	mahae, mahe
exchange ( <i>n.</i> )	lawt	melwāt	didiru	ḍafsasho-adi, ḍafsis-ki
„ ( <i>vb.</i> )	lawwāṭa	lawāta	didiru, jejiru, likèsu	
excuse ( <i>vb.</i> )	yiḡir-ala la-	m'erāqi, tamahtsāña, tamahlāla	māru, càbadu	'affi samah
„ ( <i>n.</i> )	miknyāt	bēzā, mikenyāt	mara	samah-ihī, hal-ki
execute	dabadaba, (finish) charāsa	fatsama (accomplish), qatāla	ajēsū (kill), gādīsu (finish)	dil, (finish) damai
expect	tabbāqā	zenhē	āfu, ègu, seu	sug u jed, u kadi
expectation	tebbāqā	meznah	qebdi	sugnīn-ti
expedition (milit.)	zamacha	zammacha	dula, kārāni	fitna-da, kabadai-ihī
expel	arsu, bia bàsu	auts'ē	ademsīsu	eri, safiri, kasar
expense	wagā	mekfāl	gattī, hori kanbāsu	bihis-ki, qaraj-ki
expensive	wudd	waga bezukh	gattī jabā	bihisan
explain	fattā ( <i>n.</i> ), fīchch	kassāta ( <i>n.</i> ), meksāt	huba chīsu	muji, (explanation) mujnin
explode	fanāda	defa'ē	bakāku	qarah
explosion	fanj	medf'e	bakazzē	qarah-ihī
export	aswassāda	asaddada	eddē birati gèssu	magalada kar sar
extend	darrāsa, (to-) eska-	anwāhī	dèru, derāsu	sobihi, weinai
extra	chimmāri	betā'ami	gubbā	ka badan

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
eye (evil e.) eyebrow	ain zār-būda gindib	'ayni ṭebil (evil) dandas	ijja kara adu (eye of sun), būda (evil eye) nyara, (eyelash) le- boba	il-shi, (eyes) indo-ihi kod-ki, (eyelid) hirib- ti
fable face faint (be, <i>vb.</i> )	tarat, messāle fit dakkamaw	messāle gats dakhāma	mamaksa fūla, bifa gagabu, gagabsisu	qalalif-ti weigi-gi, hagag-gi weidow, suh, ( <i>adj.</i> ) suhсан, weidsan
fair (just)	baul	tsādeq	(just) mirga, (pretty) barè	bahsan, (fairness, <i>n.</i> ) 'adan-ti
faithful fall ( <i>vb.</i> )	yatamana waddāqa dubala	'amūn waddāqa	kan amānu būu, būku, kūfu	amina-ihi da', kuf, (f. from) ku so da', ( <i>n.</i> ) kufnin-ti
false	wushatām (person), wishat (things), gim (coin)	hasāwi kedāi (traitor)	soba hassaw	beinah, (falsehood, <i>n.</i> ) bein-ti, qalalif-ti
family famine famous far	zamad irāb keberr iruq	bēt, endā ṭemet kebūr rehūq	warrā, fira, sañi bēla, jālala makadāa fagō	has-ki, rer-ki abar-ti, dihal-ki
(to be f.) farmer fast ( <i>adv.</i> )	rāqa gabarē twolo, tōm (abstain), qaltaf ( <i>adj.</i> )	rahāqa kharestāy, tamesāhi twōlo, tsōm (abstain), qeltaf, qeltuf ( <i>adj.</i> )	fagō da kotu, gabari dafi, (abstain) soma	fog, mel fog, (farther) ka fog, (furthest) ugu fog, (how far?) ma- fogtahai? fogahaw
				son-ki (from food), adag ( <i>adj.</i> , firm), daqso u so'o (rapid)

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
fasten ( <i>vb.</i> )	assära	assära	hidu, kabu	adkai, hid
fat ( <i>adj.</i> )	choma, wofram	hetur	aläla, chomä	shilis, buran, nahsan
„ ( <i>n.</i> )	sib	mehtar	aläla, chomä	bur-ki
father	abbät	abbö	abba, idu	abba-ih
favour ( <i>n.</i> )	wülätä	tseqä	ëba, michüma	eho-adi, ( <i>vb.</i> ) eho
fear ( <i>n.</i> )	ferät	ferhät	soda, sodäta	'absi-di, bakhdin-ti
„ ( <i>vb.</i> )	farrä	ferha	sodachü, (fearful) sodachisa	'abso, bakh 'absila, ( <i>adj.</i> fearless)
feast	gibr	mamer'äwo (marriage)	ayanna, buttä, (feed)	'id-di, siyaro-adi, (make a f.) 'id, siyar
feed ( <i>vb. n.</i> )	tamaggäba	taskär (common)	chiddä	sor, sabbar, (feed cattle) dakhgei, ( <i>n.</i> )
„ ( <i>vb. a.</i> )	maggäba abaltä	bal'ë	niachisu, lädu	sor-ti, sabbar-ki
		abl'ë	wagäu, bëbazu	tabo, (how do you feel?) sidad tahai? (feeling) tabasho-adi
feel (handle)	dassäsa	lakhäya, nakhë, dakh- säsa	tuku, kakäbu, sosöbu	id-di, mälin-ti
festival (eccl.)	bäl	ba'al	buttä	so qäd, la kalai
fetch	amattä	arimitsä	fidu	dahan-ti
fever	niäd	'äsö	busa, olachisa, woba	in yar
few	tiqit	huditay	tinno, tokotokko	doho-adi, haqlad-di
field ( <i>n.</i> )	irsha, (grass), mask	shakhä, gerät, herüs	kotisa, äla, dida, gäfo	konton-ki, (fiftieth)
fifty	amsa	hamsä	shantäm	kontomad-ki
fight ( <i>n.</i> )	wuggi	wugg'ë	lëla, düla	dagal-ki, dirir, harbi- gi
„ ( <i>vb.</i> )	tagaddäla, tawagga	wag'ë	lëlu, lolachü, lolchisu	dirir, dagalan, werar
fill	mallä	mal'ë	gütu, gutachü	buh, buhso
filter	mätfya	matfya, metsläli	matfya, gonji	darur-ti, ( <i>vb.</i> ) darur

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
filthy	tsayyāf	resūh	turī	uskagleh badan
find	agañña	galaba, gallātsa	argu, argachū, ūru	hal
fine ( <i>adj.</i> )	malkām	denqī, tsebuq	angāa, baessa	bahsan, hurohsan
„ ( <i>n.</i> )	afalāma, kāsā	qets'at, 'edā	dāa, yākka	qasir-ki (penalty), qa-sir ( <i>vb.</i> )
finger	ṭāt	atzabe'ti	kūba, (toe) kūba mila	far-ti
finish ( <i>vb. a.</i> )	charrāsa	awaddā'e, fatsāma, maweddā ( <i>n.</i> )	bādu, basu, dūmal	ḡamai, idlai, khalas, (finished) dama, ḡaman, khalas
fire	isat, ( <i>vb.</i> ) takkwōsa	hawī, quehur	affēla, ibidda	dab-ki, (big f.) og-ti (set on f.) dabka bel-belli
firm ( <i>adj.</i> )	tankarra	(strong) bertu, khiyyāl jabā, jabē		adag, tagan, (firmness) adkan-ti
first	fitañña	falāmā	jalkabadura	kowad-ki, kan horai
fish ( <i>n.</i> )	āsā	rabāba (f.w. net, <i>vb.</i> ), 'āsā ( <i>n.</i> )	kurtumī	kalun-ki, ( <i>vb.</i> ) jilab, so jilab
fish-net	marab	merbab	kīyo	shabak-gi, (f. hook) jilib-ki
fit ( <i>vb.</i> )	tamachcha	aṭa'āya	ṭāu, mātanu	far samai, (suit)
five	ammist	hammesht	shan	shan-ti
fix	qattāra	takhāla	bidu, dābu	ḡab, tag
flag	alāma	sendeq-ilāma	bandera	'alan-ki
flame	nabalbal	nabalbal	arraba, ibidda, boba	ebelbel-ki, olol-ki
flat	tikikkil	sahān	kittē, barche	banan, siman, (flatten, <i>vb.</i> ) banai, sin
flesh	sigā	segā	fon, foni	hilib-ki, 'ad-ki, jid-ki
floor ( <i>n.</i> )	marēt	derqweqwīt	idai	daf-ti

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
flour	dōqīt	harits	dakū, mokà	bur-ki, daqir-di, sa- ren-ki
flower	ababa, latù	emboba, tsega	ababà, latù	ubah-ihì, man-ki
fly ( <i>n.</i> )	zimb	tsentsyā	titissa, bokè	diksi-gi
„ ( <i>vb.</i> )	barrāra	naṣāra	arrèdu, barrisu	‘arar, baqo, bahso
fog	gūm	gimē	hurì	‘iro-adi
fold ( <i>vb a.</i> )	aṭṭāfa	‘atsāfa	dechāsu, dàbsu, de- biu	dub, lab, hero-adi (sheepfold)
follow ( <i>vb.</i> )	takallāla	takhatala	ordòfu, dukàdèmu	ra’, so ra’, radi, (fol- lower) radis-ki
food	mabil	mable’, sisāy	dāu, fānadāu	sor-ti, ‘unno-adi, sab- bar-ki, masruf-ki,
			midan, ṣiata, sorāta	hambo-adi, soryo-adi
fool	moññi	‘ashā	marāta	nin wallan, washa, do- qon-ki, na‘as-ki
foot	igr, chāmmā	egri	mila, silba	‘ag-ti, (footstep) rad-ki
for	l-	l-, me‘enti	-koda, ma, mal, -fi	u, darad- (for the sake), gor iyo galab (for ever)
forage	gafāra	sā ‘eri	midan, chitā, okā	sor-ti
forbid	kalakkāla	kel’ē	dōwu	u did, (forbidden, <i>adj.</i> ) wah la iss u didai
force ( <i>n.</i> )	khail	gefe’i geddi	dyabà, angò, dagnà	adkan-ti, tag-ti, (vio- lence) hog-gi qasab- ti
(by f.)	bagidd	begeddi, geddi eyu	angodan, qiddida	dufo, so dufo
ford ( <i>n.</i> )	mashagarya	masagāri	melka	gudubsino
„ ( <i>vb.</i> )	qworesta	sagāra	chèu, fullaù	



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
forehead	gimba	gembār	adda, konkonà	fod-di, jah-hi
foreign	yangida	engeday, gāshā	kèsuma	nin norod-ki
forest	wudma	barkha	chàka	dud-di, sharer-ki
forget	irassā	rasse'ē	rafachù, irramfadu	ilaw, (forgetfulness, <i>n.</i> ) ilowsho-ihì
forgive	māra	a'araqa	māru, ararāmu, dissu, fitachù	'affi, samah, (-ness, <i>n.</i> ) 'affi-gi, sambhad-di
fork	shukkā	shokkā	shuka, jetubā	muda 'ihì, faudal, faro- leh
formerly	bafit, qadāmō durō	qedamō, qadam	durì, ( <i>adj.</i> ) dabre	beri horai, kolki horai
fort	ird	kāl'i gezi'āt	humma, jabeña	'alqad-di (fortification)
fortunate	habtām	betūw, baqit	gamade, ayanso, abbā milki	ayanleh, qaliban
fortune	iddel, habt	'eddel, besōt	kārra, ayenna	ayan-ki, (bad f.) ayan humo-adi
forty	arbā	arbe'ā	afurtama	afarrtan-ki
forward	fit	felema	derbi, dur, durā, (to mules) wofu	hor, (go f.) dibada u bah
four	arātt, (fourth) ara- taññā	arba'ta, (fourth) ra- ba'ay	afur, (fourth) arfafa	afarr-ti, (fourth) af- rad-ki
fowl	dōrō	derhō, ( <i>pl.</i> ) derāhu	endakō, handancō	doro-adi, had-di
francolin	qōq	qoqwah	gogorri	billi-gi, gurgur-ki
free ( <i>adj.</i> )	arinnat, yawōta	fetūkh	birmadu	furan
„ ( <i>vb.</i> )	fattā	fetkhē	gerguma bàsu, fūrru	sarrahi ( <i>vb.</i> )
free-born	chawā	netsā, tafetākhi	ilma nāma	nin-deqsi'a
freedom	arinnat, ( <i>vb.</i> ) fattā	fethāt	birmadūma	hurryad-di
freeze ( <i>vb. n.</i> )	raggā	barad-gabāra	indamochù, kōrru	baraf ka dig

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
French	ya Fransā ya Fransawi	Fransawi	Fransa	Fransis-ki
fresh	(bread) lamlam	lemlüm-engerā, (of weather) ṭalāla (be, <i>vb.</i> )	jidda, harra	qabow, ma'an
„ (water)	tiru	felfel (spring)	bisān kabanā	biyo ma'an
„ (new)	addis	haddis	jidda, harra, kabanā	'usub
Friday	Arb	'Arbi	Jimata	Jima'-ihi
friend	wadaj	fetāwi, amāni	michù, wodejo alagà	abban-ki, jal-ki, sa- hib-ki
friendly	amāñ	amāni	eria	wayi
friendship	fiqr	fetwat	firima, michùme	ja'elnimo
fright	firāt, firād	dengāts	soda	baqdin-ti, 'absi-di, (frightful, <i>adj.</i> ) laga 'absado
frighten	asfarra	dangatsa	sodachisu, nàzizu	'absi baji, (frightened, <i>adj.</i> ) didsan, nahsan
fringe	zarf	chāf	andāra, chùla	da'al-ki, (silk) faraq-hi
frog	gwagunchar, ingwā- guchar	qwar'e	racha, rachè	rah, rihhi
from	ka- ta-	'enkāb	-irrà, -bira	ka
front (in)	bafit	felema	derbi, fuldura	hor-ti, (in fr. of) horta
frontier	yagar darichchā, dim- bar	naij'addi chāf	māga, kerkarra	dal-ki
frost	wurch	baradet	kòrra	gabadano-ti
fruit	farē	ferē	gumà, ijja, mukà, kuddà, orà	miq-ki, qadab-ki
fuel	māqātyā	teqazāli	korani	habo-adi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
full	mūlu	melu'	qutū, orgudū (bef.) qūtu	buha, buhai
„ (be, <i>vb.</i> )	mallā	mal'e	qutūdā (it is f.), gaësa	buha ahaw
			(full grown)	
funny	bwaltaññyā	meshāqi	ṭappā, kolfāti	madal-ki (f. man)
fur	tagwur	chegūri	kallē (wool), kalliche-	bar-ki
			olā, (milit.) lemd	
furniture	iqa, yabet masseryā	naibēt genzab	dāra, miā, (of saddle)	alabo-adi
			komō	
further	ka-, rūq	enkab- rehuq	fagodu	shishai, (furthest) ugu
				fog
gain	tirf ( <i>n.</i> ), atarrāfa ( <i>vb.</i> )	ṭerēt, ( <i>vb.</i> ) ṭer'e	tirfi, buā, hāmba	fayido-adi, helin-ki,
				( <i>vb.</i> ) hel
gait	akkāhad	mekhyād	ademū	talabo-adi
gale	awlo	wachafō, nafāfito	wubombalētti	dabail-shi
gall (sore)	gāta	tsāhgāra	michāru	hoq, gomodi ( <i>vb.</i> )
gallop ( <i>vb.</i> )	gallāba	gallāba arado	chēu, gulufu kachū	hardaf, hardaf-ki ( <i>n.</i> )
game	chawāta	zatehādne	tobā, tabada, maddi	'ayar-ti, jalbeb-ti,
				(hunting) dabad-ki
garden	atakilt	atakhelti	orgōftu, lafa, atakelti	beir-ti, bustan-ki
garlic	nach shunkwert	tsā'edā shiggurti	kulobi adi	ton-ti
gather	sabassāba	akāba	gūru, sasabu, būu,	iss ku dar, ururi
			kolachū	
(be gathered)	talaqāma	ta'akāba	būumu	
gelding	sangā faras	sangā faras	farda kolassame, farda sanga-ihī	
			sangā	
generosity	charinnat	legsi	arjūma, tōla	deq-di
generous	chār	leggās	arjā, arjāda, ballā,	deqsi-gi, nin deqsiah
			kalbi kāba	

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
genitals	billit	shelhō, <i>f.</i> metri	dalū, zalā, ( <i>fem.</i> ) fuji	qodo-ihī
gentle	gar	hayāway, lezūb	arjā, gerami	qabon
gently	gass	lemūts, qes!	sutuma	qabon
Germany	Namsā	Nemsā	Nemsā	dul-ki Jarmana
„ ( <i>adj.</i> )	Namsawi	Nemsawi	Nemsawi	Jarman-ki
get	agañña	ter'ē	fūdu, fudadu	hel, (get away!) yur!
„ (arrive)	darrāsa	mets'ē	dāku, dūfu, gāu	gad, kalai
„ (become)	hona	kona	gīru, (get on), kōru	noqo
ghost	wuqābē	menfes ( <i>pl.</i> ), menafesti	ajana (spirit), adī, afūra, ekerā	naf-ti, ruh-hi
gift	sitota mattayāya	mehāb wehūb	gursha, kēnna, amba, barāka	hadiad-di, sin-ti
gimlet	masarsasya	masarsasya		kaba tala-ihī
gin (cotton)	damāta	damāta		
ginger	zinzibil	zinzibil	jinjibilla	sinjibil-shi
giraffe	jirita qachchin		sitawa	gerri-gi
girdle	mattātaqyā, maqannat	maqennet, kenāt	sebāta, edātti, sebātta, hidāta	sun-ki, boqor-ki, gun-ti-gi
girl	quonjo	qual, ( <i>pl.</i> ) aqualāt	intala, muchayo, dūrba	gabad-di, inan-ti, u-gub-ti
girth	maqanācha	merān	arkissa	wegered-ki (saddle)
give	saṭṭa	wahāba	kēnnu, kennachū, diessu (offer)	si, u dib, bihi
give up	laqqāqa	gadāfa, aflāsa, kha-dāga	bakachū, gādu	da, iss ka da
glad (be)	dasala	daf'a, das bala	gamāddu, ( <i>adj.</i> ) gamadda, egyabē	baḍaḍsanaw, ( <i>adj.</i> ) baḍ-aḍan, baḍaḍsan

	<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
A BYSS. I.	glass	birchīqō	meretsen, bercheqō	berchiko, bililē	galas-ki
	gnat	tiniñ	qarmā	bimbi	kane'o-adi
	go	heda	keda	dēmu, adēmu, benu, dāku	tag, so'o, baid, ( <i>imp.</i> , go away!) yur! tag!
	(let go)	laqqāqa	gadafa	dissu, gaddisu	si da, so da
	goat	fiyyāl	(he g.) dibela, (she g.) tel, ( <i>pl.</i> ) atal	reē (he g.) korbesa, (wild g.) redida	riyo-ihī, (he g.) orgi- gi, (she g.) ri-di
	God	Egziabēhēr	Egziabēhēr, Rebbi	Wāk, Wakayo	Ebba or Ebbai-ihī, Allah
	gold	wurq	worqi	werki	dahab-ki
	good	dagg	tsebbūq	gari, naga, tōla	wanaksan, fī'an, ron, tolmon, wa'an, san, ād
E e	goods	iqā	kabti, nāway	miā	alabo-adi, holo-ihī
	goose	yibra	ibra	alati, dakiyē	badag-gi
	government	mangist	makuannenti	mangisti, motūma	hukum-ki, serkal-ki, (governor) hakin-ki, serkal sarrai
	grain	ihil	ekli, ( <i>pl.</i> ) aekhāl	midān, chalā	inin-ti, messego-adi
	grass	sār	sā'eri, tsenqi	mergā, ajarā (dry), ebbekā	gedo-ihī, 'aus-ki, dihi- ki
	grateful (be)	wulata-awāqa	tsega-khasāba ( <i>n.</i> ) mosā	galāta, galchu, galfa- chū	abal u qab, ( <i>adj.</i> ) abal- gudah
	graze	tasamarra	abāl'a	dedu, ñachū	daqgei, daji, (put to g.) fofi
	grease	qabbā	sebkhi	mōra, chōma	subaq-gi, dufan-ki, haid-di, huko-adi
	great	tilliq	'a-bīyi	guddā	der, wein

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
greed	qiqqitām	kharuf	sasattu, albadēsa	'anda der-ki, hunguri wein, (greedy) hun- guri weinan (greedi- ness)
green	arongwadē	ṭelul	arongade	owlaled, (green trees and grass) magol-ki
grey	amadimma	gerachā	hari, dalacha, dara, hadi	'irroleh
grieve	azzāna, (n.) azan	hazāna, (n.) khazun- nāt	bōn, dekāmu, (n.) qodō, gādā (adj.)	ka qulbi, weirweri, (n.) weirweir-ki, hu- man-ti, qulub-ki
grind	fachecha	tākāna	daku, bulessu	budli, tun, raqad
grow (vb. a.)	zarrā	kharāsa	bikilu, quddachū, hōrru	beir
„ (vb. n.)	addāga, baqqāla	ba'āsa, 'abāya	gudedu, mergu	bah, so bah
guard (n.)	zabañña, zāb, tabāqi	teṭenqāqi, tehelāqi	ega	kor jir-ki, kor jag-gi
„ (vb.)	ṭabāqa	ralāqa, ṭenqāqa	egu, barāru	ilali jir
guide (n.)	marē, (vb.) marrā	merāhe, (vb.) marhē	marāu (vb.), bai (n.)	jid yaqan
gun	ṭabanja, birat, naft	ṭabanja, nefti	kawē	bunduq-hi
gunpowder	barūd	barud	baruda	barud-di
hail (n.)	barado	berad	chabbi	dagah-rob
hair	tegwur	tsegweri	debbesā, refēnsa	tin-ki (of men) timo- ihi, (of animals) do- gor-ti
half	ikkul	farakhā	chabnāna	bad-ki, jeh
half-caste	qiliqqil	faraqa-zamad		
halt (vb.)	qōm	quma (vb.), meqmat (n.)	dabādu, afāddu, turu, kufānta (n.)	jog, jogso, (n.) jog-gi



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
halter	libāb	qaydi	fulò, lekwo	hogan-ki (camel), jar-rai-ih, (horse)
hammer ( <i>n.</i> )	madōsa	madashà	madosha, burusà	dubbai-ih
hand	ijj	id, ( <i>pl.</i> ) ādaw	(h)arka	ga'an-ti, ( <i>right h.</i> ) midigta, ( <i>left h.</i> ) dehdā
handkerchief	maharrab	ma'aremya	maharabi, hakatu	masar-ki
handle	mayajā	met khāzi	kabannò, mukadagerà, ( <i>of a spear</i> ) hordān	dāb-ki
hang up	saqqāla	saqqāla	fanasu, ràru	deldel, allaq
happen	hona	gab'a	tàu, itàu	noqo, ( <i>so it happened</i> ) sidasai noqotai
happiness	dassta	haguos	gamachù, nagà	raho-adi, farhad-di, baḍaq-ki
happy (be)	das ala	hagwāsa, tehagwāsa	gamadu, gamadda-jiru, eshiave-jiru	baḍaḍsan
harass	nazannāza	zarāfa	dadabsisu	dali, da'
hard	tsenu, birtu tankarra, ( <i>difficult</i> ) chinq, chiggur	tsenu', chenqi	avàr, dognà, jīmà, dubbi fagò	adag, hogbadan, kulul, ( <i>hardness</i> ) adkan-ti
hare	ṭinchel	māntellē	hileti	bakaila-ih
harm	bis, guodāt	badal	hamà, hamādu	wah yello-adi, ( <i>n.</i> ) u humai ( <i>vb.</i> )
hartebeest	tōrā	tōrā		si'g-gi, ( <i>pl.</i> ) si'gagi
harvest	asmarā	qaw'i (season)	asmāra, hamē	hadud-ki
hasten ( <i>vb.</i> )	afattāna, aqalatṭafa, chakkwola, twolo ala, fattāna	tarabetsa ( <i>vb.</i> ), faṭāna, merbāts ( <i>n.</i> )	dāfu, arifaddu, sardù, sardūmu ( <i>vb. n.</i> ), sardà ( <i>n.</i> )	daqso, degdeg

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali</i>
bat	barneta	bārnetā	kòbi, gonfò	kofiad-di
bate	tallā ( <i>vb.</i> ), qiyyasnā ( <i>n.</i> )	tsal'ē ( <i>vb.</i> ), tsal'i ( <i>n.</i> )	jibbu, injallu ( <i>vb.</i> ), jibba, hallò ( <i>n.</i> )	na' ne'baw ( <i>vb.</i> ), né- ban-ti, ur ku telo ( <i>n.</i> )
have ( <i>vb.</i> )	alla <i>or</i> hona with personal suffix	allo (I h., &c.), with personal suffix	kābu, kabachú	hai, haiso, qab
hawk	gaddē	lilō, amorā	chulule	hadka adaq-ti
hay	dirqwā, dirqwos	derqwā, sa'eri	chittā mergā, (dry) okā, (for roofs) chaffē	gedo-ki, 'aus-ki
he	irsu	nessu	inni, hinni	isagu, wa, bu, yu
head	rās	re'si, ( <i>pl.</i> ) ara'es	mettā, matù	madah-hi
headman	shūm	shum, re'si	shūmi, dūmi	aqil-ki
„ (of village)	amataññā		abbā fuñò,	doq-ki
healthy	tenamma	te'uy, tenkārā	fayā, nagā	nin afimid qaba
heap	kimmir ( <i>n.</i> ), kam- māra ( <i>vb.</i> )	kumra ( <i>n.</i> ) kamāra, ( <i>vb.</i> ), mequomechcha ( <i>n.</i> )	sassābu, tūlu ( <i>vb.</i> ), tullā, haja ( <i>n.</i> )	tul-ki, rasais-ki ( <i>n.</i> ), tul, rasai ( <i>vb.</i> )
hear	samma	sam'ē	dagāu, dagefaddu, (hearing) dageti ( <i>n.</i> )	degaiso, maqal, aqbal, (hearing, <i>n.</i> ) maqal- ki
heart	libb	lebbi	honi, libā	wadna-ihī, qalbi-gi
heat ( <i>n.</i> )	muqat, lābat	metslaw, harur	hoā, (of sun) biftū	hur-ki, kul-ki
„ ( <i>vb. a.</i> )	amōqa	atslawā, arsāna	owīsu, nohīsu, no- hifachū	kululai
heavy	kabbad	kebbid	olfatā, òlfa, ùlfa	'ulus, 'usla
(be h.)	kabbāda	kabbāda	mizānu, ulfachū	'ulus ahaw
heel	tarakkaz	shakōnā	kome	'idib-ti

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
help ( <i>vb.</i> )	raddā	haggāsa	gargāru, bàsu	lu'awi, gargar
„ ( <i>n.</i> )	irdātā	haggas	birma, gargārsatūmsa	'awin-ti, 'awimad-di, gargar-ki
her ( <i>acc.</i> )	-at	-ā	isi, (to h.) isiti or isif;	iyada ( <i>acc.</i> ), u, ku ( <i>dat.</i> ), ka, uga ( <i>abl.</i> )
„ ( <i>poss. pr.</i> )	-wā	-ā	(of h.) isiti; -si	-teda, -i, -u, deda, sheda,
herd	mangā	(cattle) kebti, (sheep) betri begi'e	(cattle) lon baye, (sheep) holota, hosa, mōra	fāde fardaa (of horses), fādi lo'ah (cows), rahan-ti (wild beasts)
herdsman	iraññā	gwāsā	tiksitu	jir-ki (camel h.) geljir
here	izzih	abziyū	garana, assi, asitti, as	haggan, halkin, mes- han
hidden	siwwur	sewwur, khebū'	mattò, dubbì dōksa	qarson, (hiding, <i>n.</i> ) dumasho-adi, (hiding place) mel qarson
hide ( <i>vb. n.</i> )	asowāra, tashashāga, tadalbāqa, sawwāra, shashāga, dabbāqa, ( <i>n.</i> ) qworbat, (as coat) agōzā	khāb'ē, sowāra, ( <i>n.</i> ) ma'isi	doksu, dokachisu ( <i>n.</i> ), goga, kelle (goat, &c.)	ḍumi, qari, harso, ( <i>n.</i> ) harag-gi, (camel) mera-hi, (cattle) san- ti, (antelope) idin-ti
hill	tarārā, qwat	merōr, kworebtā	tulū, gāra, kaska	bur yar-ti, karin-ti, mas-ki
him ( <i>acc.</i> )	-w(u) -t, (polite) -achaw	-ō nassu ( <i>acc.</i> ), nēu, nāu ( <i>dat.</i> ), nātu ( <i>gen.</i> )	isa, ( <i>dat.</i> ) isa or isāti, ( <i>abl. and gen.</i> ) isāti	isaga, ( <i>dat.</i> ) u, ku, ( <i>abl.</i> ) kas uga
hinder	kalakkāla	kalkāla	dāwu, arārsitu da- wachū, itisu	u did
hindered (be)	takalakkāla	takhalā khalu	dawama	u didan
hinge	metafya	wend-wendō	agura	kelbad-di

<i>English</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
hip	mwahit	heqwa	lukatu, dugdadò, gu- dàda, mòli	sin-ti
hippopotamus	gumārē	gumārē	robi	jer-ki
hire ( <i>vb.</i> )	takarayya, asu qat- ṭāra	karya	qattara	kirai
„ ( <i>n.</i> )	kirai	kerāy	gatti	kiro-adi
his	-u, (polite) -achaw	-u, ( <i>absol.</i> ) nātu	-sa, ( <i>absol.</i> ) isāti	i, is, kisa-i-u, gisa-i-u, hisa-i-u
hit	mattā	waq'ē	rukùtu, alèlu	nabar-ki, ( <i>vb.</i> ) ku dufu
hither	wadih	nabziyú	assi, garaas	halkan, (hitherto) ila halkan
hobble	metaklyā		takala	qarqarsi-gi
hock	qwanjā	berqwedā, 'ātsādito	gadiyo, komè, mogole	
hold (keep)	yaza	qarqāra	kābu, rararu	qabasho-adi, ( <i>vb.</i> ) ho, heji, qabo
„ (contain)	chāla	ka'āla	duachù	iss ka had
hole (in)	gudgwad	mendāl	bòlla, dokè	boran-ki, godki
„ (through)	qadāda	nadāl	nukè, ulā	dalol-ki
holiday	bāl	bā'āl	bāli, ayāna	ayan-ti
hollow out ( <i>vb. a.</i> )	falafalla	kwā'āta	confāru, fakechu, kòfu	bohol samai
holy	qiddus	qeddūs, <i>f.</i> keddest	kedus, <i>f.</i> kedest, (holy man) okāra	qodusah, (holy man) wadd
home	bēt	bēt	māna	aqalka, guri-gi, (at h.) aqal-ki
honest	nabay, qin	tsadeq, ( <i>pl.</i> ) tsadqān, retu'e	garòmu, kan olfina, kābu	amin-ki
honesty	unatañña	tsedqi, ret'e	garūma	aminimo-adi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
honey	mār	mā'ār	(red) bilā, (white) butò, (wild) dammā, (h. for tajj) ebichchè, (dark) gumarì	malab-ki, (honey-comb, n.) dahb-ki
honour ( <i>vb. a.</i> )	akabbāra	akhabāra	olfesu, ahobātu	mamus, murwad, (n.) mamus-ki
hook (fish)	(fish) maqāṭin, (fastening) qwulf	meṭlāfi	hoko	hangol-ki
hope ( <i>vb.</i> )	tasfa adarāga	tasfa gabāra	abdāddu, abdachù	sug
" ( <i>n.</i> )	tasfa	tasfā	abdi	sugnin-ti
horse	faras, (riding h.) namda, (cloth) michchu, mammā-cha, (pack h.) tēq, dibdab, madalādil	faras, ( <i>pl.</i> ) afrās, (pack h.) agāsses, (colt) gengwel	fārda, (white h.) bworā, algè, (dun h.) dolècha-dima, (mottled h.) obòlcha, (big and old h.) vokarì, (quiet h.) marachò, (fiery h.) gullā	faras, (stallion) korma- ihi, (bay) ashkar-ki, (black) tukai-ihi (chestnut) hamar-ki (grey) maidal-ki
hostile	ṭalat	tsilā'i	lòla	ʿoll
hot	mūq	muq	hohà and oà, (make h. <i>vb.</i> ) hòhū	kulul, hur wein, (feeling h., <i>le</i> ) hursan
" (be)	mōqa	tselāwa, mōqa	hohifachù	kululjir
hour	saat	sā'āt	sa'ati	sa'ad-di, (half an h.) sa'ad badked
house	bēt, (of bricks) gimb	bēt, endā, gazā	mānna, keè	aqal-ki, (stone h.) dar-ti, (wood) gembissa-di
how?	endēt? endamin?	kamey?	attāmì? attamiti?	side? (how do you do?) sidad tahai? (how far is it?) halkasi foga?

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
how ( <i>conj.</i> )	end-	kem, kem ze-	àka, akàna	side
how many?	men yahil?	kenday?	mèkka ?, attami ?	imisa ?
how much?	sint ?	kenday ?	mèkka ?	imisa ?
humanity	yasāgā bāhray	sebnēt	namuma	ninnimo-adi
hundred	matō	mi'et	dibba	boqol-ki, tiro-adi
hunger	rāb	temet	belà, beli, konko	gajo-adi
hungry (be)	rābaw, tarāba	ṭamē ( <i>adj.</i> ), ṭemuy	belāu, belofsisu	gajaisan, (I am h.) wan gajonaisa
hunt ( <i>vb.</i> )	addāna	hadāna, dagāna	adāmsu	dab, ugadso
hunting (sport)	adan	hadan	adāmo, aden	dabad-ki, ugadsi-gi
hurry ( <i>vb.</i> )	chakkwolā	tarabbetsa, faṭāna	arifaddu, dāfu	degdeg u qabo
„ ( <i>vb. n.</i> )	afattana	khatztzātza, akhatz- tzātza, tolo bala	dāfu, sardā ( <i>n.</i> )	degdeg dagso ! ( <i>imp.</i> ) hurry !
hurt ( <i>vb. a.</i> )	asammāma	aqwasāla	worānu, mīdu, bal- lessu	'awar, hanuni
„ ( <i>vb. n.</i> )	ammāma	qwosala	boafachisu	'awar-ki ( <i>n.</i> )
husband	bāl	sabē'ay	dirsa, abbā, mānna (m. of house)	nīn aqalleh
hush !	ishsh ! zimm !	khede'u !	chaljeddi !	amus !
hut	bēt, gujjo, tukel	sagānat, gwujji	godō, gojō, (bamboo h.) leman	bul-ki
hyena	jib	zeb'i, ( <i>pl.</i> ) azābe	worabesā	dedar-ki, (spotted) andaḍar-ki, durwa- gi, waraba-ihi
hydromel	tajj	mēs	dadī	
„ (make)	tajja	meshāta, (hy. for sale)	(unfermented)	bal- bulā
„ (maker)	tajj abazā alāqa	meshtā meshātīt		



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
I	anē	ana	ani, nan	an, ayan, wan, ban, yan, wahan, ana, ani- gu
ibex	wālyā	walyā	walyā	
ice	barad, wurch	baradet	kōrra	baraf-ki
idea	assāb	khasāb	koppò, yāda	ogan-ti
idle ( <i>adj.</i> )	waswassa, 'awdalday	hakay, hakkiyet	bosa, dadabè, ( <i>n.</i> ) daif	'ajis-ki, wahsan, (idle- ness) ajisnimo-adi
if	'bé- . . ., endahon ba- . . .	ent-, enk-, mē-, me-	yō, òto	hadi, bal in
ignorant	danqōro, mwonñ	'ashā, denquero	dōfa, gowà, tussò, wollāla, wolāltu	oqon darrān, arur-ti
ill	tāmāmi	hemūm	dukuba ( <i>adj.</i> )	buka, (bad) hun
„ (be)	tammāma	hamāma	dukuba gīru ( <i>vb.</i> )	humaw
illness	bashitā	hemām	dukubā, bōwa, (con- tagious) golfā	bukan-ti
(make ill)	asammāma	ahmāma	dukubsachisu	
ill-treat	qaffā baddala	baddāla	arrabsu, hūbu	'ai, bii, u humai
illuminate	abarrā	abrāhē	īfu, inīfu, īpsu	iftimi
imitate	asmasāla	amsāla	fakesu	mid u eg samai
immediately	wadyāw	tōlō	ammā, dafē, si āchi	aminkada, markiba
implement	mādragyā, masāryā	megbārē	mia	muda-'īhi, fal walah-hi
impolite	bālagē	qanṭa'i	gogā, galimotā	amusta
import	asmaṭṭā	a' etā'wa, amts'ē	assensisu, dabadābu	u bilad galin-ki
important	qum	rezin	durēsa, ūlfa	'olus, ( <i>pl.</i> ) 'ol'olus
impossible !	ayhōnim, yemayhon	zayka'al eyu	indau	la ma kar, (it is i.) wah wa la ma karah
imprison	assāra	assāra	bōju, hīdu	hīd

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
in incense	ka-, ba-, ta- itān	bē-, ab, nāb etān	kèssa, irgè sorsu, itana, kaya, ārza kajèllu	ku, gudihi hanjo-adi, foh-hi, qa'- hi ku tiri, (inclination, n.) foror-ki, 'uskis-ki
incline (slope)	tazaqqāza, ziqqala	tagwombāsa		ku hid ku hiḍan hidan
include ( <i>vb. a.</i> ) (be included)	tqallāla, agabā tataqallāla	kabāba (enclose) tekhabba	kèssa kàu kessà kan kauma	ku hid ku hiḍan
inclusively	bateqlil	beabti	kessa kàu	hidan
increase ( <i>vb. n.</i> )	tachammāra	bā'āsa, bazkhē	bayachù, dabālu	badi, badnai, ( <i>vb. n.</i> ) badnaw
„ ( <i>n.</i> )	chemāri	meb'ās, bezkhāt	quḍissu ( <i>n.</i> ), dabāla	kordis-ki
incredible	yamīaytamman	ayāmūn, aytekhālin	ugum	la ma amino
indeed	inji, nkwan, biyyā	nayunèt	malè	waiyai
indeed ?	endih naw ?	mentayd'a ? ba wunat deyu ?	dugūma ?	ayo ?
India	Hind	Hind	Hindi	ardal Hindi
Indian	Yahind	Hindi	Hindi	Hindi-gi
industrious	sarrataññā, tigu	ziwqā	hojātū	dibtan-ki
infant	arās, chaqlā, hiṭān	wellād	daimā, dāla muchā	ilmo-ihi, murjo'-hi
infectious (be)	allāfa	halafāy hamān	golfā	saboh, la iss ka qad
inform	astawāqa, asradda	tamahra	himu, oḍesu, odu- kumu	wargei, war kin
information	iwqat, warē	memhār	odū, oḍessa, yechū	war-ki
in front	bafit	falemā, qedmi, beqe- doni	ful'durā	hore, hor-ta(n)
injure	gwoddā	badala	balèssu, madāu	'ai, bii, wa yel
injured (be)	tagwoddā	tabadēla	balessumu, madammu	'ai(-di)qab
ink	ṭaqur-qalam	qalam	qalami	qad-ki

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
inland	wust agar	bemedri	biya kèsa	belad guda-hi
innocent	gar	yewäh	kulkullù, walältu, enajä	hujadla, taqsirla
insane	ibd	ebud	gòrna, yàdakan- enkäbu, marätu	wallan
insanity	abdat, ibdinnat	ebdet	maratüma	walli-di
inside	b- wast	nab weshtí	kèssa	guda-ha, gudi-hi
inspect	guoraggwara, maram- mära	fatäna, marmära	ilälu, koppáu	hubso
instead	barsu bōta	kend, kendi	idò, eddò kèssa	beddel-ki
insult ( <i>vb.</i> )	asquottä, lätä	tsarafa	aräbsu	'ai wahyel'
„ ( <i>n.</i> )	läch	tserfi	arabsa, arräba, tüfi	na'dal-shi, 'aitan-ki
intelligent	chollè, labawi, bilha- tañña, tibabañña, awāqi, rasām	allabbāmi, balhateña	békä, gamnä	'arrab-jila'san
intend ( <i>vb.</i> )	faqäda	faqäda, hasäba	fèdu	dama'
intention	faqād	faqād	abolè, yäda	dama'-hi
interfere ( <i>inter- rupt</i> )	tadabakaqa	baquära	dowachü, kütu	ga'an geli
interpret ( <i>vb.</i> )	taraggwōma	tergwama	semabalò, wokalò	ka af'eli
interpreter	astergwāmi	astargwāmi	derjumaní	afayen-ki, af'elis-ki, turjuman-ki
interrupt	aggwola	baquära	dòwu, bālesu	qulquladai
interrupted (be)	tagawola	tabaquära	dowāmu	talo (-adi) ka qabo
intestine	anjat	me'āntā	merimān	uṣlahais-ti
into	ka-, ta-	nāb	kèsa, -ti	ku
intoxicated (be)	sakkära	sakhhāra ( <i>p. p.</i> ) sek- hur	machaè ( <i>adj.</i> ), me- chāu ( <i>vb.</i> )	saqramaw

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
invent	awäqa	ganaya	ärgu	hindis, (invention, <i>n.</i> ) hindisad-di
invite ( <i>vb. a.</i> )	tarrä	umshē	wäm, ( <i>vb.</i> ) wämu	u yed
invited ( <i>be</i> )	tatarra	tamasāshai	wamūma	u yedaw
iron ( <i>n.</i> )	birat	beret	guticha, (wrought <i>i.</i> ) sibilla, (foundry <i>i.</i> ) dilëlla	birr-ti, sulub-ki
Islam				nin islamed
island	dasēt	dasēt	chitū, jidū	gashirad-di
it	issu, irsu, irsūa ( <i>acc. suff.</i> ), -u, -t, -ät	nessu, nessa	hinni, ( <i>gen.</i> ) isati, ( <i>f.</i> ) isēn, ( <i>gen.</i> ) isiti, ( <i>dat.</i> ) isaf, ( <i>f.</i> ) isif, ( <i>acc.</i> ) isa, ( <i>f.</i> ) isi, ( <i>abl.</i> ) isati, ( <i>f.</i> ) isiti	u, uyu wu, bu, yu, isegu, ( <i>acc.</i> ) isaga, ( <i>dat.</i> ) u or ku, ( <i>abl.</i> ) ka or ugu
jackal	qabarō	wekharya	wangō, kabbaro	dawa', dulmadawah, golli-di
jar	inserä (large <i>j.</i> ), tōfa (small <i>j.</i> )	gembo, (bottle) ter- muz etrō, ( <i>M.</i> ) be- rille	gombo, hubo	dil-shi, gog-gi, (water) hān-ti
jaw	mangāga	mangāga	mangāgā	dan-ki
jealous	qañña, qinnat ( <i>n.</i> )	qanē, ( <i>n.</i> ) qen'āt	inafisa ( <i>adj.</i> ), inafisa ( <i>n.</i> )	hasid*ki, (jealousy, <i>n.</i> ) hasidnimo-adi
jest	bwaltā ( <i>n.</i> )	tatsāwāta ( <i>vb.</i> )	asāu, cozu, ( <i>n.</i> ) coza	ayar-ti, kaftan-ki
join ( <i>vb.</i> )	qattāla	dammāra ( <i>vb.</i> ), ( <i>j.</i> with nails) țarraqa ațebāqa	davallāmu, fūfu, fā- yisu, waldisu, gāu	iss ku dar, iss u gei

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
joint	māṭafyā	demrā	daɪ, tudè, giddu adèmsa	hubin-ti, fanah-hi
joke	wāzā, bwalta	metswāt, mesāq	tapāta, fejjō ( <i>n.</i> )	kaftan-ki, ( <i>v̄b</i> ) kaftan, 'ayar
journey	guza	mangeddi	ademsā, dandì	kabaḍai-ihī, sod'al-ki, (camel's day <i>j.</i> ) gedi- gi
joy	dassitā	hagwos, tahegwās	gamachū, (joyful) gu- madda	baḍaḍ-ki, rain-ti, fara- han-ki, (joyful) baḍa- ḍan, baḍaḍsan
judge	wombar	ferādi	ayū, daggò, ferèdu	daulad-di
judged ( <i>be, v̄b.</i> )	tefaraddelat (to win)	tafarāda, afrāda (win suit)	faradūmu,	la hokun
judgement (to lose a case)	fird tafaradabat	firdi, <i>p. p.</i> ferūd tefaredu	firdi, yākka (be condemned) yak- kūmu	gar-ti, hukum-ki
jug	manqworqworyā	feyō	jabbana	kusad-di
juice	ijh (fruit <i>j.</i> ), wuhā	mekkākḥ	chuma (fat), kanbaku (liquid)	de'an-ki
jump ( <i>n.</i> )	zillyā	mezlāl	utāla	bodo-adi
" ( <i>v̄b.</i> )	zallāla	zallāla	(make <i>j.</i> ) utalchisu, ( <i>v̄b.</i> ) burāku, sirbu, utālu	bod
juniper	ṭid	tsehdi negus	birbirsa	
just (only)	bichchā, (i)ndaw, ( <i>j.</i> right) tsādeq	lekk'e (exactly), tsā- deq	kobā, (exactly) akki, ref (just now), tsa- deki	hagagsan, (right) haq, ( <i>adv.</i> ) asluban, qaib
justice	fird	ferdi	firdi, ferdi-gāri	gar-ti

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
keep	ṭabbāqa	(guard) malkāta	olkāu, kusāchu, kābu	ho, hai, haiso, qabo, (keep off!) tag!
kettle	mahraj	desti	ukòte, hurò, gani	digsi-gi, deri-gi
key	mafchā, makfachā	mefteh	mafta, kulfi	mufta-hi
kick ( <i>vb.</i> )	mattā	ba'egri-qwosāla	ditu, dita ( <i>n.</i> ), digu, jiksi ( <i>n.</i> ), rajatè	lad, ( <i>n.</i> , of man) lad- ki, (horse, &c.) biq- lai-ih
kid	( <i>m.</i> ) watāte, ( <i>f.</i> ) kib	woṭetṭo, mähse, ( <i>pl.</i> ) mähāse	ilmo rè, korbècha, goromti ( <i>f.</i> )	wahar-ti
kidney	kwulālit	kwul'òt	kalle	kelli-gi
kill	gaddāla	qattāla	ajèsu, kalu	dil
killed ( <i>dest.</i> )	murta	qattāla, qetūl		dillan
kind	chār	degi, te'erāqi	geromi, arjā, arūra	wanaksan, tolmon
„ ( <i>sort</i> )	'āynāt	aynat, wagan	aynet, sesni	aīn-ki, tol-ki
„ ( <i>what s.?</i> )	miniññā ? yetiññaw ?	'ayenāy eyu ? aynat mentay eyu ?	aynetti mali ?	wa aīn ma ?
kindness	charinnat	tsegā	arjāda, garūma	ja'lam-ti, wanag-gi
king	negus	negus	mòti, goftā, ( <i>gen.</i> ) mo- titti	boqor-ki, malik-gi
kitchen	wat-bēt	bet tsebhi	manna-watti	gali-gi
kite	chilāt	gān	alati	ḍuryo-adi
knee	guolbat	berki, ( <i>pl.</i> ) abrākh	jilbā	jilib-ki, rug-qi
kneel ( <i>down</i> )	tambarakkāka	temberkākha	jilbenfaddu	jilba jogso
( <i>make k.</i> )	ambarakkāta	amberkākha	jilbenfachisu	jilba jogso, of camel) arun, tu, ( <i>make c.</i> kneel) arumi, tui
knife	karrā, ( <i>small k.</i> ) santi	karrā	billā, ablè, albè kàra	mind-di
knot ( <i>n.</i> )	quittar	leqquām	ija, kulfi, godonfa	guntin-ti, gar-ki



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
knot ( <i>vb.</i> )	quattara	laqquōma	gudūmfu, godōnfu, gadonfachū	gunud, garai
know	awāqa	falāṭa, ( <i>n.</i> ) meflāt	bēku	garo, ogow, oqon, og, (I don't know) moji
knowledge (learn- ing)	tāwāqa	meṫlāt, felṭat	bekūma	oqon-ti, 'ilmi-gi
labour ( <i>n.</i> )	sirā	serāh	hojji, ajjā, ( <i>vb.</i> ) hoj- jadu	haul-shi, shuqul-ki
„ ( <i>vb.</i> )	sarrā	serhē	hojjāu ( <i>vb.</i> ), hojjachū	shaqai, haul qabo
labourer	sarratañña	serāhe, ba'al māhres	gabartu, kotu, ogēsa	shaqi-gi
ladder	masalāl	mesālel	masalālī, yabanno	sallan-ki
laden (be, <i>vb.</i> )	tashakkāma, tachāna	tatsana, tashakkāma	feamu	raran jir
lady	immabēt, wayzāro	wayzārō	gifti, naddē	afo-adi, nag-ti
lag behind	qarra	lahlāhē	dūba-āfu	dambai, rag
lake	chimbwāt	qālāy	bhaēr, haro, chalāktu, galan	biyo gal-ki
lamb	bag	lemā	ilmō-olā, muchāolā	barar-ki
lame (be)	anakasa	seflāla, ( <i>adj.</i> ) seflāl, hankwāl ( <i>n.</i> )	hokolā ( <i>adj.</i> ), kabela, nafā, ( <i>vb.</i> ) hòku, nā- fu, nafachū	dutiyai-yihi (man), dutiso-adi (woman), duti (go l.)
lameness	inkisinnā	hankasa, mehenkas	nafachu	dutiyai-yihi
lamp	mabrat, mabryā ma- qraz	fanus	fanusi	sirad-ki
land ( <i>n.</i> )	medr	medri	biò, lāfa, (fertile) lāfa tao	berri-gi, dul-ki
language	quanqwā	quanqwā	afān	af-ki
lantern	fanus	fanus	fanusi	fanus-ki

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
large ( <i>adj.</i> )	tilliq	'abiyi	guddà, ( <i>comp.</i> ) gur-guddà, ( <i>super.</i> ) sonàn gurguddà	ballaḍan, wein
lash (stroke)	girfāt	megrefti		denged-ki
„ (whip)	alangā	halengi	rukùta	jedal-ki
„ (large whip)	jirāf			
last ( <i>adj.</i> )	hwalaññā	bedekhre	bodā, genfū, mogā	ugudambayai, (at 1.) aqir tanka
„ ( <i>vb.</i> )	nōra, ( <i>adj.</i> ) nwāri	tsan'ē (endure)	tāu, bulbūlu, jabachū	rāg (endure)
late (be, <i>vb.</i> )	zaggaya, quoyya, ( <i>caus.</i> ) aquoyya,	zeng'ē, zengu'e ( <i>adj.</i> )	boda ( <i>adj.</i> ), fusu ( <i>vb.</i> ), tūru	rāg, ( <i>adj.</i> ) ragsan
laugh ( <i>vb.</i> )	sāqa	sākhāqa	kōlfu	qosol, (1. at) ku qosol
„ ( <i>n.</i> )	sāq	sehaq	kolfa	qosol-ki
laughable	masaqa	meskhaqi	kōlfitu, kofōltu	wa la ugu wada qoslai
lavatory	māṭabyā	mahtsābī	manna dīku	mel hal
law	tizāz, sirāt	fetkhi	abōmi, serra, tūma,	haul-ki, quinun-ki, qaid-ki, (lawful) halal
„ (religious)	higg	heggi	serra, waqayo	hakun-ki ebbahay
lay (put down, <i>vb.</i> )	asqamāṭa	qadafa	olkāu, eggsbüftu	dig (place), daq, daqo (aside), u dībo (down)
lazy	hakētaññā	hakkay, hākēt ( <i>n.</i> )	dibaa, dagi, bōsa, daif	'ajis-ki, 'ajisah, wah-san, (laziness, <i>n.</i> ) 'ajisnimo-adi, wahsi-gi
lead ( <i>vb. a.</i> )	askēda, (an animal) sāba	merhē, amts'ē	dāku, daksisu, fuda-chū, òffu	badbadi, kahai
„ ( <i>n.</i> )	marrā (guide)	mentse'i, merāhi	lilmō, bai (leader)	abban-ki (leader)

	<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
ABYSS I.	lead (metal)	irsās	'ārer	risassi	rasas-ti
	leaf	qital	qwotsli, ( <i>pl.</i> ) selti	bala, (l. for chewing) chati	'alen-ti, (of palm) au- di
	leak	fassāsa	fasāsa, molāka	yēsu, dimisu	dalol-ki, ( <i>vb.</i> ) dalol
	lean (thin)	maṭātā	ebarā	kalla	'ataisan, weidsan ( <i>adj.</i> ), (animal) abah-hi, (meat) jid-ki ( <i>n.</i> ), (be l.) abah.
	,, (against)	taṭagga wada	gwombāsa	irrādu, hitirkātu	tiri, 'uski, (l. upon) ku tiri
	learn	yaza, lammāda, tamāra tamāhēra, tafalṭa,		bārru, barsisu, bar- fachū	baro, digo, (learning) barnin-ti
E f	learned	mamer	mamhir	kanbare, kanbare bèku	'ālin-ki
	learned man	dabtarā	dabtarā	kan barē	karrani-gi
	least	byans	huditāy	erāteti, titinniti	ka wada yar, ugu yar
	leather	qorbat	ma'esi, felāṭi	gagā, machellā, (goat or sheep), kallē	hod-ki, jan-ti
	leave ( <i>vb. n.</i> )	tanassa	kedā	ademu, dāku, dāmu	da, na' (let go), dam- baisi (behind), iss ka da ( <i>vb. n.</i> , depart), fasah-hi ( <i>n.</i> , permit)
	,, ( <i>vb. a.</i> )	tawa	qadāfa atrāfa	dīssu, hāfa, gādu	
	left ( <i>adj.</i> )	girā (left hand)	tsegāmāy	bitā, (on l.) bitāti, bidā (in North)	bideh-di (hand), bid- ehda, (to the left)
	,, (be over, <i>vb.</i> )	qarrā	tatarāfa	aāfu	
	leg	iger	egri	mila, gāwa, mila	lug-ti (hind), jeni-gi (fore), rukun-ki (of chair)

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
lend	abaddāra	aharrätza	ergisu, likèsu	amahi
lender	abaddār	mehratži, alaqaḥi	kan ergisu	ninki wa amahiya
length ( <i>n.</i> )	irzimat	nawhat, qumat	dëra, derima	derer-ki, (lengthen, <i>vb.</i> ) derai, dereri
let (allow)	tawa (or <i>causeat.</i> ) as-	faqāda	abòmu, dísu, bāja	da, (let me alone) i da
let go ( <i>vb.</i> )	laqqāqa	qadāfa, alāqāqa	qaddisù	sì da
let on hire	akkarāya	zalāwa, keray ( <i>n.</i> )	kattaru	kiray
letter	dabdabē, worqat	dabdabē, worqat	dabdabē	haraf-ki (of alphabet), warqad-di (epistle)
level ( <i>adj.</i> )	tikikkil	medmūd	kittē	ban-ki, gegidi, ta- muh-di (ground)
„ ( <i>vb.</i> )	daladāla	madmēda	ulfā gòdu	banai sin
liar	wāsō, washatām,	hassāwi, galabāti	sobdu	beinaleh-ihī, beina- was-ki
lick	lāsa	lāhāsa	arābu, sepādu	lef
lid	makdañā, kidān	kedān, mekhdāni	kadaḍa, keddō	dabol-ki, haḍub-ki, gorof-ki
lie ( <i>n.</i> )	assat, wishat, iblat	hessōt, (liar) hassāwi	sōba	bein-ti
„ ( <i>vb.</i> )	washā	hassāwa	sōbu, sōbdu	bein sheg
lie down	taññā, wāsasha	tegādāma	gaddichisu, būfadu	jif, jifso (rest)
life ( <i>vb.</i> )	heywat	haywat	lubu, jirenyi	nolan-ki, rubad-ki
lift ( <i>vb.</i> )	anassā	ala'āla, atesse'e	olfūdu, kassu	hinji, kor u qad
light ( <i>adj.</i> )	qallal	qelil, tenṭaltāli	appāti, kallā, salpā	fudud (weight)
„ (of day, &c.)	birhān	berhān	effe, ifa, ibsa	iftin-ki ḍalalaya (bright)
„ (of candles)	mabrat, mabryā	mebrāhti	nura	gabai-ki, if-ki
„ (kindle, <i>vb. a.</i> )	anaddāda	abrehrē	bobesisu, kabsisu ( <i>n.</i> )	iftimi, shid

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
like (what is it ?)	enda medar naw ?	mentay 'aynatu ?	malif qita ?	leh eg ? intas o kaleh ? (resembling)
„ (fond of)	waddāda	fatawa	fallu, jallu	( <i>vb.</i> ) ja'alaw, (do you like it ?) maja'ashahai
likeness	misil, misilē	mesli	ainetti, fakessa	ekan-ti
limb	qiltim	belle'eti	biliti, bokà, gammà	adin-ki, lahad-ki
limit ( <i>n.</i> )	darichchā	wasan	dàri, dūma, magà	dal-ki
line (rank)	salf	selfi	galchò, korò, boò, mallatò	dilin-ti, sadar-ki, (set in line), tah
lion	ambassā	anbāsa, ( <i>pl.</i> ) anābes	ambācha, ambessa, lincha	libah-hi, (male) ar-ki, (fem.) gof-shi
lip	kanfar	kanfar, ( <i>pl.</i> ) kanāfr	hidi, hidi afān	bushin-ti, farur-ti
liquid	qalat	mekhhkhākh	kan bāku, dāma	dalalan
list	mazgab	saledā		warqad-di
listen	adammāta	same'ē	dagāu, dagefachū	degaiso, maqal, yel
little ( <i>adj.</i> )	tennish	ne'ustay	tinnā, tinnò	yar, gabanah, gaban
„ ( <i>adv.</i> )	ṭiqit	huditay	tinayē, (made a l.) takūcha	wah haga, yar
live (reside)	nora	nabāra	giru, tātu, bāu	nolaw, jir, (dwell) faḍi, jir, jog
lively (active)	niqu	guafī, we'eyat ( <i>n.</i> )	danfa, hurrisē	hauled
liver	gubbat	kebdi	tirrūr, kalē	ber-ti, (of camels) waslado-ihī
lizard	enshilālīt	ṭebbeq	lōtu, lochū	qorato-adi, gelka abadis, ror-ki
load ( <i>vb.</i> )	chana	ashakāma	fēu, irrē gōdu	rar, shehnad, 'abai ; (loaded, <i>adj.</i> laden) raran, 'abaisan

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
load ( <i>n.</i> )	shakim	shekhmi	fèchisa, fèisa	hamal-ki, rar-ki
loaf	dabbō	hembāshā	dato, gagubā (for festival)	kibis-ti
loafer	awdaldāy	hakāy	kajela, mutāyo	'ajis-ki
loan	biddir	leqāh, mekrätz, kâ'ebet (for int.)	likki, ergesa	amah-di
lock ( <i>vb.</i> )	qwillāfa	qwillāfā, ragāta	hidu, dēbisu	quful-ki
„ ( <i>n.</i> )	qwūlf	qwulfi	kulfi	quful-ki
locust	anbatā	ḍangwabat	awanissa	ayah-hi, koronkoro-adi
log	gind, tarb, enchet	encheyti	qudelcha, muk'a, (for fire) ichima	dogob-ki, jirid-ki
long ( <i>adj.</i> )	rajjim	nawih	dēra, dērada	der
„ ( <i>adv.</i> )	zāman	qedem (long ago)	bara dannu (l. time ago)	beri horai (ago), inta an (as long as)
longing	naf qōt	temnit	yado	dow-ki
look ( <i>vb.</i> at)	ayya	rāya	ilālu (l. for), barā-badu	dai, bal eg, ( <i>n.</i> ) egmo-adi, arag-gi
look for	fallāga, gworaggwōra	kwillāla	barabadu	don, bād
look-out (place)	gōjjō		cōtoma	
look !	iy, ( <i>pl.</i> ) iyu	enho	kuno !	iss eg
look out !	taṭanqaq, ( <i>pl.</i> ) -aqu	astawil	hik !	
loose ( <i>adj.</i> )	lil	fetukh	lāffa	deb'isan
„ ( <i>be</i> )	lālā	lasha'a		
„ ( <i>get l.</i> )	fatta (animate), wal-lāqa (inanimate)	molākha	bāu, bāku	debi'isan jir
loot	ika, ( <i>vb.</i> ) zarrāfa	bezbüz	bojjū, kan bojjū	boli-di
lose	aṭaffa	sā'ana, tarat'ē	bādu, dabārsu	hor, ambi, hababi, hal-lai



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
lose (game)	tarattā	taratt'ē	daāma	
loss	tiffat	se'ēnat	badū	hallau-gi
loud ( <i>adj.</i> )	tilliq ( <i>adj.</i> ), batilliq ( <i>adv.</i> )	tsawa'a (voice), aw- bada	ēyya	a du (hadal)
louse	qimal	qumāl, ( <i>pl.</i> ) aquumāl	injerani, anjiran	injir-ti
love ( <i>n.</i> )	wudd, fiqr	fiqri, fetwet	jalala, jällu	ja'ail-ki
„ ( <i>vb.</i> )	waddāda	afqāra, fatāwa	jällalu, morāru	ja'alaw
lover	wadaj	fatāwi	jallāla	wa ja'alan
low	guodguoddā	guodguoddā	gabbāba ( <i>comp.</i> ), gab- bābaguddā	hosai, ( <i>adv.</i> ) hos, hosta
lower ( <i>vb.</i> )	awarrāda, zaqazzāqa	awrāda	būu, būsu, gaddi būsu	hos u qabo (let down)
lowland (hot)	quollā	quollā	gamochi, dōga	
lowlander	quollaññā	quollatāy	gamochi nama	
luck	iddil (bad), habt (good)	'eddel	ayenna, (good l. <i>adj.</i> ) gāri, (bad l. <i>adj.</i> ) gadē	ayan-ki, nasib-ki, (good l.) 'awo-adi, (bad l.) ayan humo, (wish good l.) qalib
lunch	misā	qwursi	diena-guya	
lung	samba	sāmbu'e	somba	sambab-ki
machine	makina	makina	makina	dawar-ki
mad	ibd	ebūd	machaa, gōrna, marātu	wallan
madness	ibdat, ibdinnat	ebdat, mehrāq	marchū, maratuma	walli-di
maggot	til	hassekhā, quinquinē	ramo (worm), nukē	abbad-ki
magic	asmat	tenquelā	dinki, warantō	amud-ki
magician	buda, asmataññā	tenquāli	kalu	nin wa fala
maize	yabahr mashilla	mashilla	bekkolo	gelay-gi
make	abajja, sarrā	nadaja, gabāra	gōdu	samai, wahai

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
male (human)	wand	tabā'etay	dīra	labod-ki, qododi
„ (animal)	awrā		kōrma	
man	saw	sab	nāma, nāmma	nin-ki, rag-gi
manage	sarrā	falsāma, serhē	hojjachū	tali, ku tali
„ (rule, direct)	gazzā	kwonnāna	abomu	hukun
mane (horse)	gāmmā	gāmmā	gammā, gammē	gud-ki
„ (lion)	affarro	watag		babul-ki
many	bezu	bazūkh	guddā, guddò, danu	baḍan, tiro badan
map	yāgar sil	waraqat medri	warakita biya	warqadda duniidu ku sawirantahai
march (troops)	heda, (n.) manaharua	tegu'azē, gua'az (n.)	melāu, himmelāu, ma-lā, melā	so'ō, talab, baïd, (n.)
mare	bazrā, set-faras	bāzrā	fārda dāltu	so'od-ki, talabo-adi
mark	milikkit, millikit-adarraga (vb.)	melaleyi, ellemāt, 'allāma (vb.)	melikita, mallāto, mallāto-tōlchu	genyo-adi
market	gabya	'edāgā	gabā	'alan-ki, astan-ti, su-
market fee	dilāl	barakat		mad-di, (vb.) 'ala-
market-place	gabaya	endābabay	eddo, gabìò, ido gabā; gandā arrada (market stand)	madi, sumad
marriage	sarg	mawsebò	fuda	suq-hi
marrow	qiltam	angwē'	madābi, dūka, harnisa	suq-hi
marry (vb.)	agābā	tamar'ewa	fudu, (of wom.) herūma	gur-ki, gursad-ki, aras-ki
marsh	ragrag, chaqachaq	ragrag	chaffè, burukà	duh-hi
				u guri, u ḍiss, (vb. a.)
				gurso (vb. n.); (married, adj.) gursadai
				rubad-ki

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
master	gētā	ba'al bet, gwatāy	goftā, goitā, barsiftu (teacher)	saheb-ki, maqadin-ki, (school m.) mu'alim- ki, fiqi-gi
mat	dauja, attena	mentsaf	handaki, kasha	dermo-adi, harar-ki
matches	kibrit	kibrit	kibiriti	qaraf-ki, kibrid-di
matter (affair)	nagar, gwiddai	nagar	dubbi, (what is m.) mal tate?	sabab-ti, ed-di
„ (pus)	magil	mehessākh	malā tirāa	de'an-ki, malah-di
mattress	firāsh	farāsh	āffa, furasha	gogol-shi
me	-ñ, ( <i>emph.</i> ) iñen	-ni	-na	i ( <i>acc.</i> ), i, iga ( <i>dat.</i> and <i>abl.</i> )
meadow	mask	gerāt, ( <i>pl.</i> ) gerāhu	kallo	doho-adi
meal (flour)	daqēt	daqet, ( <i>T.</i> ) haridsh	dakū, mokā	(flour) bur-ki, daqir- di, (repast) unno-adi, haḍimo-adi
mean ( <i>vb.</i> )	ala	bala	mallātu-dubbāchu	mana
„ ( <i>stingy</i> )	sissu	nefuq, hesūm	ajja daif, dagnā, mogā	fudud, baqail
meaning ( <i>n.</i> )	mālat, fichch	mālat	jechuda	ma'nai-ihī
measure ( <i>vb.</i> )	lakkā, saffāra	maṭāna, lakka'e	saffāra, amu	dudumi
„ ( <i>n.</i> )	malakkyā, masfaryā	malekke'i	saffāra, (basket m.), daola	fil-ki, gedka lugu qi- yaso mailin-ki, (for dates) gasarad-di
measurement	likk, siffir (not liquid)	melekka'	amūma	mailin-ki
meat	sigā	sega	foni, fon	nilib-ki, jimid-ki, 'ad- ki, muqmad-di
medicine	madhanit	medkhānit fawsi	koricha	dawo-adi, sarnaho-adi
meet ( <i>vb.</i> )	taganañña	taganyu	wolgāu, wolārgu, (go to m.) simu	la kulan

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
melon	dubba	nay dubba 'aynet	dabakulò	bartiq-hi, (water m.) habhab-ki
melt ( <i>vb. n.</i> )	qallata mwammwa	makakhākha	bàku, bàksu	dalali, daqaji ( <i>vb. a.</i> ), (melted, <i>adj.</i> ) shuban
mend	abajjā	atsabaqa	tòlehu, kòdu, sùku	kar, qor, kab
menses	dam, adaf, irgimat	dam	daràra, dīga kabdè	dig-gi, hail-ki
merchant	nagade	negādi	nagadi, imāltu	baya mushtarii-gi, dilal-ki
mercy	mirāt	mehrāt	màru	nahadin-ti, rahmad-di, (merciful, <i>adj.</i> ) naha- rislāh, rahim
message	qāl, malakt	mel'ākh	èrga, (verbal m.) dāmsa	war-ki
messenger	malaktañña	ba'ūkh, male'ektaynā	ergemtu, nama, èrga	warqad-di, war kena- ihi
middle	māhal	mā'ekhal, ferqi	jìddu, (in m.) jìddu walakà	deh-di
„ ( <i>adj.</i> )	mahalañña	ab-mā'akhel		
midnight	ukkul lelit	fereqa-lāyti	gilbā, halkān gìddu	saq dehe
midwife	awalāj	mewāledit	nitti ogedi, kan desiftu	umuliso-adi
mild	gar (disposition), lazzib	ṭe'ūm, hayāwi	gerāmi	qabow
military	yawothādar	naiserawit	dulati	
milk	watāt	tsabā	aetū, annān, (rich m.) silga, (sour m.) camāna, wenso	'ano-ihi, (fresh) dai-di, (goat) 'ana riad, (camel) hor-ki, (cur- dled) qaḍod-ki, (but- ter m.) ir-ti

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
milk ( <i>vb.</i> )	alläba	aṭōbāt (give m.)	èlmu	liss, so liss, mal
mill	wafcho	ṭabāna ( <i>vb.</i> ), meṭhān	wofjo, moiye, daka- bakù (stone)	lissin-ki
mind ( <i>n.</i> )	lib	lebonā, a'emero	kalbi, libā, onnè	aqli-gi, garasho-adi
mine ( <i>pron.</i> )	yanē	nātay, ( <i>suff.</i> ) -ay	wankò, ( <i>suff.</i> ) -kò	ai; kaiga, -i, -u; gaiga, -i, -u; haiga, -i, -u
minute	daqiqá	hada daqiq	kallà, dakika	minit-ki
mirror	mastawāt	meratsan	daiti, daviti, ofilalè	biladaya-ihi, murayad- di
mischief	bis, gwudat	badal	háma saranya	histi-gi, wah yello-adi
mischievous	mashink	kafu, esūm	díraa, būsā, hamā, jallà	wah yellaleh
miserable ( <i>pers.</i> )	chiggāraññā	dekhā	daif, hiēsa	ayan hun, dagag-qi
„ ( <i>objects</i> )	gim			
misery	chiggar, makārā	dekhennét, chenqi	obsu, degūma, dippù	ayan humo-adi, aïd-di
misfortune	chiggar	wagē'i, metāt, 'eddel- kefū'e	ayēnna gadè, rakò (have m.), rakachù	ayan-humo-adi
mislead	assāta	a'shawa	balesisu	qatal, qalqal
miss ( <i>vb.</i> )	sāta (aim), assassata (way)	sā'āna ( <i>vb.</i> ), se'net	dābu, bilachù	humai, hun fal
mistake ( <i>n.</i> )	sitat, gidfat	sehtat, gēgāy	balēsa, wallalu	khatalad-di
„ ( <i>vb.</i> )	sāta, tasassāta	sāhata, tegāgaya	balēssu	khatalan
mistrust ( <i>n.</i> )	ṭiriṭārri	tartārè	dugà, fakachuf didè	tuhun-ki
„ ( <i>vb.</i> )	ṭarattāra	tartarà	fallātu, enamānu	ha amanan, malai
misty day	qūmāmmāqan	begemē mā'alti	hurri bultè	'asho 'iraisan
mix	qalaqqāla, daballāqa	hawāsa, deblāqa	itisu, mākku, sàchu	qalad, iss ku qalad

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
modest	affār	senay, yawāh	yello kankābu	hil badan
moisten ( <i>vb. a.</i> )	nakkāra	arhāda, ( <i>adj.</i> ) rehād	kabanā tolchu, korre tolchu	qoi
Monday	Saṣiño	Senuy	Hojadura	Isnin-ti
money	ganzat, birr (dollar)	ganzab, qershi, ( <i>pl.</i> ) aqrāsh	kershi, horri, ganzaba	ta'ag-ti
monkey	tōtā	habay, ( <i>pl.</i> ) ahhay	jildēsa	dayar-ki
month	wor	warkhi, ( <i>pl.</i> ) awārekh	jia	bil, bishi
moon	charāqa	warkhi, ( <i>full m.</i> ) me'le'eti warkhi, ( <i>new m.</i> ) ledat warkhi	(first to second), adecha, jiā, bati ( <i>invis. m.</i> ), jia baē, ( <i>new m.</i> ) jia gobanē ( <i>full m.</i> )	dayuh-hi, ( <i>m. light</i> ) 'addo-di, ( <i>half m.</i> ) dayah bad-ki, ( <i>full m.</i> ) dayah dan, ( <i>new m.</i> ) dayah 'usub
more	dagmō, dammō, yam-mibalt, yibalt	bezayka'u, gānā	-ra, tinnō guddā ( <i>little m.</i> ), chāla ( <i>much m.</i> ) or ( <i>vb.</i> ) debiu	ka badan, ka ron
morning	māladā	negāho, gehāt, ( <i>early m.</i> ) begehāt, ( <i>yesterday m.</i> ) temali gehāt, ( <i>to-morrow m.</i> ) tsebah gehāt	gannamā ( <i>early</i> ), warē ( <i>late</i> ), borū-ganamā ( <i>to-mor. m.</i> )	aror-ti, subah-ihhi, ( <i>good morning!</i> ord. salutation) ma baridai?
( <i>in the m.</i> ) ( <i>good morning</i> ) ( <i>polite</i> )	ṭwāt endit addarh? endit addaru?	lomi negāho, refdi kamay allokhum? kamay khadarāt khum?	aborōti gāri bultē! gāri bultāni?	saka ma-baridai?
mosquito	tiniñ, ( <i>net</i> ) agōbar	tenenya	bimbi	kane'o-adi
most	kahullu	enkab kwellew ba-zukh	sonān guddā	ka wada badn, ugu badan



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
mother	innāt	'ennò	hadà	hoyo-adi
mountain (small)	korabta, tarārā	embā, kumā	tùlu, gāra	bur-ti
mourn	azzāna	bakhāya	tou, bòu, dippadui, fārsu	baroro
mourning	mardū	bekhāy, tihamambala		baror-ti
mouth	āf	'af hāh-bala (to open m.)	afan	af-ki
move ( <i>vb. a.</i> )	laduwāta, fanaqqāla	lawwāta	siku, hiku, gènzū	daqdaqaq, baid, du
„ ( <i>n.</i> )	hēda	kēda	sòchōu	daqdaqaq-hi, walaq-hi
much	bezu	bezūkh	danu, guddā, chala	badan, (as m.) inta
mud	chiqā	cheqqā	dokè, rarè, biò	dohbo-adi
„ (deep)	māt			
muddy (roads)	chiqā	chiqā, chiqawi	dokè, rarè	saboh, dohbo badan
„ (liquid)	difris	zerrāg, kharyāt	bòru	
mule	baqlò	beqli	gangò, ( <i>pl.</i> ) gangòta, bichirā, (pack m.) gesasi	baqlad-di, (he m.) baqlad lab
„ (black muzzle)		gwandā		
„ (grey muzzle)		gerāchchā		
mule riding	yakorchā baqlò	zisarrar beqli	gasasi	
(baggage m.)	agāssis baqlò	agasses	nagadi	
muleteer	baqlonñā	bal-beqli	ajēsa	dil-ki, dagar-ki
murder ( <i>n.</i> )	magdal	meqtāl	ajēsu	dil
„ ( <i>vb.</i> )	gadāla	qatāla	ajeftu, gadayè	dila-ihī
murderer	gadāy	qatāli	irre	merji-gi
muscle	sigā	bel'eti	sirba, wetu	hes-ti
music	zēmā	waṭāy (musician)	tirenye	be'ira-ihī (musk deer)
musk	zibad, tiriñ	zebād		

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
must (he)	yagidd	ta'ammatsa, eyu	geddi dibāma	lehyahai (or <i>imperative</i> )
mutiny	amat	meshfāt	ganuf	hasid nimo-di
„ (vb.)	ammāta	shafāta	kòlfu, gānu	hasid
mutton	yabag-sigā	sigā mekket	foni-ola	hilib idad-ki
my	-ya	-ay, -y	-ko, (my horse) fār-dakò, (myself) na ofi	ai; kaiga, -i, -u; gaiga, -i, -u; haiga, -i, -u
nail (of hand)	tifr	tsefri, ( <i>pl.</i> ) atsāfer	kensa	'iddi-di
„ (metal)	chankar	shenkar	mismari	mismar-ki
naked	rāqūt	'erūq ( <i>adj.</i> ), 'arāqa ( <i>vb.</i> )	kullā ( <i>adj.</i> ), kullā ( <i>n.</i> )	qawan
name ( <i>n.</i> )	sim	sem	mekkā	maga'-hi
napkin	maharrab, ramya	mandil, merkef kefi	maharābi	qarqad-di
narrate	tarrāqa	nagarā	odechū	sheko u mari
narration	tarriqa	wage'i, mengar	odessu	sheko-adi
narrow	ṭabbāb	tsebib	dippò, dippā, rakò	'edidi
nasty	tsayyāf	tsayyāf	turī hama, dāra	uskagleh, wasaqaisan
native	bālāgar	sabāt, nabāri	abba biya	deris-ki
nature	bahri	bahray, (human <i>n.</i> ) sebnet	amāla, kan humāme namūma	dunyo-adi, (disposition) abur-ki
near (go, <i>vb.</i> )	qarrāba	qarraba	( <i>prep.</i> ) birra, afān	u dōwow
„ (draw)	aqarrāba	aqarrāba	diechisu	so dōwāi
„ ( <i>prep.</i> )	qirb	qerūb	diò, kan diechisa	ag, agta, dow
necessary	qwert, yammisha	be'anf	( <i>adj.</i> ) fedāma, dibāmi, ( <i>n.</i> ) fedama, ( <i>vb.</i> ) dibāmu	lehhaw

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
neck	angāt	kesād	mòrma, gatedì	qor-ti
necklace.	diri (silver n.)	deri, mǎrdä ; țelsem (native n.)	jellumbayi, challyè, shasharà	qorhid-ki, kul-shi
(cord worn by Christians)	mātab	mātab geyet (metal) enqwi (glass)	mataba, (metal, iron) darì, (for horses) sakurà, (ostrich eggs) wonfillo, (glass) schamì	
need ( <i>vb.</i> )	fallāga	dalya	fèdu	don
needle	marfè	marfe'	lilmo	irbad-di, (large) ma- had-ki
neglect	chal-ala la-	shal-bala	disu, tufachù, dabàrzu	mog jir
negligence	challāta	shalaltā, ( <i>adj.</i> ) lejām	dibūma	fojiglaan-ti
negro	tequr-saw, shanqella	tsellim, (slave) barya	garba, gerbìcha, ( <i>f.</i> ) garbitta	sawahili-gi, adon-ki
neigh	askākā	hi'ehi'e bala	himimsu	đanan
neighbour	gōrabēt	qerābi, gorabēt	ollā, diò	deris-ki
(in neighbour- hood)	aqrabyā	bemeqrāb	diòda	derisnima-di guda
net	marab	merbab	kiyo	shabak-gi
never	minim-behōn	ekkwā	homa	abadan, abkai, abid kaina
new ( <i>adj.</i> )	addis	haddis	harrà, bāro	'usub, 'usba
news	warē	warē	odù	war-ki
" (good)	missrāch	mekhbār	odù gārì	nabad-ki
next ( <i>adj.</i> )	wadañña	mets'āi, qarābi	diò	dow, sokai, higa
night	lālīt	leyti	halkàn, (last n.) eda	habein-ki
nine	zatañ	tesh'ätte	sagāl	sagal-ki

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
nineteen	asrazatañ	‘āsherte, esh’ätte	kudā sagāl	sagāl uyo taban
ninety	zatānā	tes’ā	sagaltāma	sagashan-ti
nipple	tut	lekkò	kuba	ib-ti
no	aidallam, enkwan, imbi	yellan, ay- -n, ( <i>em- phat.</i> ), embi	waw, en-, in-, hin- ( <i>w. vb.</i> )	mayo, maha
nobody	mānem	hadekwā, yellan ze-	woma nisti, homà, ‘iddina homàn	
„	mannim	had ay- -n ( <i>vb.</i> )	womàn, homàn, woma miti, homa	
noise	dimt	demtsi	iyà, hursa, hurù	sanqad-di, qab-ti
noon (to noon-halt)	qatir, ikkulqān wāla	fereqā mā’ālti	wāre, azzùri, nanài	dubur-ki, had-di
north	semēn, girā	semēn	garra oli	jah-hi
nose	afinchā	afinchā	fuñān	san-ki
not	mach	aykonen	hin-, -miti	an, ma
„ ( <i>vb. negat.</i> )	al- -m	ay- -n	hin-, in-	ma jira (there is not)
nothing	minim	gezā, gēza - mēza, hantekwā	homà, humtù (n. at all), hijjō	babah, wahba
notice ( <i>n.</i> )	warē, awāj	warē	hubacha, erga, odù	war-ki
„ ( <i>vb.</i> )	astawāla	malkāta	ègu, ilālu	arag, daren
now	ahuu, engedeh	hezi	ammā, yè, omà-edò	aminka, haddai, had- der
number ( <i>n.</i> )	qwiter	quotseri	lakòbsa, (odd n.) mango	sumad-ki, (sum) tiro- adi
„ ( <i>vb.</i> )	quottāra	quotsāra	lekàu	
nurse	mogzit	meguzit, metebawit	gùdisa	umuliso-adi
obedient	tazzaz, ishi-ala	ta’azzāzi, gelgāli	abomana, kan oba māmu	ḡega mugul

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
obey	tazzāza, tagazza	ta'āzzāza	abòmi rawachù, abo- dāgu	dega nuglow
(refuse to obey)	alsamm āmala	'id-nes'ē, abāya	abòmi inrawachù	'asi, did'
observe	tamalakkāta, asta- wāla	malkāta, (observation) memelkāt	ēgu, illlu	indai
obstinate	chakchakkā	embitayna	mata jabbēsu	'asi-gi, rifai-ihī
obtain	agañña	khaza	fūdu	hel, ma'ash
occupy	gazza	nabbāra	tāu	shaqaisi
ocean	woqyānos	baheri	bhaēr, bahār	bad-ki
of	ya-	nāy, (of me) nātay, (of him) nātu	-ti (or omitted) e. g. land of Shoa, bia Shoa, -ira	<i>express by possessor fol- lowing possessed, and by adding posses. pron. to object</i>
off	kazzih, tazzih	enkāb, (w. <i>vb.</i> ) enkab, kēsa, āla za-	kēnu, diachù	by particle si, or ka
(be off!)	nahid	kedu	ademi	tag, iss ka tag
offer	saṭṭā	aqarāba	kēnnu, diachù	u bihi ( <i>vb.</i> ), sadaqad ( <i>n.</i> )
offering	sitōṭa	taqrābi	kennù, warēga, gu- māta, arkafuchùn	
office	adabbābay	shum, ( <i>pl.</i> ) shumāmat	shumi	hafis-ki
officer	shum	bāshāy	lolē	
often	bezu-gizē	bezukh-gizē	amma amma, gāfa, danu	gor, kol, mar badan
oil	zeit, qibānug	qeb'i, zeyti	zeiti, (petrol) gazi	salid-di
old	arōgē	'aregit	jārsa, dullomē, dul- āmtu	gabow, duqah
„ (be, <i>vb.</i> )	arajja	arāga	mōfu, (old age) dulōma, garsūma	gabow

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
olive	wayra	zeyti	ejërsa	
omen	gadd	fāl	ayenna (luck spirit), fal-ki bëka, milki, tolfata, (lucky word) rajji hïmu	
on	ba-, -lay	la'eli	irrà, -qubà	ku, dul, dusha
once	end-, gize	hada gizē	tokkichuma	mar, (formerly) beri- gi
(at once)	tölō-ahun	tölō, hezi hezi	ammà, àka tokkòti	daqso
one	and, <i>f.</i> andit	enko, <i>f.</i> inkā	tòkko	kow-di, mid-ki
one by one	andand	hadhad	tòkko-tòkko	mid mid
only	bichchā	baynu	kobà tokdècha	keliah ( <i>adj.</i> ), un ( <i>adv.</i> )
open ( <i>adj.</i> )	kift	gentsūl	banni	banan, furan, ( <i>vb.</i> ) fur
„ ( <i>vb.</i> )	kafāta	gantsāla, arkhāwa	bannu, sāku	
opinion	assāb	hasāb	jecha, menafekè	talo-ado, tashi-gi
opposite	tiyyu	antsar, bā	gamaf, gamana	hor, horti
oppress	gaffā	chakhāna, amētsa	arābsu, dipissu, in- olfachù, hūbu	eho
or	way	way	yoki, yo, yokàn	ama, amase, mase
order (arrange)	serat	ser'āt, ( <i>vb.</i> ) sar'ē	tòlchu	hagajis
„ (command, <i>n.</i> )	tazāz, ( <i>vb.</i> ) azzāza	tē'ezāz, ( <i>vb.</i> ) azzāza	'ajaja, ( <i>vb.</i> ) ajaju	hukum-ki, ( <i>vb.</i> ) u dir
origin	zar	majamaryā	būrka, chelkaba, do- rēti, dur	horan-ti
originally	tint	bamajamarya	jalkabadurà	beri
ornament	gēt	shelmāt	geti, geddi	siyaqad-di (women)
oryx	salā			bi'id-ki
other	lēla	kāl'e, ( <i>m.</i> ) <i>f.</i> kālayti, ( <i>pl.</i> ) kāl'ōt	kanbirà, hegerè	kaleh, (the o.) ki ka- leh



ABYSS. I.	English.	Amharic.	Tigrine.	Galla.	Somali.
	ought	(aux. vb.) naw, nabbar with <i>impf. vb.</i>	ke- (vb.) ygeb'e geddi eyu	or malè (w. imperat.)	lahaw (w. subj.)
	e. g. he ought to go	yehed naw	keyehed yegeb'e	malè adaku	tago lehyahai
	our	-achin	-nā	keñatti	kaga or ayo or en; kena, -i, -u; gena, -i, -u; hena, -i, -u
	„ (adv.)	bawichch, iddāri	enbal	dida	dibadda
	outside (prep.)	ka-, wichch	bawutsa'i	alà, dida, mòga	dibad
	oven	mabsayā, maṭāja	megweher hemmet, (stones for o.) me- sekhtat	elè, gomji, (heat the o.) elè hòhisi	mufo-adi
62	over	ba-, ka-, ta-	lā'eli	irrà, gubbà, ol	dul, dusha, gud
	„ (prep.)	ka-, ta-		irrà	
	owe (vb.)	nabbāra	ta'adāya	hiddu	— bad igu lehdahai (I owe you)
	owing (on acc. of)	silla-	dagim se-, bama- khenyāt, me'enti	kanāf	ba la igu lehyahai, (it is o.)
	own (vb.)	gazza	bā'el-kona, (is owner), (adj.) ganzab (w. pers. suff.)	kabu, (owner) abba	giro
	pace	ruchchā	mekhazzās	bettima, buāda, jada	talabo-adi, (vb.) talab
	pack (vb.)	kattāta, sabassāba	'asara	gādi-gèdu, hīdu	hid
	package	isir	tse'nèt	bāa, bātu	hidmo-adi
	pain	'imam	qurtamāt, hamān, wug'āt	woransa, dibè, dippū	hanun-ki, silei'-hi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
pain ( <i>vb.</i> )	channaqaw	aqertamà, qertum nabāra	dukubsachisu, diku	hanuni, hanuji
(violent pain)	mit	qwirtemāt	nāfa	
pain	qalam ( <i>n.</i> ), sāla ( <i>vb.</i> ), (painting) sil ( <i>n.</i> )	sa'ala ( <i>vb.</i> ), se'li	dibu, fākèsu, fakesè, sill ( <i>n.</i> )	ranji ( <i>vb.</i> ), ranji-gi ( <i>n.</i> )
palace	gimb	gimb	gibbi	gimb
palate	tanāgā	tāhnāg	lāga, lāgada	danhanaq-gi
palm (hand)	madāf	rāh	beru, ganā	baba'o-adi
„ (tree)	salēn	selēn, (dom p.) dagalē, (fruit), akat	mèti	ala'al-shi
pan	fāgā, sahan	tuwā'e	(for bread) metādi, disti, sahani, (for measure) cunina, tuwè	dawa-ihi
paper	warāqat	warāqat	warakāta	warqad-di, waraq-di
paralysed (be, <i>vb.</i> )	baddāna, sallāla	( <i>n.</i> ) metsagwennat	( <i>n.</i> ) gertoko dua	'urianah
pardon ( <i>vb.</i> )	māra	a'eraqa	māru, dissu, bàsu	samah, 'affi
„ ( <i>n.</i> )		'erqi	arāra, mārī, bay	samah, 'affi
part	kifil	kefūl	gerger, kodā, (greater p.) danū	in-ti, qaib-ti
partner	balākkul	makhbarañā	woliti, nagana, jal	mushrik-gi
partridge	soran	qoqah be'atti	aburdalla	
pass ( <i>n.</i> )	barr	kesād, tsebāb	giddu	
„ ( <i>vb.</i> )		khalifa, sagāra, (time) wa'ala	dābiu, dāku, dārbu	daf, mar
passage	ilf	mehlāf, messāgarē	karā	jid-ki
pasture	mask	sawhī	kallo	
„ ( <i>vb.</i> )	tasamārrā	able'e	bobāzu	

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
patch	maṭāfyā	kertam	erbè	karrin-ti
„ (vb.)	tāfa	bekertam ahadāsa	aragòdu	kar
path	mangad	mangaddi	dandi	dau-gi, jid-ki
patience (n.)	zigitā, tigist	ta'eggesti	ettidisa, obsuf, chel-luma	dulqadasho-adi, kad-si-gi
patient (adj.)	zigitañña, (vb.) taggās	'eggūs, (vb.) 'aggāsu,	òbsu (be, vb.), kanòbsu	dulqadasho badan, kadsileh
pay (n.)	damōz	wa'elet (day's pay)	gattì, damosa	def-ti, haqai-ti
„ (vb.)	kafāla	kafāla	gattì-kènnu, gatti-bāssu	bihi
„ (a fine)	kāsa	kāhsa kafāla		
„ (a tax)	gabbāra			
peace	irq	'erqi	arāra, nagā	nabad-di, heshis-ki
(make p., vb.)	tarā rāqa	'arāqa, a'arāqa	arārsu, ararsisu	heshisi, nabad qado
peg (tethering)	chikāl		koronò, gufù	didib-ki, (vb.) didib
pen	bir, matafya	ber'ī	kalami	qalim-ki
„ (for cattle)	barat	dembē'e	gorandò	hero-adi
pencil	irsas, matafya	reshash lapis	risassi	qalim rasased
penis	qwulā, jallā	shamar, shelhō	dālu	gus-ki, qodo-ihi
people	saw	hezbi	señu, bia (Galla p.) orma, bia, gorbò, lukà	dad-ki
„ (tribe)	zar	bēt, endā, wagan	señi, gosa	toll-ki
pepper	qundō-barbarē	berberē, (black) tsa-lim-berberē	kundo berberi, mi-mitā, mitmittā	filfil-shi
perfect	mulu	fetsūm	kulkullu	dan
perfume	shittā	ches	shitto, urgoftu	udgon-ki, (incense) umis-ki

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
perhaps	wai, dingat, bihōn, minalbat	(it is likely) masā-sala, tekhali (possible)	mōji	malaha, mindah
permanent	nwāri	tsenāhi, watrū	kan bulu baritūma, jirachū	dayim, had iyo gar
permission	fāqād	mefqād ( <i>n.</i> ), messenbat	dagò ( <i>n.</i> )	fasah-hi, ruqsad-di
permit ( <i>vb.</i> )	tawa	faqāda	bājju, dāga'ū, ejèddu	fasah, ruqsadsi
persevere ( <i>vb.</i> )	taggā	tsana'ē	dandāu, morkiu	sabir
persevering	tigu	tsan'ē	dandāa	tagan
perspiration	waz, lāb	lahabat	dafka	didid-ki
perspire	wazzā	lahāba	dafku	ḍidid
persuade	asraddā	amāsāla	qòrsu (seduce),	sosòbu sasab
petroleum	lāmbā	gāz	gazi	gaz
pick ( <i>vb.</i> )	seqassāqa	fatkha ( <i>p. at</i> ), watāfa	lùkissu, ( <i>p. out</i> ) fòu, fouchū, jallachū, ( <i>p. up</i> ) olfadu	gur, ( <i>p. out</i> ) u guro
pickaxe	maquoffarya	mebāro, chakwarō, mekwati	quoffera	
pick out (extract)	naqāsa	awts'ē, fatkhē	bāsu	ka so bihi
„ (select)	marrata, laqaqqāma	lalāya, kharyē, marātsa	<i>v. sup.</i>	dori, ka naqai
picture	misil, sil, missālē	se'eli	misili, dawitti, (sacred) tabotā	sawir-ki
piece ( <i>n.</i> )	quirrach	kertam, sebār	chifū, gochò, soc (of inti, hubin-ti bread)	
pierce	sarassāra	quorquōra, nadāla, farfāra	worānu, (enter) sēnu, fullésu, hādu	daloli, ku maroji

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
pig	asāmā	hasemā	ārrar boiyè, karkarrò	dofar-ki
pigeon	rigib (tame)	regbi	bulalà, labalisa	hamam-ki
"	bullāl (wild)		sapalissa	
"	wālyā (small wild)		jabalèssa	
pile (n.)	kimmar	(n.) kumra, (vb.) ku- māra, qummito	tullā, sonān, (vb.) tūlu sasābu	tir-ki
pillage	zarrāfa, worrāra	bazbāza (n.), bezbūz	ònsu (vb.), jarāfu, bòju (n.), kan bo- jamè	bob, da' (n.) bob-ki, da'-d'ihī
pillow	makaddā, tirās	ne'eshtoy moterē'as	burāti	barkimo-adi
pin	waranto	ra'es merf'e	arfi	vibad-di, . (hair-p.) qarmil
pincers	quotat	gwiṭet	kabdu	birqab-ki
pinch (vb.)	maquontācha, quon- tāta	qantāwa (n.), ma- qentau	hòku, kimidu, dābi- du	qanjidi, (n.) qanjido- adi
pipe (tobacco)	maṭachchā	mestē	gāya	paip-dadabed
" (water)	būambūa		lemanā, hujimò	
pistol	shuggut	shiggut	shuguti	tumujad-di
pitch (tent)	takkāla	denquān takhāla	dukkāniti dābu	ḍab, rid
pitch it (imp.)	tikalut	tekhālu	dukkāniti dabi	ku dab
pity (on)	azzāna la-	hazzāna be-	garan lāfu	nahariso
" (n.)	mirāt, azan	metekhazān, mekh- zān	gara lāfa, (adj.) arjā	nahadin-ti
place (n.)	sifra, bōta	sefrā, wonbar	idò, eddò	mel-shi, hal-ki
" (vb.)	asqammāta, adarrāga, anōra	gemmūt (residence) wadya ; aqammāta	kānnaku (vb.)	ḍig, (p. on) sar
plain (n.)	mēdā	medā	māda, godā, bakè	ban-ki, gegi-di

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
plan ( <i>n.</i> )	serāt	ser'at	malla, serra	tadbir-ti
plank	ṭarb	lūkh, gemal	sankā	loh-hi
plant ( <i>n.</i> )	tikil, ( <i>vb.</i> ) takkāla, zarra	atakhelti, ( <i>vb.</i> ) tak- hāla	muka, utubi, ( <i>vb.</i> ) dābu	beir-ti, ged-ki ( <i>vb.</i> ) beir
plate	sahan	shāhān	sahani, taba, wochitti	se'eni-gi, su'un-ti
play ( <i>vb.</i> )	tachawāta	tatsāwatu	tabu, asāu, kōlfu	'ayar
„ ( <i>n.</i> )	chawāta	metswāt, tsawatā	yabachū, ( <i>n.</i> ) tabā, maddi	'ayar-ti, jalbeb-ti
please	das asañña	aftāwa	jallu, garōmu, (-ing <i>adj.</i> ) midāgu	'ajibi
(if you p.)	ibakkil, (-ure) dasitā	bezākhum ( <i>w. vb.</i> )	si fadada adarā or aderā-aderā	ka bariyaya
(with p.)	issay!	tahagwas ( <i>w. vb.</i> )		
plenty	bezu, ijjiq	bezūkh	baye, gogūma, somā, barwaqo-adi gutū	
plough ( <i>n.</i> )	marāsha, mafar, ( <i>vb.</i> ) arrāsa	nawtti, ( <i>vb.</i> ) kharāsa	gindō, kōtisa, (plough- share) soyāma, (yoke) ordā, wanjō, ( <i>vb.</i> ) kōtu, kochū	
plunder ( <i>vb.</i> )	zarrāfa, warrāra, ( <i>n.</i> ) iqā	zamāta, bazbāza, ( <i>n.</i> ) bez bez	ōnsu, sēmu, jarāfu, ( <i>n.</i> ) ( <i>n.</i> ) bojū, kan bojamē	bob-ki, da'-d'ihi, jalalaqa-ihi
pocket	jeb, gūdgūos	kis	kisi, karatitti	kishad-ḍi
point ( <i>n.</i> )	shul (needle) mirāf (place)	sehlet (needle), mot- māt, akān	eddō, bakkā	'aro-adi, fiq-hi
point out	amalakkāta	khabbāra	agarsisu	tus, muji
poison	marz	merzi, semmi, fawāsi	hadda, afarē	dunkal-shi, sun-ki
poisonous	marzām	merzi	gōrija	waba-gi



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
pole	masassō	daqal	utubā, jirma	dakal-ki
polite	yatagattā	te'um (agreeable)	ulfesa, kan ulfesa	edibsan, amusan
pool	kworē	rahčya	gerba, kurā, choraga	balli-gi, dog-ti
pork	yasama sigā	sega hasemā	foni arreā, boiyē	dafar-ki
possess	gazzā	tsabāta	kābu, kabachū	hai, haiso, lahaw
possessions	nibrāt	genzab	gulti	lahan-ti
possible (be, <i>vb.</i> )	tachāla	tekhāli, yeka'el eyu	tāu	wa noqon, ( <i>adj.</i> ); (be p.) jiri kar
post	busta	busta	busta	dabal-ki
„ (station)	fanta			hag-qi
pot	tōfā, minchat	gembō (for water)	disti (woven)	wel-ki, (tin pot) da-
		gwadgud (milk)	tuē, hurō (cook ?)	sad-di, (boiler p.)
	mashañya (chamber)	mag'āti (for pudding)	okote, chungo (large do.)	disti-gi, (water p.)
		qōfō (for grain)	suppe (jam do.)	kusad-di, (ghee p.)
		qwarā'e	gombō sullē (small water)	ubo-adi
		(small) ne'estay	hubō guddā (large do.)	
		qwarā'e	gani (v. large)	
			jalo (largest)	
			madiga (for carrying liquids)	
			madāla, folliē (milk)	
			sabarō (of reeds)	
			kōri (of wood for butter)	
potato	dinnich	dennesh	dinnēcha, gudare	baḍaḍḍo-adi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
pour	galabbāṭa	afsāsa	nāku, būsū	shub, qub
powder	doqet, (gun) bārūd	hamod, (gun) barud	awāra, (gun) barūdi, (flour) datu	barud-di
praise ( <i>vb.</i> )	amasaggana	nā'āda, amasgāna	fāru, gālchu	aman
„ ( <i>n.</i> )	misgaña	mesgānā, na'edā	galāta, ulfesa	aman
pray	ṭallāya	tsallāya	aderū, kāddadu	bari, du'ai
prayer	ṭalōt	tsellōt	mukābu, kadā	bariyo-adi, du'o-adi
precipice	gadal	gadal, tsedfi	karrē, kilē, hallāya	harar-ti, jar-ki
prefer	waddada	abalātsa, fatāwa	marāru, chāllu	ja'alaw
pregnant ( <i>adj.</i> )	riguz, irguz	tzenset, (be, <i>vb.</i> ) hanāta	ulfa	ur leh
preparation	tasanādd	masendaw	koppauma	qababal-ki
prepare ( <i>vb.</i> )	asanaddā	asanādāwa	tōlchu, zōcu, būsū, koppau	kala hagaji, ḍig
prepare it	asanaddaw	asandolu, aqwarebu	isa tolchi	isaga ḍig, diyar garai
prepared (be, <i>vb.</i> )	tasanadda	tasanādāwa	koppaē ( <i>adj.</i> )	dan jir
present ( <i>adj.</i> )	yahunu	qedmē	kangiru	joga, hadir
pretend	adarrāga	masāla	sōbu, cābadu	helad fal
pretty	wub	tsebūq	barēda, lawe, baēssa, došo	bahsan
prevent	kalakkāla	kal'ē (prohibit), kal- kala	dōwu, arārsu, dōrwu	u did
price	wagā	wagā	gattī, mīnda	gana'-di, ib-ki
(what pr. ?)	wāgān sent naw ?	waga kedayallo ?	gattī nātti hōmi ?	gana' disu wa mahai
prick ( <i>vb. a.</i> )	tanaqwāla	wag'ē	worānu, dirmānu	mud
„ ( <i>n.</i> )	waggā	wug'āt, qusli ( <i>n.</i> )	afūda, madā	adanyo
prickle ( <i>vb.</i> )	kwasakwāsa	tsahgāra	arfiti, dallānu	

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
prickly	kwaskwässà	tsāhgāri	kan arifiti, dallāna	hararad-di (heat)
pride	kurāt	me'ebāy	bacha, kora	amar-ki, kibir-ki
priest	kāhin, qēs, ( <i>pl.</i> ) qes- awstock	qeshì, ( <i>pl.</i> ) qesawsti	ayandicha, qallu, (Muslim p.) haji	wodād, mullah
print ( <i>vb.</i> )	khattāma	khattāma	(-ed) makina tafame ( <i>n.</i> )	daba' (mark) astan-ti
prison	yagizōt-bēt	nayesur bēt	mānna or hida gindò	habsi-gi
prisoner	asraññā	esūr	adejjè	nin hidan
prisoner of war	merkonnā	merūkh		
private	kilikkil	sebat ( <i>pr. prop.</i> )	doksa ( <i>privacy</i> ) kobà ( <i>private</i> )	qarson, ( <i>talk in p.</i> ) faq
probably	dengat	mesasūl		malaha
(it is p.)	yehonal	haqi yemasl	hiu fakata	malaha tahai
proclamation	awaj, ( <i>vb.</i> ) awāja	'wāj, ( <i>vb.</i> ) 'awāja	tùma ( <i>vb.</i> ) làbu, tùmu	ogaisi
profit ( <i>n.</i> )	tirf, firē	teqmet, ( <i>moneys</i> ) rebhāt	bòwa, bùa, tirfe	fayido-adi, kurod-ki
,, ( <i>vb.</i> )	atarāfa	rabhē, teṭaqma	buachù, (-ed) kan ser- ratè	fayido hel
prohibited	kilikkil	tekhla'i	( <i>vb.</i> ) arārsu, dōrwu, dōwu, ( <i>n.</i> ) hirmi	wa la iss u didai
promise ( <i>n.</i> )	tasafa	tesfa haba	( <i>vb.</i> ) abdachisu warē- gu, ( <i>n.</i> ) kakāa	( <i>vb.</i> ) la ballan, ka ballan
properly	bawl	baserā'e, batsedqi	siriti	si asluban qaib
proportion ( <i>n.</i> )	tawārad	maṭan	amuf, amadruf	qaib-ti
(in p.)	batawārad	bamatan	saferati, safera wagin	'ainka
prosecute	kassāsa	kasāsa	falmu, fallāmu, -irrà,	'edai
			quddachu ( <i>vb.</i> )	

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
prosperity	lam ( <i>adj.</i> )	lemu', ( <i>n.</i> ) lem'āt	gamada	raho-adi
prostitute	galamōta	galemōta, zemāwit	gursumeti	dillo-adi, qahabad-di
protect ( <i>vb.</i> )	makkāta, la-	atsaga'e	arārsitu, ēgu, barbāru, kērkeru	iluli, jir, karaw
proud	kuru	ebbūy	kora, amballa, bokokā	amarsan, amar wein
proverb	tarat	memessāl	mamaksa	mahmah-di
province	gizat	negarit	biya	hafad-di, bilad-ki
provisions	mabil, senq	senqi	galā (for journey), galā, karā	jī'sin-ki, sahai-di
provoke	asquottā	talākhyā, awāg'e, tenātsyu	dekamsisu	ka 'adaisi
prudence	bilhāt	lebbi ( <i>n.</i> )	ubachū, hadari	foyigan-ti
prudent	bilih	lebbūm ( <i>adj.</i> )	bekamā	fayiq, miyirsan
pudding	tafach, alāwā	lewus	bokō	
pull	sāba	sāhāba	ārķessu, lukīssu, ārchisu, bāsu (out)	difo, jid, jidjid
pull it!	sābaw!	sahba'u!	bēa!	difo! jid!
punish	qattā	qatsē	dekāmu ( <i>vb.</i> ), gōrsu	taqsir, hanuni
punishment	qitāt	qets'āt	kitatā, yakkāba	taqsir-ti
pupil	tamāri	tembāri	bartu, kan bāru	barad-ki
„ (eye)	birat	ya'ain inkwē	agārtu	isha inankeda
pure	ṭaru	yewāh, latsūh, tserūy	kulkullu	miran
„	ṭiru	yawāh	kulkullū	
purge	kasso	zaqemmet fawsi	heto, kosso, hauku, (vb.) albāsu, kullēsu	dabib, ( <i>n.</i> ) dabib-ki
purify	aṭarrā	altsha, atsāya	kulkulle'su	miran samai
purpose (on)	awāqa ( <i>ger. of vb.</i> )	bahasab	bagān	ogan

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
I . . . on purpose	awēqē	behasabey	ani bagān	ogan ban u falai
he . . . on purpose	awēqo	behāsābu	hinni bagān	ogan bu u falaiyai
purse	karatit, māfūdā	karatit, kis	bursa, sulichā	kish-ki
pursue ( <i>vb.</i> )	addāna, takattala	ajāba	adāmsu, ordōfu	eri, ra 'dai
put	adarraga, anōra, asqammata	wadya, aqammāta	gōdu, (p. away) olkān	ḡig
put away	awassāda	naḥāsa	fūdu	eri
put out	awaṭṭā	atēḥa	olkāu	baqti, sehi
„ (light)	aṭaḥā		bāsu, dāmsu	
python	zando	gebel	bofa, marata	una'as-ti
quail	dirchit	dirchit	kirole, berisa	aslub-ti
quality	āynat	wagan	senyi, amāla	hasab-ti, tiro-adi
quantity	likk	kandzuy	amam	dagal-ki, dirir-ti
quarrel ( <i>n.</i> )	kirikkir	kerker	waldidu, falamā	dirir, dagalan
„ ( <i>vb.</i> )	taṭallā	tekherakhāra, akherā-khāra	waldidu, walōlu	
quarrelsome	ṭigabañūā	takharakhāri	kajjakajja	baan
quarter	aratiñña	rāb'ayf, -ti	arfafa	wah-di
quartered on (be)	tasari qabā ba-	ahidāra ne		ku fadi
queen	nigist	nigist	gifti	malikad-di, raniyad-di
question ( <i>n.</i> )	ṭiyyāqe	maṭeyyāq, mamermār	gaffachū	sual-shi
„ ( <i>vb.</i> )	ṭayyāqa	meramara, ṭayyāqa	gaffādu	sual
quick	qaltāffa, fatān	'ettuq, fettān	dāfi	daqso, ( <i>imp.</i> ) degdeg
(be q.)	qalaṭṭāfa, tōlō-ala, fattāna	'aṭṭāqa, fatāna, tōlō-bela	dafi dafi !	daqso, deg deg
quiet	(anim.) zemtañña, (man) irgu, garām	khedu'e, khed'a ( <i>vb.</i> )	damboba, ḡbsitu yē nagumā, marachō chalgēdi (be q.)	amusan, (horse) marā-biah

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
quietly	zimm qes	gas, gas bala	sutúma	amusa
race (tribe)	zar	wagan	senyi, (horse r.) farda mokora	has-ki, holo-adi, tol- ki, (running) bara- tan-ki
rag	charq	qedäd	cherki, hersama	'alal-ki, qarqad-di
rage	kwurfiya, qwuṭṭa	kurā qwetṭe'ä	dakämsa	'ado-adi, 'il-ki
(get into r.)	taqwaṭṭa	kworya	dallansisu, dalänu	'ado, 'adaisnaw
raid ( <i>n.</i> )	zamaçhā	zamaçhā	dùla	dul-ki
„ ( <i>vb.</i> )	warrära, waggā	zamata	dulu, adimu	dul, so da'
railway	babur	babur		babur
rain	zinab, qüorfi	zenāb, temoneq, ( <i>vb.</i> ) zanāba, azmārā (light r.)	bokä, rōba, tuttubē (drops of r.), tifu (fine r.)	rab-ki, (long r.) mayai- gi, ( <i>vb.</i> ) dah
(the rains)	kiramt	keremti	qannā (season of r.), hamsitu (rain- maker)	mayai-gi (r. season) gu-gi
raise	anassa	atesse'e, al'āla	olfüdu	kor u qad, sarai u qad
ram	wandi-baq	tabetay, bagg'e'e	korbesa	wan-ki
rat	ayit	antsew, antsewä	hantuta	jir-ki, (mouse) jiryar
rations	qallab	senqi	gāla, kalaba	see provisions
raw	ṭirē	ṭerē	didi, imbelchanē	'edin, edinah
razor	milāch	memletī	milachi, hadu	mandil-shi, mus-ki
reach	darrāsa	qedhē, setçhē, betshē	kakabu, dāku, düfu	gaḍ
(r. to)	darrāsa, eska-			
read	anabbāba	anbāba	karāu, degummu	aqri, naq, naqso
ready (get)	asannāda	asanādawa aqariba	kobēsu, ( <i>adj.</i> ), kobbaē	diyar garai
„ (be)	tasannāda	tasanādāwa taqariba	kōbāu	qalqal



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
ready (it is ready) really	asannādal yimut, ikkō	yeteqareb nay'unet, be'unet, behaqqi	kōba dugādu, dugātti	dan tahai <i>or</i> wa dan kolleh
reason	miknyāt	mekhanyāt	koda, akki, bekūma	id-di, sabab-ti
rebel ( <i>n.</i> )	amataññā	shifta	shifta	hasid-ki
„ ( <i>vb.</i> )		shaffāta	lōlu	hasid, 'asi
rebellion	amat	meshaffāt, gabānā	shifta	hadsidnimo-di
rebound	nattāra	nattāra	debise dāu	dib u bod
receipt	millash	mesekker waraqat		waraq aqbal
receive	taqabbāla	taqabbāla	fūdu, fuchū	aqbal, ka qabo
recognize	awāqa	tafālata	bēku	qiro, husuṣo
reconcile	samāmu	ashamgāla	arārsu, tōlchu	heshishi, (reconcilia- tion) heshis-ki
(be -ed, <i>vb.</i> )	tasamāmu	tashamgāla	ararāmu	la heshi
recover	dana (from illness)	dakhāna	ārgu, fāyu, (from ill- ness), mārū, mārū	mar kaleh hel, (from illness) bokso
red	qay	qayh	dima, dama, (blood r.) hallu	'as, qudud
reed	shambaqqō	shambaqō	baballi	dur-ki
reedbuck	bohar		borofa	dol-ki
refusal	imbitā	me'bay	diddūf	didnin-ti, inkirad-di
refuse	embi-ala	tanas'ē, abaya, embi- bala	didu, dōwu	dafir, did, inkir
regret ( <i>n.</i> )	azzan	khezzunāt	obsa, gabā, daggu, sena	'al'al-ki
„ ( <i>vb.</i> )	azzāna	khazzāna	ōbsu, bōu, fārsu	u'ala'al, iss hanuji
reign ( <i>vb.</i> )	maggāsa	kuonnāna	mou	hukum
„ ( <i>n.</i> )	manqist	mengās	moa	hukum

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
relation (kin)	zamad, wondim	bēl-seb, zamad, (pl.) azmad	komo, senyi, fira	higal-ki, ga'al-ki, qolo- adi
release	fattā	gadāfa	hiku, gadisu	so furo
reliable	tamān, imun	ta'amām, emūn	kan amānu	amina-ihī, nin aminah
remain	quoya, nōrā	taqammāṭa	tāu, aēfu, āfu	had, jog
„ (over)	sanābala, qarra, tar- rāfa, (remainder) qirrata, yaqarra	qarya, tarafa, (re- mainder), terfi	būa, hambā, kanafē ēcha gira? (where is r.?)	hadki hadai (re- mainder)
remember	astawāsa, assāba	khassāba, (remem- brance) mokhrābi	yādu, yadachū, mū- ladu, (remembrance) yada	hususo, ogow
remind	astawāsa	akhassāba	yadachisu	hususī, ogaisi
remove	anassa, sabb adar- raga	khafāsa	fagāu	durki, kadu
repair	abajja	ahaddāsa (renew)	tōlchu, ara dēbisu	halmari
repeat	daggāma	daggāma	lamm esu	mar kaleh deh
reply (n.)	millash	melāsh	dēbisa	jawab-ti
„ (vb.)	mallāsa	mallāsa	dubbī, dēbisu	wah u 'eli
report (vb.)	warē-amattā	sellāla, awrya	odukūmu, ḍdu	u sheg
„ (n.)	warē, (gun) dimt	sellūl, warē	himamsa, ḍdu, (noise) ēya	shati-gi
require	fallāga	dalya, (n.) dolēt	fēdu	don
rescue	adāna	adakhna, fatākha	bāsu (vb.), hambisu	(vb.) badbadiyo
resemble	massala	massāla	fadaḍu	(vb.) u ekow
resolute	chakkan	tsenu'	jabā	tagan, adag
respect	affara	akhbāra	ulfesu	mamus
rest (vb.)	arrāfa, qirrētā	'arrāfa	bōgotu chisu	jif, iss ka jiff
„ (repose)	irfat	'erfat	bokotā, cabi	nasad-ki

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
restore	malläsa, (renew) ad-däsa	amalhäsa, ahaddäsa	dëbisu, debisäsu, aragöddu	so 'eli, ku so 'eli
return ( <i>vb. n.</i> )	matṭa, tamalläsa	tamalläsa, mallasa	debiu, dëbisu	so noqo, so laban
„ ( <i>n.</i> )	mellash	meläsh	debisè	so noqod-ki
revenge (take, <i>vb.</i> )	tabaqäla, daggal gabä	fadäyà	qüma bàsu, ijja bafadu	qisas, 'olladi
„ ( <i>n.</i> )	baqal, daggal, fiddä	fedyät	qümr kage, turi	qisas-ti
revolver	shuggut	shuggut	shugguti	tumujad-di
reward ( <i>vb.</i> )	qaräsha	barakat-haba	gönfisü	u abalgud
„ ( <i>n.</i> )	qurshä	barakat	gatti, ajò, gajäma	def-ti, abalgud-di
rheumatism	querdimät	qwarthimat	ñatta, kustumati	qushashad-di
rhinoceros	awräraris	awräraris	aorarisi, worsësa	wiyil-ki
rib	quodin	quodri, ( <i>pl.</i> ) agwo-denti	chenächa	feid-di
rich	bälatagga, habtam, bukkäsè	haftäm, ( <i>vb. be r.</i> ) haftäma	duresa, f. dureti	hodan-ki
ride	taqammätä, tasaqqäla	kiëda, baferes	ya badu, farda tau, (rider) ya bada	ful
ridge-pole	gädim	terädädä	utubä	digta tambug
rifle ( <i>n.</i> )	ṭabanja	ṭabanja	(ṭabanja) kawè, (rifle-man) abbä kawè	bunduq-hi
right	balikk (correct), dagg (proper)	leqqè, tsadeq	mirgä, gäri, akki, düga	hagagsan
„ ( <i>direction</i> )	qaññ	yamän	mirgä, mergätti	gesta midig
rind	qirfit	qwerfi	kolla, (of cane) kamu	dir-ki, jilif-ti
ring	qalabat	qalabat	hamarti, kubela (ivory r.)	katun-ki
ripe ( <i>adj.</i> )	bisil	besül	bilchata	bisil
ripen	bassäla	bassäla	bilchaddu	bislai

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
rise ( <i>vb.</i> )	tanassā	tes'eē, atese'e	kāu, olbāu	ka', sarra ka'
„ ( <i>n.</i> )	aqabat	'aqba	dēra	tosnin-ti
river	wunz	rubā	lāga	durdur-ki, wadi-gi
road	mangad, quodānā	mangeddi	karrā	jid-ki, dariq-hi, hilin-ki
roan antelope	wan dibbe, woddambi			
roar	agassā	( <i>vb.</i> ) sangāwa, na-qāwa, ( <i>n.</i> ) menqāw	( <i>n.</i> ) lencha cherane, ( <i>of river</i> ) hursa, ( <i>vb.</i> , lion, &c.) gugumu, hārku, ādu	( <i>vb.</i> ) u jibad
roast ( <i>vb.</i> )	ṭabbāsa	ṭabāsa, qalāwa, ( <i>n.</i> ) tebsi	wadu (meat), akāu (grain)	dub, dubo
rob	qammā, sarrāqa	guahāla, sarāqa	hātu, sāmu, jārāfu	had, bob
robber	wambadē, gamaññā	serāqi, gwuhilā	shifta, yamtu, atu	tuq-gi
rock	dangya	emni ( <i>pl.</i> ) a'emnān	dāga	dagah wein
roll	ankaballāla	tekhābālālā	mārru	( <i>vb.</i> ) giringiri
roof ( <i>n.</i> )	bāt	qāstā	tara	saqaf-ki
room	bēt (in house), ma-qammācha (space), ilfin (private r.)	bēt	hāga, dinka	aqal-ki, maqsin-ki
root	ser	ser, ( <i>pl.</i> ) aswār	hundē, eddā	jirid-di, gun-ti
rope	gamad	gamad, fehsō	tūba, gamadi, funyō, (large r.) wodarō	hadig-gi
rotten	bilisshu, yabalasha, gilchu	mahsūn	tortorrā, roka, ( <i>vb.</i> , be r.) sāmu, tortōru	qudunsan
rough (violent)	birtu, khailañña	'amatsi	kajjakajja	amal hun
„ (surface)	shakāra	tafāhāqui	dēdi, shakarā	qalafsan
„ (rude)	balagē	qentā'e	dofa, galamotā	qalafsan

	<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
ABYSS. I.	round ( <i>adj.</i> )	kibb	kuolil, kablil	nannatti, bardyè	gobo-adi
	„ ( <i>prep.</i> )	ba-	ab zuria	mersati (r. about)	harero-ih
	(turn r.)	zōra, ( <i>caus.</i> ) azōra	takhabālāla, teqlāla ( <i>p.p.</i> ), teklul	dēbiu, dēbisu	dab u jeso
	rub ( <i>vb.</i> )	fagaffāga, ashsha	mojmoja, (rub off) natsaya	riritu, hoksisu, rigu	dug, mari
H h	rub down (of horse)	walawāla		(r. in) didibu	
	ruin ( <i>n.</i> )	tifat, firs	belāsh, mefzās	balèsu	jajab-ki
	„ ( <i>vb. a.</i> )	afarrāsa	abalāshawā, farāsa	balèsu	babihi
	rule ( <i>vb.</i> )	magāsa, gazzā	nagāsa, gaz'ē	kitatu, mōu, abōmu	hukum
	ruler	gazh, makwonen	gazā'i, makwonen	moti (king), sorēsa	hakim-ki
	run ( <i>vb.</i> )	(i)rota	guoyāya	gūlufu, kādu, mitādu	'arar, orod'
	run away	ṭaṭṭā, ( <i>imp.</i> ) wuqid	bugsi (horse r., <i>n.</i> )	(r. away), bādu, ba- kādu, (man race) dorgoma	si 'arār
	rust	zāgaññā	merūt	udān-sibilla	merid-ki
	sack	karāṭit	karāṭit	joniya, galgalò	joniad-di
	sacred	qiddus	qeddūs	sagāda, keddūs, ( <i>adj.</i> ) gādda, obsa	qodusah
	sad (be)	azzāna	khezūn	marafachū	qulubsanaw
	saddle	korichchā	kuorachā	kara, afiu, kōra	kora-ih
	(put s. on, <i>imp.</i> )	chān, ( <i>vb.</i> ) chāna	kuorāchā-tsā'an	cōri fēi	korai
	safe ( <i>adj.</i> )	dakhna	dakhūn	nagā	'absila, shillah, aminah
	safety	dakhninnat	medkhān	(be in s.) hūlugu	odad-di
	sailor	markabaññā	markabāwi	māna bhaér	bahri-gi
	sake of (for)	sila	me'enti, keza'eza	mañāti	daradda, awada
	salary	damōz	kefe, ṭerit	qatti hojji, mīnda	def-ti, haqai-gi
	sale	mashat	meshāt	araj, qurqurā	harash-ki

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
sale (for s.)	lamashat	tesheāṭi	qurquramu	u ib, inu ibsan ahado
salt	chaw	chaw	sogidda	'usboh-di, milih-hi
„ (as money)	amolē	amolē	amoli (half s.) amoli walaka (quarter s.) kurmana	
salute ( <i>n.</i> )	ijj nasā	salāmtā, salāmtā haba	faya, fayuma	salan-ad-di
„ ( <i>vb.</i> )	ijj-nassā	bala	fayūma jēddu, nagā jiddu	salam, baridi
same ( <i>adj.</i> )	and	mesūl	tokicha, qitē	iss leh eg, o kaleh
(it's all same)	hullu and naw	kharay	hindābedāba	yelkisa
sand	asawā	hashāwā	characha	'amud-di, 'id-di
satisfied (be, <i>vb.</i> )	ṭaqāba	tsaqāba	( <i>adj.</i> ) kufē, (suffice) gān, kūfu ( <i>vb.</i> )	rahaiso
Saturday	Qidamē	Qedām	Qedami, Sambata, Tinna	Sabti-di
saucepan	dist		disti	dawa-ihī
save	adāna	adkhāna	bāsu, hambisu	bihi, ka so bihi
saw ( <i>n.</i> )	magaz	magaz	magazi, ( <i>vb.</i> ) mūru	minshar-ki
say (to)	ala	bala	jēddu	odo, deh
(can't say)	endjā	efellet, yellon	(say no!) diddu	ma odan karo
saying (prov.)	qāl	mesāle	magmağa	mahmah-ti
scald (& scorch, <i>vb.</i> )	takkwāsa	takwāsa, agwahāra	gūbu	gub
scalded (be)	tatakkwāsa	gehūm ( <i>p.p.</i> )	gubate	gubo
scatter ( <i>vb. a.</i> )	battāna, arrarāqa	nasnāsa	bitinesu, (seed) fa- chāsu	firdi
scent	shittā	chanā, mechnāw	foli, urgā, shitto, urg- ōftu	udgon-ki, ur-ti
school	timerti-bēt	memcher-bēt	makonāksa, minna tamari	ma' lamad-di



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
schoolmaster	mammer	memher, ( <i>pl.</i> ) mamā-her	abbā-barsisa	bara-ihī, fiqī-gi
scissors	maqas	maqas	maqassi	maqas-ki
scold	taquottā	gasātsa, nakāfa	oriyu, dedekamu	dagal
scorching	tikkus	tēkkūs	kan gubsisu	gubnin-ti
scorpion	gint	engerbat	kerchabbu, ginti	hangarara-ihī
scour, scrub	mwachchā	tserāga, walwala	kullēsu, hattāu, rigū	ad u dug
scrape	fāqa	amtāta, fahaquē	dūqu	qoh
scratch	akkāba	tsahgāra	hōkū, hāgogu	hago, ( <i>vb. trans.</i> ) iss hago
scream	chōkhā	tsowāta	( <i>vb.</i> ) iyu, ( <i>n.</i> ) iya	dawah, qaili
sea	bahir	bahere	bhaer, baher, garbā	bad-di
seal	makhatamyā	ṭub	mataba, mallāto	daba'-ihī
search ( <i>n.</i> )	fillāga ( <i>n.</i> ), quor- quōra ( <i>vb.</i> )	dakhsāsa	barabādu, fukolchū, barbachū	bad, don
seat	maqamachā	menber, 'ārāt	berchīma, tesūmma	kursi-gi
second ( <i>adj.</i> )	hulataññā	kale'ay	lammafa	labad, kan ki
secret	dibbiq, mister	sewer, khebu'e	dōksa, maktū	qarson
(he went secretly)	tarsarqo heda	bekhebu'e keda	(h)ini gādiza	faq goniah tagai
secure ( <i>adj.</i> )	dahnā, imun, mayāz	dekhān, (strong) kheyāl	nagā ( <i>adj.</i> )	shilla
security (goods)	mayāzā	mektzeyi	naqūma	'arbun-ti, 'udal-shi
„ (guarantor)	wās	hatzayi	kābi	
seduce (woman)	wassāma	hasya	halalchisu	qiyanaī
see ( <i>vb.</i> )	ayya	rā'aya	lālu, ageru, ārgu, argachū, mulattū	arag, eg, dai
„ ( <i>inf.</i> )	mayyat	mera'āy	lalūf, argūf, &c.	
seed	zar	zar'i	senyi	inin-ti

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
seek	falläga	dakhsäsa, kuoläla	barabädu, barbachù, bad, don korròdu	
seize ( <i>vb.</i> )	yaza	khaza	käbu, kabsisu	qabo
„ ( <i>inf.</i> )	mayyaz	mekhāz	kabuf	
select	marräta, laqaqqäma	marätsa, lalaya, kha- rya	marratu, fòu, foachù, filäddu	dori, doro
self	ras ( <i>w. pers. suff.</i> )	re'es ( <i>w. pers., suff.</i> ), (by himself) bere'esù	ufi	iss-ki
sell ( <i>vb.</i> )	shata	shëta	gürguru	ibi, so ibi
„ ( <i>inf.</i> )	mashaṭ	meshat	gurgura	
send away ( <i>vb.</i> )	läka ( <i>away</i> ), asmaṭṭa	saddäda	èrgu	dir, si dir
„ ( <i>inf.</i> )	(for), melak	mesdäd	adeksisu ( <i>s. away</i> )	
send back	malläsa	adhära	debisu	i so dir, dib u dir
sense	malat, fichch	mälät, libbi	kalbi, (meaning) jachù	(good) garad-ki, (mean- ing) ma'nai-ih
sentence	fird	beyyin	firdi, yäkka	arin-ti
sentry	zabaññä, taraññä, ṭabbäqi	agafäri, temalkäti	ega, qedò	kor jir-ki
separate ( <i>vb.</i> )	arraräqa	falya, ( <i>adj.</i> ) feläy	( <i>adj.</i> ) gergera	fuji, kala fuji
separated (be)	talya	tefälya, ( <i>adj.</i> ) felüy	girgerbäsu, gerger- füdu	fujiaaw
serious (person)	rigu, kabbäd	sab amäni	( <i>be s., vb.</i> ) ulfachù	'olus
„ (thing)	tilliq	begeddi	( <i>adj.</i> ) ùlfa òlfa	'absileh
serpent, snake	ibab	taman	bòfa	mas-ki
servant	ashkar, lölë	hashkar (man), gered ( <i>s. girl</i> ), asäläf, gelgäli	dagikà, askara, lola, nad, gaberè, ( <i>f.</i> ) garrädi, gujì	mididin-ki, 'idan-ki, qadam-ki
serve ( <i>vb.</i> )	aggalagäla	agalgäla, asalläfa	hojjachù, tòlu	haul qabo

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
settle ( <i>vb.</i> )	taqammātā, saffāra, (to quiet) daññā, (arrange) wassāma	nabāra, saffāra, arg'ē, (n.) merg'ā'a, was- sana	dābu (arrange), na- rārsu, (settle) fabēsu, jalkābu	tali, ku tali
seven	sabāt, (n.) tysabā, (seventh) sabāṭtyā	sho'āta, (seventy) seb'ā shaw'āy	torba	todoba-di
seventeen	asrasabāt	āserta shob'ātā	kuda torba	todob iyo toban-ki
seventh	sabāṭṭaññā	shāw'āy, (f.) ayti	torbafa	todobad-di
seventy	sabā, (seventieth) sa- baññā	sab'ā, (seventieth) sab'āy	torbatama	todobatan
sew	saffā, taqqāma	safeya, ( <i>p.p.</i> ) sefuy	hodu	tol
shade ( <i>n.</i> )	ṭilā	tselal	gadisa, chorā	had-ki
shake ( <i>vb.</i> )	wazāwāza	angesāqāsa	urgufu, rāsu	ruho, garir
shame	ifrāt (sense of), nawr (thing)	mekhfār, khefret, khefūr	kani, nori, yellō, (shameful), aibih, fokkū	hil-ki
share ( <i>n.</i> )	keffil	keffāl, meqqāl	koda, hirmāta, hirta	qaib-ti
„ ( <i>vb.</i> )	takaffāla	kaffāla, maqāla	hirru	u qaibi, kalago
sharp ( <i>adj.</i> )	sel	sehūl	kāra, habali	af badan, lissan
sharpen ( <i>vb.</i> )	sala	sāhāla	kērsu, cāradu	lis, sofai, fiq
shave	lāchcha	lātzāya	hādu, (knife) karaba	u hir
she	ersūa	nessā	isi, ishi	ai, iyo, ayai, wai, bai, yai, waihai, iyana, iyadu
sheath	sagābā	(sword) enda-gwo- rāde, sefra-gworād, enda-sayf	mannē, kolla, (for spear) satto	gal-ki
sheep	bag	baggi'ē, halhal	holā	ido-ihī
sheepskin	yabag-qoda	baggi'ē-quorbet	kallē	harag-gi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
shield (straw shelter)	gāshshā	wāltā	gachāna, mēti	gashan-ki
shine ( <i>vb.</i> )	gojjō	gedgēdā-bēt	gojjō	dalal
ship ( <i>n.</i> )	barra	berhē	ifu	markab-ki
	markab	markab	merkabba, (sailing ship) doni	
shirt	qamis, ijja-ṭabbab	qamis, ( <i>pl.</i> ) qamāwis	kamisi	garba galai-ihī
„ (native)	charq			qamis-ki
shiver	tanqatāqata	tenqatqāṭa	rokomsisu, dilālu, holādu	garir, qadqad
shoe ( <i>n.</i> )	chaunna	chāmmā	chamma, fāna, kopē	kab-ti
shoot ( <i>vb.</i> )	takkwāsa	takkwāsa		kaga rid
shop ( <i>n.</i> )	iqa-bēt	nay sheqet bēt	sūki	das-ki, dukan-ki
shore	yabahr-dār	bahri-chāf	kerkara, edēda	heb-ti
short ( <i>adj.</i> )	achchir	hatsir	gabāba, tinnō	gaban, yar
shorten ( <i>vb.</i> )	asāṭṭāra	ahtsāra	gabābsu	gabi, yarai
shot ( <i>p.p.</i> )	batabanja-mōta	batabanja-mot	rasassi	qoi
„ ( <i>n.</i> )	ersas	ersās		qururuh-hi, rash-ki
shoulder	tikashsha, chānqā	mā'eḡer	gurmu, gatetti	garab-ki
shout ( <i>n.</i> )	chuhāt	awyāt	īya eyyā, (from far) awāta	dawaq-hi, gurhan-ki,
„ ( <i>vb.</i> )	chokha	tsawā'ē	uju, labu, ēyyu, am- bosisu	qaili
shout!	chukh, ( <i>pl.</i> ) chukhu	tsewa'ē	iyi	qaili
show ( <i>vb. a.</i> )	assayya	ar'aya	agarsisu, illaltshisu	tus, so tus, muji
„ (appear, <i>vb. n.</i> )	tayya	tar'aya	mullātu	muqo
shrink	ṭabbāba	tanā'āsa, hatsāra	gabābsu	dib u jogso, nah
shrub	qwutqwutō	garab	gufu	hanan-ki, daran-ti
shudder	siqiqq-ala	tenqatqata	holādu	garir, kurbo

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
shut ( <i>vb.</i> )	zaggā, (be s.) tazāggā	quollāfa, atsāfa	chūfu, ukāmsu, (s. hid, abud eyes) danunfachū	
„ ( <i>inf.</i> )	mezgāt, ( <i>p.p.</i> ) zigg	mequollāf	chufuf, ( <i>p.p.</i> ) kan-chufami	
sick ( <i>adj.</i> )	tamāmi	hemūm	dukubā	buka, 'udur haba
„ (be, <i>vb.</i> )	tammāma	hamāma	dukubsachū	bukow
sicken ( <i>caus.</i> )	asammāma	ahmāma	(make s.) dukub sa-chisu	bukaisi
side ( <i>n.</i> )	gūodin, wagan	guodni, wagan	garrā, bukkē, (s. by s.) wolbirā	barbar-ki, dan-ki
sigh	tanaffāsa	tanfāsa	ādu, afura baefādu	hinrag, waraq, oi
sight (of gun)	māyat, mannatāṭṭaryā	mer'ay	argā, (of eyes) ijja	
signal	tiqishā, milikkit, ma-stawaqya	ellemāt, wuāqq'at	hawada, melikida	baq-hi
silence	zimmūta	suqtā	chaljē, challūma	amusi
silence !	zimm-bal !	suq-bal !	chaljedi !	us ! amus !
silent ( <i>adj.</i> )	zimmatiññā	suqteññā	chaljēda	amusan
silk	harr	harri	hari	harir-ti
silver	birr	berri	meti, bīri	la'ag-ti, fiddad-di
simpleton	gawgāwā	'ashā	gowa	na'as-ki
sin	khatyat	khati'āt, nezāzē	chubū, hamoña, chubū goda	dembi-gi
since	ka-, ta-	kend ze-, kamze-, me'enti ke-, dekhri	ērga, ēga, badā, ēda	halkiyo garti
sing ( <i>vb.</i> )	zaffāna, aqrārar, zam-māra	darāfa, (lit.) azēma, qanqāna, chaffāra	wēdisu, garāru, (song) wetū, (love s.) wāhi	gabai, hes
„ ( <i>inf.</i> )	mazfanāt	medrāf		

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
single ( <i>adj.</i> )	and, fandit, taläka, baynu ( <i>n. pro. suff.</i> ) waräda		koba, baqë	goniah, keliah
sink ( <i>vb.</i> )	wadaq, a- taṭälla	saṭäma	litu	deq, dus
„ ( <i>inf.</i> )	meṭallät	meṣtäm	bùu, bùku, buuf, bukuf	
sister	ihit	khafiti, ( <i>pl.</i> ) akhät	obolëti	walal-shi
„ ( <i>in law</i> )	mirät	m'altäy	(brother's w.) warsa (sister's w.) sayu	dumashi-di
sit	taqammäta	taqammäṭa	täu	fadiso, salkadig
„ ( <i>inf.</i> )	meqmät	meqemmät	tauf	
six	siddist, (sixty) silsä, (sixth) siddistya	shuddushta, (sixty) sedsa, (sixth) sadsay	jä, (sixth) jafä, (six- teen) kudajä, (six- teenth) kudajafä, (sixty) jatäma, (six- tieth) jatamafä	leh-di, (sixteen) leh iyo toban-ki, (sixth) lehad, (sixty) lehdan- ki
size ( <i>n.</i> )	täläqinnat, 'ainat, qu- mat	reguidat, nowhät, qu- mét	gitä	qiyas-ti
skilful	bil hataññä, tiba- baññä	belkhi, (learned) fe- läti	kanbëka, bëka gamnä	fi'an, farsamo badan
skill	belät	meṭlät	coppüma, fatäna	farsamo-adi
skin	qorbat, (hide) qōdä	quorbet, (dressed s.) mä'si, net'i, jendi	gaga, rarò	dub-ki, harag-gi
„ (water, <i>n.</i> )	rauwät		(forsaddles) nefä, raro	
„ (bag of)	aqumädä		kalkallò	dereb-ti, furad-ki, ḥashin-ti
„ ( <i>n.</i> )	sil'chchä			
„ (for bed)	jendi		itillè	weilalis-ti
slaughter ( <i>n.</i> )	mard	meqgetil	kalu	gowra'-ihi



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
slaughter ( <i>vb.</i> )	arrāda	qatāla, harāda	kālu, kōlu	gowra', kaga kudi
sleep ( <i>n.</i> )	inqilf, miñña	medqās	iribā, arribò	hurdo-adi
„ ( <i>vb.</i> )	tañña	daqqāsa	bokochù, chisu, rāfu	hurud, iss ka hurud
„ ( <i>inf.</i> )	mattaññāt	medqās	chisuf	
sleepy	anqalāffā	deqāsi	mùgu ( <i>vb.</i> , be s.)	damadsan, luloleh, (be, <i>vb.</i> ) damadsan jir
sleeve	ijjigē	mēhēzi	ijjītabavi	
slide	tansattāta	tenshāhtāta	sokachù	simbiririho, sisibo
sling	yamdir-nagwad	mesendaw	furisa	wadfi
slip ( <i>vb.</i> )	dāṭa	tenshāhtāta	muchuchādu, futāsu, sōtu	(see slide).
„ ( <i>n.</i> )	medāt	menshētāt	futāsa	simbirirho-adi, sisib-ti
slippery ( <i>adj.</i> )	dūt dāt, adāch	meshāhetāto	muchejata	sibibaha
slit ( <i>n.</i> )	qadādā,	menqā',	bakāka kāwa, tallāta	( <i>vb.</i> ) jehjeh, dildila'i, ( <i>n.</i> ) dila'
„ ( <i>vb.</i> )	qaddāda	anq'ē	bakāksu, labù	
slope	qwulqwulat	qwulqwulat	hededa	didib-ti
slow ( <i>adj.</i> )	datañña, chillitañña	zengu'e, qasbala	suta	rāga
slowly !	zigg, (go s., <i>vb.</i> ) ziqq-ala	qas! zeqem-bal! (go slow, <i>vb.</i> ) zāqam-bala	sutūma	ayar !
small	tinnish, (very s.) ti-tinnish	ne'eshtay, ( <i>pl.</i> ) nā-'eshtō	tinnò, tinnā	gaban, yar
small-pox	kuffin	bedidō	finno	ged 'anod-ki
smart ('cute)	chōllē	raqiq, belkhi	hattē, mermère koppe	kiyanah

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
smell ( <i>n.</i> )	shittā, ( <i>vb.</i> ) ashattāta	chanā, ( <i>vb.</i> ) chanāwa	tirāa, (bad) chinchao, (good) fikisa, ( <i>vb.</i> ) urgāu	ur-ti
„ bad ( <i>n.</i> )	ginnāt	hemāq, chanā, ( <i>vb.</i> ) hagāga, hagāgi	( <i>vb.</i> ) ajāu, tirāu	ur qudmun
smith	balajj, qatqāch	qetqāti	tumtū, tumtūm	tumal-ki
smoke ( <i>n.</i> )	ṭis, chis, ( <i>vb.</i> ) ṭisa	tis, ( <i>vb.</i> ) tayāsha, tekki, ( <i>vb.</i> ) takkāya	arra (fire)	qiq-hi
„ ( <i>vb.</i> )	(tobacco) ṭaṭṭa, (fire) ṭesa	satya, ṭayasha, ta kaya	gāiu, tutu, āru, hāru	fud, ‘ab
smooth ( <i>adj.</i> )	laslāssā, lizzib	hassuy, lemūts, ( <i>vb. a.</i> ) hassāya, almātsa, (be s.) lamātsa	( <i>adj.</i> ) dirira, ( <i>vb.</i> ) di- riru, soku, sokichū	salahan, siman, ( <i>vb.</i> ) mari, salah
snare ( <i>n.</i> )	matmājā	qetni	kurufa	debin-ki
sneeze	anattāsa	hautāsa, mehnṭas	hatifadu, hatifachū, ättisu, attesso	hindis
snipe	yawha dirchit		fuifui	
snow	amadāy	barad	chabbi	
snuff	siṅan	tumbak (T.)	surati	nashug-gi, buri-gi
so (thus)	inditi, indazzih, (con- sequently) tādyā	kemziyu	akana, (so as) aka	side, sidas, sā
soap	samunā	samunā	sabuna	sabun-ti
soft ( <i>adj.</i> )	laslassa, (make s.) ala- sāllāsa	te‘um, (make s.) aṭe‘- āma	lafa, kātisa, ( <i>vb.</i> , soften) lafisu	jilai‘san, habow
soil	marēt	medri	lāfa, (bl. cotton s.) rare	‘arro-di, ‘id-di
„ ( <i>vb.</i> )	asādāfa	arshē	turābu, turēsu	dohbai

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
soldier ( <i>n.</i> )	wattādar	hashkar, ( <i>pl.</i> ) hashā-kar	askara, lole	hubqad-ki, askari-gi
some ( <i>abs.</i> )	yalla, (few), and	eyyu, hada	gaf'gaf (s. body), abalū, (s. thing) watòkko	in-ta, wah, wabhoga
sometimes	andandi-gizē	hadhadeshā	gaf'gafa, tokko-tòkko	qolqal, marmar
son	lijj	waldi, ( <i>pl.</i> ) daqqi, ( <i>n.</i> ), guāl	ilma	ina, inan-ki, wil-ki
son-in-law	amāch	hamū	soda	soddag-ki
song	zafan	chafferā, (sacred s.), zēmā, qenē	sirba, wedu, qerārsa (love s.), wahi	gabai-gi, gerar-ki
soon	qirb-gize, tōlō (quick)	tōlō	dafi, āma	gor dow
sorcerer	budā, asmetaññā	ṭabib, ṭenquali	kalu, martu	nin wa fala, qaryan-ki
sorcery	asmat	ṭanquāla (soothsayer)	warantō, tabara	
sore ( <i>n.</i> )	qwusil	qusul ( <i>adj.</i> ), qusli ( <i>n.</i> )	madā	bag-ti, qon-ti
sorghum	mashillā	mashallā	misinga	
sorrow	azan	khezunāt	gadde, obsu	ala'al-ki, human-ti, weirweir-ki, ( <i>vb.</i> ) weirweir, hulub
sorry (be, <i>vb.</i> )	azzāna	khezūn ( <i>adj.</i> )	ōbsu gāddu	
sort	'aynat	wagan, bahriy	senyi, gasa	'āin-ki, tol-ki
(what sort of)	yatinñaw ?	mentay waqan ?	mālēsényi ?	'āin ke ?
soul	nafs	menfēs	nafsi, lūbu, ayāna	naf-ti
sound ( <i>n.</i> )	dimt, ( <i>vb.</i> ) naffā	demtsi, ( <i>vb.</i> ) nafkhē	sagalle	sanqad-di
sour	homtāttā	metsuts, ( <i>vb.</i> ) mat-sātsa	dangagā adha	ḍanan, qadaḍ
south	dabub	debub	gadi	qodub-ki

English.	Amharic.	Tigrine.	Galla.	Somali.
sow ( <i>vb.</i> )	zarrā	zar'ē	fachāsu, dēbu	ininaha ku dādi
spade	maquoffarya	mabārawi, maqu'āti (pick), chequāro,	gaso, kotō	
spark ( <i>n.</i> )		qwahrē	kake	bilig-ti
sparkle	ablachalācha	barhē	ifu	bilbilig lahaw
speak	tanāggāra	tanagāra, tazārāba, (-ing) mazarāb	dubādu, asāu, du- bachū	hadal, deh
spear	tōr	romay, kuināt	warāna, ebē, bode, logā (long), alalo	waran-ki, 'aradub-ki, bagaf-ki
speech	qal	qal, mengar	dubbi	hadal-ki
speed ( <i>n.</i> )	qaltāfanat	makhtzāz		'arar-ki, orod-ki
spill	afassāsa	zerzūr (spilt)	dangalasu, būsu, bu- sisu, lēfa, sātibūsu	qub, ku dadi
			galagālu	
spin ( <i>vb.</i> )	anazzāra	fatāla, ( <i>inf.</i> ) meftāl	fōu	( <i>vb. a.</i> ) wareji, ( <i>vb. n.</i> ) wareg
spirits	arāqi, (ghosts)	waqābi defē, (evil spirits) zarū, zarzaza, nas- nāsa, arēqi, tegertya	araki	araki, (ghostly) ruh- hi
spit ( <i>vb.</i> )	tiff-ala	enteff-bala	tūfu, akifādu	tuf
split ( <i>vb.</i> )	sanatāqa	santāqa, fallātsa naq'ē	falādu	jehjeh
spoil ( <i>vb.</i> )	taballāsha	abellāshāwa, farāsa, (spoilt) belāsh	bojiyu, embādu, balēsu	qudami, qudun
spoon	mankā	mankā	manka, alana	fandal-ki
spoor	fallaq	esār	fāna	rad-ki
spring ( <i>vb.</i> )	zallāla (water), ( <i>n.</i> ) mineh, zillya	zallāla (water), 'aym, (season) tsege	burāku, sirbu, kor- ropisu	baq, ( <i>n.</i> ) bodo-adi
„ (water, <i>n.</i> )	mineh	'ayn'i	talila, burkā	ib-ti, il-shi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
spring (leap)	zillyā	mezlāl	buraka	bodo-adi
springtime		tsegē	birrā, arfāsa	
spur ( <i>n.</i> )	makuorakuōrya	menke'i	sibilla kopē	
spy ( <i>n.</i> )	sallāy	sellālī, salāya	qadu, ketō sōkku	ilalo-adi
„ ( <i>vb.</i> )	sallāla	sallāla	dowen, illālu	so ilali
square ( <i>n.</i> )	arat-mezan-yallaw	borāb'āy-chāf-gebūr	mazani	afarr barbar-ki
squeeze	aṭṭabbāqa, chaqquōna	tamināquē	chūmfu	dis, ku maroji
stab ( <i>vb.</i> )	waggā	wag'e	worānu	fajas
stable ( <i>n.</i> )	ya faras-bēt	faras-bet	mānna-fārda, golā,	hero-adi
			godō, hori	
stage (of journey)	mannaharya	safar	bakkā	melka jog-gi
stagnant	zigu, irgu	'eqūār	korkorō	(water) gelgelin bi- yaha
stain	qallama, ( <i>n.</i> ) qalem	atsayāqa	turēsu	dibi'-di
(be s., <i>vb.</i> )	taqalāma	metsebāq ( <i>n. a.</i> )	turesē ( <i>p. p.</i> )	dohbai
stamp	khattāma	khattāma	tumādu	( <i>n.</i> ) tiked-ki, ( <i>vb.</i> ) ku jogso
stand ( <i>vb.</i> )	qōma	tesse'e, qoma	dabādu, ijjāju	tagnon, hagag
„ ( <i>inf.</i> )	maqomat	metsa'e, daw-bala	dabadūf	
stand still	qaṭ-ala	tsanhē	dabādu	ha daqdaqaqin
„ (erect)	aqōma, ( <i>n.</i> ) qōma	atess'e, qoma	ijāru, dābu	tagnon
star	kōkab	kōkab, ( <i>pl.</i> ) kewakab	urji (falling s.), kokobi, korsa	hidig-ti
start ( <i>vb.</i> )	tajammāra	keda, (get ready to) naqāla	bela ajēsu	ka gur, ka soo
starve ( <i>vb.</i> )	tarāba	ṭemē		dihalanaw, abah
starving	rabaññā, fantā	temuy	belaē, quayamte	dihalan, abahah
station (stopping)	maqomya	sefrā	bakkā, eddē	melka jog-qi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
stay ( <i>vb.</i> )	quoyya	taqammāta	tāu	fadi, jog, rugaiso
steady!	tāw!	metšnū!	amānama!	adaq! tāgan!
(be steady)	ragga	eggus	ādōftu giru	marabiah ahaw
(is mule steady?)	eh baqelo ragtoul?	baqli aggasa?	ye naguma gangè?	kasi baqlad marabiah ma yahai?
steal ( <i>vb.</i> )	sarrāqa	sarrāqa, quahāla	jabá	had
steel ( <i>n.</i> )	berat	beret	sibilla	birr-ti
stem ( <i>n.</i> )	agadā	filaq	damme, hofa	jirid-di, lan-ti
stick ( <i>n.</i> )	batitr	betrip, abātir, lomad	ulè, long, (thick s.) jirma, (riding s.) ranji	ul-shi
„ ( <i>vb.</i> )	teṭabbāka	tekhal'ē, tedaf'ē	matanu, matansu, ku deg fānnisu	ila iminka
still ( <i>adv.</i> )	gaña	genā	ammā ( <i>adv.</i> ), cheljeda ( <i>adj.</i> )	'aro-adi
sting ( <i>n.</i> )	nidfāt, naquet	nakāsh	ilka	mud, qanin
„ ( <i>vb.</i> )	na dāfa	nakāsha	cheninu, dirmānu	baqail-ki
stingy	sissu	neffāg	sasattu	rakab-ki
stirrups	irkab	rekkāb	fana, koro	
„ (leather)	waftaq	merān rekkāb		'alol-shi
stomach	hōd	kebdi	garrā, garrācha	dagah-ihī, dakab-ki
stone	dangya, (small) ṭaṭar	emni, ( <i>pl.</i> ) a'emān	dagā, (cook-stones) unsuma, (for sharp- ening), karsā, (grind- s.) dakā dakūf	
stop ( <i>vb.</i> )	qōma	kalkāla	dōwu, dabachū	jog, jogso
„ ( <i>vb. a.</i> )	aqoma	akhalkāla	būku, mole, quōbu, joji dābu	



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
storm	awlō	enpōfyat (T.)	kerfaffu	dabail wein-shi, aid, duf-ki
story (tale)	tārik (tale), darb (house)	mengar, wogē'i	memaksu, ragā	sheko-adi
straight ( <i>adj.</i> ) (be straight)	qin, qaunā tikikkil, gatt-ala	qenūe aqen'ē (straighten), teqan'ē	kajēla kajēlu, (straighten, <i>vb.</i> ), dideb sisu	hiyas, qun, qumati qoton
straight up!	qatti! belah! qum!	daw-bel!	kajela!	war! ka'!
strange ( <i>adj.</i> )	ger	gerrum	raja, guddi	yaban, yab kaba
stranger	ingida	gāshā	kesūma, allagā	marti-di
strap	ṭafir, machañā (girth)	taltāl	tēpa	yel-shi, baïd-di
straw	galabā	hāsar, zebāt	hibiki, (oat s.) galabā chidi, chitā (beds)	'aus
stream	wunz	rubā	lāga	doho-adi, durdur-ki
strength	khāyl, birtāt, gwulbāt	khayli, mebertā'e	angō, humnā	hog-gi, adkan-ti
strengthen	ambaratā	abertē'e	jabbēsu	adkai, tāg
stretch ( <i>vb. a.</i> )	zarrāgā, waṭṭāra	maṭṭāta, anwehē	derēsū, dirsisu	bihi, so bihi, tikso
strike ( <i>vb.</i> )	matta	waqē'e	rukūtu, dāfu	dil, ku dufo
„ ( <i>inf.</i> )	mamtāt	mewqā'e	rukutuf, rukūta	
string	gamad	gunad, fehsō	gamādi, foā (thread), fuñd, tūba	hadiq yar
stroke ( <i>vb.</i> )	dassāsa	mojmojā (rub)	sasābu	salah
strong	ṭankārrā, haylaññā, birtu	khāyyāl, bertū'e, tenkārrā	jabbā, jabēsa	adag, hog wein
struggle	tiggala, ( <i>n.</i> ) tigil	tawāg'e	wollōlu	hausho, hogso
stumble	tanaqāqāfa	ta'anqāfa	gatantāru, gūfadu	turonturo
„ ( <i>n.</i> )	enqēfāt	meenqaf	gufu	turonturo-adi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
stupid	männ, danqōro	‘ashā, danquorō, tza- mäda	gowā, dofā, dafana, jonji, darakā	doqon-ki, na‘as-ki
subdue	garrā	sā‘āra, gaze‘ē, malākha	mōu	iss ka hosaisi
subject (be, <i>vb.</i> )	gabbāra, tagazzā	tesā‘era, takhafāfāra	dubbi jiru	degaiso, ( <i>adj.</i> ) deris-ki
suck	ṭabbā	mātsaya, maṭāṭa	hōdu, dūgu	nuq, mudso, jah
suddenly	badingat	tōlo, dengat	dafiti, akatokoti	marki ba
sufficient (be, <i>vb.</i> )	baqqā	akhalā	gāu	filow
„ ( <i>adj.</i> )		ekhul	gāa, ( <i>adv.</i> ) hama gāa	ku filan
sugar	sukkār	sukkār	sukari	sunkor-ti
suitable	michchu	ṭeqāmi (useful)	tōlu (be s.)	(be, <i>vb.</i> ) leheg
sum	qwitir	fetsum	lekofsa	hisab-ti, tiro-adi
summon ( <i>vb.</i> )	ṭatarrā	tsawa‘ē	yāmu	amarhadur u sar
sun	ṭahay	tzahāy	adū, biftū	qorah-di, ‘ad‘ed-di
Sunday	lhud	Sanbat	Sembata gudda	Ahad-di
sunrise	yatahay-mawattēt	nay tsehay mebrāq	bāa-adū	qorah so bah-ihi
sunset	ṭahay magbat		adū-lite	qorah da‘-ihi
supplies	sinq, mabil, durgo	senqi	qalā, qalā karā	masruf-ki
support ( <i>n.</i> )	masarat	dagāfi	bātu	tir-ki, udud-ki
„ ( <i>vb.</i> )	daggāfa, gaddāfa	daggafu, ‘agli-sabāra	diriru, gargaru, irkāsu	u dulqado hili
suppose	assēba	khassāba	hubādu	malai
sure (be, <i>vb.</i> )	taraddā	kewun, kona, ‘amana	dūgu	hub
surprise ( <i>vb. a.</i> )	asgarāma	agarrāma	irranbāu	gad
surprised (be)	tagarrāma	tagarrāma	nāu	gadaw
surrender	tamarrāka, tagazza	tegaze‘ē, tamalka	dirsu	so baho, u so gal
surround	kabāba	kabāba	mērsu	herai, mermeri
(enclosure)	kebab	makēhabya	kipāu (game, <i>vb.</i> )	hero-adi
suspect ( <i>vb.</i> )	ṭaratṭāra	ṭartāra	sēu, fallātu	malai, tuhun
suspicion	ṭiriṭṭāri	ṭertēre		tuhun-ki

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
swallow	wāta	wāhāṭa	likĩmsu, lekemsu	liq, qudqudi
swear	māla, (s. at) sadāba	māhāla, (s. at) tzarāfa	kākadu, (s. at) arābsu	daro, (s. at) inkar
sweat ( <i>n.</i> )	waz, lāb, ( <i>vb.</i> ) wazzā	rāhāza ( <i>vb.</i> ), rehāts ( <i>n.</i> )	dāfka	ḍidid-ki
sweep ( <i>vb. a.</i> )	tarrāga	kwostara	ārru, terāgu, hāgu	fiq, had
sweet ( <i>adj.</i> )	tāfāch	ṭēūm	inimida (bes. <i>vb.</i> ) miau	ma'an
swell ( <i>vb.</i> )	abbāta	tenefkhē	ditu, ditāu, afūfu	( <i>vb. a.</i> ) barari, ( <i>vb. n.</i> ) barar
swelling ( <i>n.</i> )	ibaṭ, ibṭat, ibāch	menfākh	tanacha, itā	barar-ki
swim ( <i>vb.</i> )	waññā	hammāsa	bishāu, dāku, bisāu	dabbalo
sword	seyf, guorādē (curved)	sayfi	goradi (curved), seifi (straight s.)	bilawa-ihī, seif-ti
sycamore	bāmbā, warkā	dā'erò	alerū, habrū, (fruit- bearing s.) òda	
syphilis	qiṭṭiñ	mefentāt	fanto	habad
table	gabātā, sadāqā	sadāqa	gabata, sadāqā, ga- dila	mis-ki
tail	jirāt	zanab	egē, dubò	dabo-adi, (fat tail of sheep) baḍi-di
take ( <i>vb.</i> )	yāzā	khaza	kābu, fūdu	ho, hai, haiso, qab
„ (away)	wassāda	kafāsa	fūdu, (t. up) olfūdu	mesha ka qad
talk ( <i>vb.</i> )	tanāggara	tanāgara, tazābāba	dūbaddu	hadal, hasaw
„ ( <i>n.</i> )	mannagāgar, chawātā	mengar, zarabā	dubbi, tabāda	hadal-ki
tall	rajjim, razhzhim	nawih	dagaga, dera	der
tame ( <i>adj.</i> )	gar, garrām, lam- māda, lizzib	'eggūs, te'agāsi	lamada	af yahan, (t. beast) marabi-di
„ ( <i>vb.</i> )	garrā	a'agāsa	lamādu	'arbi
taste ( <i>n.</i> )	maqqamas	ṭā'emī	kamāsa, mefatē	ḍaḍan-ki

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
tast (nice t.)	tām	maṭ'ām, tā'emi,	miān	
„ (vb.)	qamimāsa	tā'āma	miāu, kāmu, kāmsu	ḡadami
tax	gibir, (pay t.) gab- bāra	fagar, gibir	gibira	'ashur-ti
tea	shāy	shay	chai	shah-hi, 'alen-ti
teach (vb.)	astamāra	tamāhāra	bersisu	bar, u dig
teacher	assamāri	memher	barissa	bara-ihī
tear (vb.)	qaddāda, baṭṭāsa	qaddāda	tersān, hakāksu	dila'i
„ (rent)	qadādā	qedād	tersā	dila'
„ (of eye)	inb	neb'āt	imimān	ilmo-adi
tease	asqōtā	zaragray abbāla	dadabsisu, dippisu	dali
telegraph	telegrāf	telegraf	telegrafi	tar-ki
tell	'ala, naggāra	nagāra	himu, gēdu, jēchu, dubachū	ḡeh, oḡo, u sheg
ten	assir, (tenth) assir- aṇṇa	'āsarta, (tenth) 'āsrāy	kudān, (tenth) ku- dānafa	toban
tent	dinkwan	denkwan, matsalat	dunkana	balballo-adi, hey- mad-di, (European t.) tambug-gi
„ (to pitch t.)	d. takāla	d. takhāla	dunkaniti dābu	tambuga dab
„ (strike)	d. naqāla	d. naqāla	d. būsu	tambuga deji (or jehjeh)
tent-peg	kāsīmā		kāsmā	didib-ki
tent-pole	tarādā	terādādā (pole)	tarāda	odub-ki
than	ka-, ta-	enkāb	irrā, -ra	ka
thank you (polite)	igziabeher-yistih	egziabeher yehabalay	waksi akumu	mahad ban kugu naqai

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
thanks ( <i>n.</i> )	masgānā	mesgānā, (give thanks) amasgāna	galatefādu (give th.), ( <i>n.</i> ) galāta	mahad-di
that ( <i>conj.</i> )	end	ke-, kamze-m'entke	aka, male	an, in, balan, ha
„ (there, <i>pron.</i> )	yā, ( <i>f.</i> ) yāch, ( <i>pl.</i> ) innaziya, yah, ( <i>f.</i> ) yehieh, ( <i>pl.</i> ) inazih, inneh	etiū, ( <i>pl.</i> ) etiyōm, ( <i>f. pl.</i> ) etiyān	sunī, ( <i>acc. gen.</i> ) ( <i>dat.</i> ) sunatti	( <i>m.</i> ) ka, ga, ha, kas, gas, has ( <i>f.</i> ) ta, da, sha, tas, das, shas
the	-u, ( <i>f.</i> ) -itu		-icha, -ni, -i	( <i>m.</i> ) ka, ki, ku, ga, gi, gu, ha, hi, hu ( <i>f.</i> ) ta, ti, tu, da, di, du, sha, shi, shu ( <i>emphat.</i> ) adiga ( <i>acc.</i> ) ku ( <i>dat.</i> ) ku, kugu ( <i>abl.</i> ) ka, kaga
thee	-eh	<i>masc. suff.</i> -ka, -kha <i>fem.</i> „ -ki-khi <i>masc. sep.</i> nātka, nāy- ka <i>fem.</i> „ nātki, nāy- ki	( <i>acc.</i> ) si ( <i>gen.</i> ) sitti ( <i>dat.</i> ) sif, sitti ( <i>abl.</i> ) sira	
theft	sirqōt, masrāq	serqi, megwuhāl	hatu, hatuma	tugo-adi, hadnin-ti
their	-achaw	( <i>m.</i> ) -ōm, ( <i>fem.</i> ) -ēn	-sani	kada, -i, -u, goda, -i, -u, hoda, -i, -u
theirs	ersāchaw	nāyōm, nātōm	isanatti	od
them	(persons) -achaw (things) isāch	nāyōm ( <i>gen.</i> ), nātōm, ( <i>f.</i> ) nāyan, nātan, ( <i>dat. and acc. suff.</i> ) -ōm, ātōm, ( <i>f.</i> ) f-ān, -ātan, ( <i>sep.</i> ) na'akhāt- khōm, ( <i>f.</i> ) na'akhāt- khen	isān, ( <i>gen. abl.</i> ) isan- itti, ( <i>dat.</i> ) isanif, or isanitti	<i>acc. (emphat.)</i> iyaga ( <i>dat.</i> ) u, ( <i>abl.</i> ) iyaga ka

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
then	yan-gize, bahwāla, -a, izzawadryā	sh'u, shā'u, -da'a, -dēa	engā, amma, egu, achuma	gortas, gorti
thence	kawadyā	enkābā'u	asitti	hagga ka, halka ka
there (near)	kazih, (far) kazyā	bakhenyāw, abā'u, nābā'u	āchi, ās, āsi	hagga, haggas, halka
therefore	silazzih	emba'arka	kanafi	haddaba
these	inazih, innēh, illazzih, illēh	ezōm, (f.) ezan	kana, (nom.) kuni, -ana	kuan, kuakan, kuer
they	ersāchaw	nesōm, (f.) nesan	isāni	ai, aiyai, wai, bai, yai, wabai, iyana, iyaqu
thick	wafrām, dandānnā	dendēz, ragwād	furda, (of fluids) chunko	adaq, buran
thief	lebā, sarāqi	quhill, sarāqi	hatū	tug-gi
thin	sis (of things), qach- chin (of things)	qaṭin, reqiq	hokāta, happē, kallā, (persons, &c.), ukāta	jilai'san, weidsan
thing	nagar, iqa	nagar	homa, dubbi, hori	qed-ki, bahal-ki, wah- li
think	assāba masālaw	khasāba	cābadu, eyādu	tasho, malai
third	sostaññā	sālsāyf, sālsāyti	sadafa	sadehad-ki
(one-third)	sostyā			salol-ki
thirst	ṭim	tsem'āt (n.)	debota (adj.), debota, (be th.) debōdu	harad-ki, on-ki
thirsty (be)	ṭamaw (impers.)	tsem'ē	debu (n.), dabsu	haradsan
thirty	salāsā	salāsā	sodoma	sodon-ki
this	yih, (f.) yihieh or yieh	ez, ezu, (f.) ezā	kana, (nom.) kuni, -ana	(m.) kan, gan, han (f.) tan, dan, shan
thong	ṭefir	teltāl-mā'esi	lōa, marūf, tiēba	indal-shi
those	innazyā, innya, illa- zwa illza	etiyom, (f.) etiyān	sana, kana	kua, kuas, kui, kuo, kuer



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
though	ka-, ta-, (w. perfect)	enta ze- ( <i>vb.</i> ), enta kona	otuli	ya, mahae, mahe
thousand	arāt-shih, shi	shekh	girbi	kun-ki
thread	kirr	maqetstsēli	kirri, foà	dun-ti, miq-hi
threaten ( <i>vb.</i> )	asfararrā	affarārahē	kumu	wah yello ballan
three	sōst	salāsta	sadi	sadeh-di
throat	gurōrō	gurguma	konko, mōrma, qwon- gwō	hungari-qi
throne	alga, wombar	‘ārāt	berchuma	
through ( <i>go, vb.</i> )	allāfā	menguō keda	jēddu, jiddu adimu	dehdis, dehdeda
„ ( <i>put</i> )	asallāfa	affatsāma	jeddu or jiddu kām	
throw	warawāra	sandāwa, darbya	dērbu, derbādu	hor, rid
„ ( <i>away</i> )	ṭāla	sandāwa	gattu, bāssu, (throw rider) irrakufu	tur, iss ka tur
thumb	awra-ṭāt	awrā, azāb’ēti	abūdu, abōddu	suḥ-ki
thunder	naguodguod, mabreq	neguodguād	kakamē, gunguma	onkad-ki
Thursday	Amus	Hamūs	Kamisa	Qamis-ki
tick (parasite)	mazgar	qumāl, ( <i>pl.</i> ) aqumāl ( <i>T.</i> )	silma, (cattle) buniti, angirān	gafanai-ihī
tickle	kwarak kwāra, siqqiq ala, asākkāka	tushtush-bala, ( <i>n.</i> ) tushtush	kirkiddu, kilkillu	hadahi, kilkilai
tidy ( <i>adj.</i> )	ṭaffitaññā	wilwūl, tsehūy, ( <i>vb.</i> ) walwāla, tsabāya	baēssa, kan godami	shuban
tie ( <i>vb.</i> )	assāra	assāra	hīdu, hidachū	hid, hido
„ ( <i>inf.</i> )	massrāt	me’esār	hiduf	
tight	ṭibq, (of rope) wutter	tsibile	dippo, kan māmu	adag
till	iska, ista	kesā’e, kesā’e-, za-	ammā, -ti	tan iyo gortan

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
timber	inchet	enchayti, (plank) tserüb	muka, (round)	utuba damas-ki
time	gizē	gizē	yero, sia, èna, gāfa, amin-ki (season) bāra	
„ (what is the?) (another t.)	sint saāt naw? balala gizē	kanday sā'āt allo? bekāl'e gizē, kāl'e geziat	sahti mèka? gāfa birà	wa sa'adma? kolka dambe
(I haven't t.) (long time)	gizē attarañ ayyalē, gizē	gizē aybileyñ bezukh gizē	èna ankābu gāfa sonān	gorta ma jiran buran, waqti-gi
tin	tānikā	'eqquār	tanika, korkorò	tanag-gi
tip (gratuity)	gursā	leggās, memermēri	fite	bakhsheesh
tired (be)	dakāma	dakāma, ( <i>p.p.</i> ) dek- hūm	dadāba, ( <i>vb. a.</i> ) dadab- sisu	'ataisan, dalan
to (towards)	wada, eska	nāb, le-	-ti, (towards) gāra	u
tobacco	timbawkhāa	timbaki	tambo, timbu	huri-gi
to-day	zarē	lomi-mā'alti	harā, haddā	manta, ashada
toe	tāt	azāb'ēti	kuba-mila	sul-ki, far-ki
together	abrō, bānd	behāda, mes	wajñ, walitte, toki- chūma	gidi
to-morrow	naga	tsebāh-gehāt	bōru, (day after t.) borumtū	malinta dambe
tongue	melās	melhās	arāba, afān, affā	'arrab-ki
to-night	zarē, lēlit	lomi-mishēt	halkān, kūni	'awa
too (also)	dagam, dammō	genā	ammō, mō	na
„ (much)	babizu, ijig	babizūkh	bāyale, dānu	ka badan
tool	mādragyā, massāryā	mugebri	mia hojji	
tooth	tirs	senni, ( <i>pl.</i> ) asnān, ( <i>vb.</i> ) mawwātsa (clean t.)	ilkān, (double t.) ao	ilig-gi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
toothbrush	natirs, -ma, fāqyā	me'efetsi	ilkan rigachū (vb.)	adai-gi
tooth-pick	magwargwaryā, maq-saqsayā	memewwītsi		findi'el qura-ihī
top	makdañā (cover), ras chāf, afāf	megāredi, mekhdeni, zebān	fittē, gubba, bānti, magā, (cover) keddō	'aro-di, aror-ki, dul-shi
torn (get)	taqaddāda, tabattāsa	teqaddāda	tarsamē (adj.)	dila', 'iaw, dila isan jir
tortoise	yēli	abba-guobeyē	kaja, arēba	din-ki
total	jimlā, dimmur	kwillēw, -quezri	hunduma, karinna	hisab ta dan, daman-ti
touch (vb.)	nakka	nakha'ē, dakhsāsa	tūku	tabo
towards	wada	nāb	-ti, gāra	(point away) si, (point near) so
towel	mādraqyā	mahebbēs	maharabi, atāy	qarqad-di
town	katamā	katāmā	katamā, mandarā, talī	magalo-adi
toy (n.)	machawāchā			rad-ki
track	fillāgā, falag, fārā	reggāts	fana	bashirad-di
trade (vb.)	naggāda	naggāda	nagadu, (n.) nagada	babur
train (n.)	maquorāquor	babūr	babur	kujano samais-ki
traitor	ṭaqqwāmi	kedā'i	ganna	u kala af 'eli, (translator) af 'elis-ki
translate (vb.)	taragguōma	targuōma	semabālu	
translation	tirgum	terguāmē		
transport	guāz	metswār	dalā	
transport (vb.)	chāna	tsōra	fuchū	gur, u sid, (n.) gel-i
trap	maṭmajā, waṭmad	qetnī	kiyo, kiyēsu	dabin-ki
travel	kāgar-zōra	enkab, 'addi-keda	gōdānu	dah, so dah
traveller	manqadaññā	menqedeñā	imāltu, kēssuma	kabada-ihi, safanleh-ihī

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
treaty	qwürt, wül	habrat, ser'ät	koppo	ballan-ki
tree	zāf	om, ( <i>pl.</i> ) 'awām	mukà	beir-ti, ged-ki
trench	gudbā, shoa qudbyā	nehül, gudgwad	yaa	hateq-di, boran-ti
tribe	zar	bēt, wagan, enda	señi, worrà	toll-ki, qolo-adi
trot ( <i>vb.</i> )	sōmsōma-heda	ratrāta, ( <i>n.</i> ) ratratā, (go at t.), beratrāta- keda	sugsugu	kadlai, ( <i>n.</i> ) kadlo-adi
trousers	suri, ( <i>Europ.</i> ) ban- ṭalun	serrē, ( <i>pl.</i> ) seretāt	surri	surual-ki
true	unat	'unet	dùga, hundè	sal, wa sal, wa run
trumpet	malakat	menfekhi, malakhat	turumba	
trunk (box)	satin	satin	sateni, hundè	sandug-hi
„ ( <i>elepht.</i> )	kumbi	kumbi	humbi	ga'an-ti
„ ( <i>tree</i> )	gind	gurmāto	gufu	jirid-ki
trust ( <i>vb.</i> )	ammāna, tammāna	amāna	amanu	amano u dib
„ ( <i>n.</i> )	imnat	imnet	abdi, amanà	yeshod-ki, amano-adi
trustworthy	imun, tamañ	emün	amanama	amina-ih
truth ( <i>n.</i> )	makarā	kuerquāh	dugà, debama, dipu	run-ti, lilahi-di
truthful ( <i>adj.</i> )	nabay, unataññā	baunat-bala ( <i>vb.</i> be)	kan-duga, himh	lilahiah
try ( <i>vb.</i> )	makāra-fatāna	fatāna	mokòru	beji, iss beji
Tuesday	Makaññō	Selūs	Hojalamafe	Salasa-di
tumble	waddāqa	wadāqa	ūu, būku, kūfu	hambarow, kuf
turn ( <i>vb. n.</i> )	zōra, ( <i>vb. a.</i> ) azora	galbāta, zōra, ( <i>vb. a.</i> ) azōra	debiu, garagalu, debi- su ( <i>v.a.</i> )	rog, jedi
„ ( <i>n.</i> )	farāqa (alternative), fantā tarā (order)	melewāt (change)	sidinni	wareg-gi
twelfth	asrā-hulataññiya	asarta keltay	kudalamāfa	labiyo tobnad-ki
twelve	asrahulatt	asarta kelta	kudalāma	labiyo toban

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
twentieth	hayaññā	mabal'esrā	digdāmafa	labatanad-ki
twenty	hayā	asrā	digdāma	labatan-ki
twin	mantā	mantā	lachu	matan-ki, (f.) -ti
twist ( <i>vb.</i> )	tamazzāza	tamzāza, tēwyā, fa- hāsha, ( <i>p.p.</i> ) fehūs	marma ( <i>adj.</i> ), mi- chiru ( <i>vb.</i> ), fōyu	maroji, soh
two (twice)	hulatt, h. qizē	kelēta, kelet gizē	lama, lamafa, gāfa lāma	laba-di, (twice) laba- gor
udder	tut	tub, ( <i>pl.</i> ) aṭwab	guru	'ando-adi
ugly	jil (pers.), qatta-bis	tetselāi	fūla ajjā, fōkisa	hun
umbrella	ṭilā	arangwāde-tselāl, de- bāb (for religious functions)	dātu, dukāna, gadisā	dallayad-di
uncivil	bālagē	qantā'e	bālage	qalafsan
uncle	aggut	hawebbo (mat.), 'ammolla	wasi (pat.), èsuma (mat.)	ader-ki (pat.), abti-gi (mat.)
uncomfortable (be)	taquorāquōra ( <i>vb.</i> ), siqiq alaw ( <i>impers.</i> )	takhaskāsa, hawākha	ingamādda, inkanane ( <i>adj.</i> )	maladan, haulyari dar- ran
„ (I am, &c.)	siqiq alañ or taquor- quoryalaw	hewukh allōkhu	nan inkanane	ladan mayo
uncover	gallāṭa	gallāba, gallātsa	bānnu, mullātu	dabolka ka sar
under	ba-tatch	tahti	jāla, gaddi	dāf, dāfta, hos, hosta
understand	samma, awāqa	tekhesta	bēku, cubādu	garo, (do you u.?) ma ku da'dai
undress ( <i>vb.</i> )	libsun awallāqa	kedan 'awatsa'e	bafādu	darka iss ka ḡig
unexpectedly	dengat, badengat	be mebehrar, be me- dengats	woma-ambekin	marki ba
unfasten	fatta	asanāfa, falāya, falā hiku lāya		ka bihi, debi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
ungrateful (be)	wulāta, ataffā	mosā zalbo	immiau	abal u hahab
unhealthy (animate objects)	yaltēnāmā	aydekhūmu, ay-med-khānin	faya, enkābu, kan dukubā, kābu	afimad daran
unhealthy (places)	yaltēnā			'absileh
unite ( <i>vb. n.</i> )	andennat hona	teqatsala, ( <i>v. n.</i> ) qat-sala ( <i>vb.</i> )	waltāu, waltasīsu, fayisu	iss ku dar
unity	andennat	meqtsāl	woltao, tokicha	iss ku darran-ki
unjust	fārdū yayqannām	'emmut, ay-tsādeq, anbalsadeq	hattūma, (-ly), mātti	gar darran
unlawful (be, <i>vb.</i> )	tagazzāta	ayfetkhin, anbalheggi	serrāta mīti ( <i>adj.</i> )	haran
unless	b- ( <i>w. negative</i> )	entzay (if not) enta zay- ( <i>vb.</i> )	nule, hokan	hadi (ma, <i>negative</i> ), mahae, mahe
unload	awarrada	awarrāda	feisa bīssu, feisa hīku	deji, fur
unsaddle	arraggāfa	kworchā awarrāda	kōra rabāssu, kōra ira hīku	korai furfur
until	eska, eska-daras, ista	kesā', kesā' ze-	hāma	inta, ila inta
up	lāy, wadalāy	nāb, bel'ālī	irrā, irratti, oli	dul dusha, gud gudka
upset	galabāta	galbāta	gombīsu	farori, rid
upside down	baqilbet	defu'e, gelbūt	fugiso	rogan, fororsan
up to	eska, ista, -daras	nāb, (up !) neānnā	ammā-asītti, asītti	ila, ilama
upward	shiqqib (up-stream)		oli, irrā-oli	gusha gestedi
urine	sint, ( <i>vb.</i> ) shanna	shenti, ( <i>vb.</i> ) shana	finchau	kadi-di
us	-n, ( <i>emph.</i> ) iññan	-nā	nui, nu	na, ( <i>dat.</i> ) no (=na-u), ( <i>abl.</i> ) naga
use ( <i>vb.</i> )	sarrab	teṭaqma, asrahē, sarhē ba	tūku, gōdu	la fal, la samai
useful ( <i>adj.</i> )	yāmmirabā	ṭeqūm, ṭessrāhi	horrida, horē	tar, wah tara
„ ( <i>be, vb.</i> )	rabbā	ṭaqāma	hōru, dālu	wah tar



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
useless	yamagrabā	ay tequm	inhorū, intāu, sila	wa ma tarai
vain ( <i>in</i> )	zimala	bekhanet	kan omā, akanumān	ma taro
(in vain he beg- ged)	zin italo lammāna	agwāguel, lammāna	kan omā kādda	bariyai ma tarin
valley	sallaqō	quollā	dirre, dibu, bowā	bohol-shi, doho-adi
valuable ( <i>adj.</i> )	wāgā yamikalāl	wāgā bezukh, tedālī	gatti kan kaba	gana' adag
vegetable	tikil, gumman	tekhlī	atakelti, rafū	qudrad-di
veil	masaffañā	kedān	shashi fula	hijad-di
„ (be, <i>vb.</i> )	tasaffañā	takedāna	gōlga, ( <i>vb.</i> ) gōlgama	u hagog
vein	sir	sur	hidda, edhā	hidid-ki
veranda	sibseb, aittayāf	addebabāy	golgè, fincho	ardah-gi
very ( <i>adv.</i> )	ijjig, babizu	bezūkh	guddā	badan
vest	shurrāb	ayaṭabāb	lagò (linen), varo (women), vallū	
vicious (animals)	quattu	kefu'e	hamā	hun, baan
victuals	mabil, (for journey) sinq	mebl'e, senqi (journey)	galā, sinqi	ji'sin-ki
(contrib. compul- sory)	durgo	kefu'		
village	mandar, agar	'addi	gandā, (large market)	rer-ki
vinegar	gumṭit	kāl	manderā	
violent	hailaññā	gefu'	akkalomiti, dangagā, qal-ki kontaté	
virgin	dingil	dengel	humna, ( <i>adv.</i> ) hum- nati, akawaiti	fallad hun
virginity	dengelnā	dengelnā	dūrba, gundūta	ugub-ki
visit ( <i>vb.</i> )	aganaiñā	batshē	darbūma	bikir-ki, qabadnimo
			ademsisu	ka war don

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
voice ( <i>n.</i> )	dimt	demtsi	zagalè	luq-di, 'od-ki
vomit ( <i>vb.</i> )	taffā	teffē'e	balakāmu, didigu	hunqa'
vulture	yatimb-amōra	hobay, gān	rumichā, chirī	gorgor-ki, homadai-ihī
wade	barocha sagāra	bemay, sagara	bizānqiddu, ademu	biyo dehdīs tag
wager	wurirrid	werrerēd	koṭā, wolkabatē	sharad-ki
wages	damōz	we'ēlat	gatti hojji	mushaharo-adi
wagon	siragalli, gari	saragalla	gari	garri
waist	wagab	guedin	mudi	deh-di
wait ( <i>vb.</i> )	quoyya	tsenhē	tūru, afāddu, āfu,	jog, jogso, sug
			ēgu	
„ ( <i>inf.</i> )	maquoyāt	metšnāh	egūn, turūf	
wait !	qwoy !	tsench !, tsebey !	tūri !, (w. a bit !) ṭinnō ! sug !	
			tūri !	
(don't w.)	ateqway	aytsenhā'en	entūri	ha sug
(keep waiting	asquayya	atsnahē	tursīsu, afsīsu	
<i>vb. a.</i> )				
waiting ( <i>inf.</i> )	mequoyāt, meṭbaq	metsuāh	egūn, turūf	egmo-adi
wake ( <i>vb. a.</i> )	anaqqā, asnassa	abahrāra (sudden), qasqasa (by calling), anaqnaqa	damatsu	ke'i, tosi
		tanaqanāqa, bahrāra	damaku	
„ ( <i>vb. n.</i> )	naqaā	(sudden)		bararuq, ka'
walk ( <i>vb.</i> )	heda	kēda	adēmu, dēku	so'o, talab, baïd, (walking) so'od-ki tamashlai-ihī
„ ( <i>inf.</i> )	hayā	mekhyad	ademū, ademūf	
wall (high)	gidgiddā	mendēq	gembī, (mud) giri- qidda, kabā	derbi-gi, qidar-ki

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
wall (low)	niddiq, nidmo		marī	
want ( <i>vb.</i> )	fallaga	dalya, tamangya	fēdu, dābu	don, (wanting) tabalo- adi
„ ( <i>inf.</i> )	fillägā	meday, temnēt	abbālu, kajēllu, ka- jella hāwa ( <i>n. inf.</i> )	
(I want it)	ifalligallalluh	edaly allokhū	kana jallāla	wan donaya
war	ṭorinnat, tōr	kuināt, wagge'e	walōla, dūla	dagal-ki, 'ollad-di
(go to w.)	zammāta	zammāta	walōlu, warānu (go to w.)	la 'ollow, dagalan
warm	muq	muq, resūn	wisa damfisa	kulul, kalail
„ ( <i>vb. a.</i> )	ammūqa	arsena, selāqa	hōisu, karkārsu	ku dalal
warmth	muqat	muqat, selqi	owuma	dalo'-adi
warn ( <i>vb.</i> )	mekāra	amkāra, makhāra	gārsu, sarādu	u dig, ku dig, (warn- ing) dignin-ti
„ ( <i>inf.</i> )	mekār	memekhekhār	gorsūf	
warp	zabā	tamāma, ( <i>adj.</i> ) kēnā	dirru, jālla, gōbo ( <i>adj.</i> )	tirso, fororso
warthog	iryā, karkaro	harawyā	karkarō	dofar-ki
wash ( <i>vb.</i> )	aṭṭāba, ( <i>ref.</i> ) taṭṭāba	hatsāba, ( <i>ref.</i> ) tehat- sāba	diku, digu, dikādu	hal, qasal, maïd, (washing) maidasho- adi
„ ( <i>inf.</i> )	metāb	makhtsāb	mijju, machū (linen)	
wasp	inziz, yewsha-nib	'ekknōt	sonsa, kanisa faqi	
waste ( <i>vb.</i> )	aṭaffā, asalāka, fajja sh.	quomāma, awadde'e	bitinēsu	ku 'ayar, lumi
„ ( <i>inf.</i> )	metaffāb	mewdāy	bitinesūf, bitinisa (wasteful), balagēsa	
watch ( <i>vb.</i> )	tamalakkāta	ṭenqāqa	ēgu, tiksu	so, ilalai
„ ( <i>n. inf.</i> )	ammalakākkat	meṭanqāq	egūf	

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
watch ( <i>n.</i> )	sa'at	sa'at	sa'ati	sa'ad-di
water ( <i>n.</i> )	wuha, waha	onāy, (running w.) wekhy	bizàn, bishàn	biyo-ihi
„ (warm)	mug wuhā	may mug	bizan hohā	biya kulul
(boiling w.)	fil wuhā	may gerūr	bizàn damfa	biyo karaya
(cold w.)	qazqāzzā wuhā	may qurrām	bizàn kabanā	biyo qabow
(clear, pure w.)	ṭiru wuhā	may tserāy	telila	biyo ma'an
(clean w.)	nituh wuhā	(stagnant rain w.) eqquar	bizàn kulkullù	
(fresh w.)	adis wuhā	wehej (running w.)	(w. foul by cattle) buoragè	biyo ma'an
(make w.)	shannā	shenā	finchāu	kadi
water-bottle ( <i>n.</i> )	rāwāt, zamzamyā (glass pottery), mā- brajā	(w. jar), gembo	koda (large jar), jalo	zemzemya
wave ( <i>n.</i> )	mogad	magad	galona	maujad-di
„ ( <i>vb.</i> )	arraggāba	balbāla	rāssu, lōlazu	ruhruh
wax	sam	seme'i	gegga, sāmi	haujo-adi
way	mangad	mangeddi	karra, dandi, dakù	dau-gi, jid-ki, marin- ki
way (make way)	(make w.) gwodin!	melash	alābāi	wad, ugo wad
we	iññā	nehnā	nu-	ainu, ayannu, wainu, bainu, yainu, wah- sinu, anuna, annagu
weak (animate <i>obj.</i> )	dakkāmā, (generally) sanaf	dekhūm	ajà, ajàda, dadabà, dahabè, làfa (of things)	weidsan, 'ataisan

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
weakness	dikām, sufinnā	dekhām	dadabā, lafūma, dada- būma, lafāda	weid-di
wealth	bālaṭaginnat ( <i>adj.</i> ) bālaṭaggā, habtam, bukkāsē	hafti, haftām, (be- come r., <i>vb.</i> ) haf- tāma	kufa, badada, duresa, dunye-adi saresa	
wear ( <i>vb.</i> )	labbāsa, adarrāga	tekhedna	afachu, awisu	sid, sido
wear out	ballā	wada'ē, halākha	dangagāu, tortōru	qudmi, ka bii
weather (fair)	birrā	tsabuqqize	chemsa	dabail-shi, heli-gi
weave	fattāla	'alāma	dāu, -er waya doftu	dar samai
Wednesday	Rōo	Rebu'e	Robi, Arbi	Arbaha-di
week	sammint	semmun	torben	todobad-ki
weigh ( <i>vb.</i> )	mazzāna	mazāna	mijānu hēdu	mis, misan
„ ( <i>vb. n.</i> )	tamazāna	tamazna		misan hay
weight	mizān	memzān	mizana	
well ( <i>adj.</i> )	dakhnā	dekhān	faya	ladan, bed qaba
„ ( <i>very</i> )	baṭām	kherāy! (well!), 'ishi	tolle, garida	haurarsan
„ ( <i>n.</i> )	quidquād, azaqt	eqquār	bollo bizāni, (deep) tujubā	'el-ki, gof-ki
west	mirab	me'erāb	lita, adū, barābita	galbed-ki
wet ( <i>adj.</i> )	irtib, ritib	rebrūb, rehūd	jida, cabanā, cāpi	qoiyan
„ ( <i>vb. a.</i> )	makkāra	arhāda, rasrāsa, ra brāba (sprinkle)		qoi
(get wet)	tanakkāra	terebrāba	cabanā tāu	qoiyanaw
wet season	kiramt	keremte	gannā	
what ( <i>rel. pr.</i> )	ya- (w. perfect)	ze-	mal-	wah, ( <i>interrog.</i> ) ma, maha, -an, -ad, -u, &c., mahai
what?	min? mindir?	men?	mali?	aya? ya?

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
wheat ( <i>n.</i> )		sernay	kamadi, gamadi, (bearded wheat), omborri	saren-ki
wheel ( <i>n.</i> )	mankuorāqwur	kablil	makurakura, agagè	giringir-ti
when ?	macha ?, machē ?	mā'āze ?, enta-, ent-	yerm ?, yom ?, yenna ?	gorma ? hadma ? mar- ma ?
when	si- ( <i>vb.</i> )	mes (w. <i>vb.</i> )	ho, òto	gorta, kolka, marka
when he comes	simatā	mes metse'ē	yero dūfa	gortu imanayo
whence ?	kawadēt ?	enkabay ?	ēsa ? esāyi ?	hagge ? halke ?
where ? ( <i>adv.</i> )	wadēt ? yēt ?	nābay ?, ābay ? enka- bay ?	baka kaniti ?, (!) mère ?	hagge ? me ? meyai ?
„ ( <i>conj.</i> )	-qat	abza	ēsa	hagge, me
(ask where it is)	yallabatin ṭayyiqaw	nābayekon ṭeyyak	gāfi, mere ? baka taiti (wherever)	weidi hagge jira
whether ( <i>conj.</i> )	bi-, endahon	me- ( <i>vb.</i> ), enka-, ente-	yo-	hadi, bal in
whetstone	masāl	memōtmōti, mes hal	lokotte	lissin-ki
which ( <i>rel.</i> )	ya- (w. <i>vb.</i> )	ze-, e-	kam, kan	expressed by 3 pers. indic.
„ ( <i>interogat.</i> )	yetu ? ( <i>acc.</i> ) yetun	mentay ? entay ?	( <i>pers.</i> ) eñu, mali ?	(which ?) ma ? suffix to pron. ; (which of us ?) nama ?
while	si-	mi (si), mes, bezč-	hāma	gor-ti, kol-ki
whip ( <i>n.</i> )	alangā, jirāf, (driving) manjā	halengi	alengi	jedal-ki
whisper ( <i>vb.</i> )	ankwasakkwāsa	ashoshokh-bala	hassassu	hos u hadal
whistle ( <i>vb.</i> )	afwachcha, fyū ala, ( <i>n.</i> ) afochch	fatsaya	siksu, forūju	fori, ( <i>n.</i> ) fori-di



	<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
ABYSS. I.	white ( <i>adj.</i> )	nech	zā'adā, ( <i>pl.</i> ) zā'ādu	adi	'ad
	who ?	mān ?	mān ?	eñu ? māli ?	aya ?, ayo ?, ya ?
	,, ( <i>rel.</i> )	ya-, yamm-	ze-	kan	expressed by 3 pers. indic.
	whole ( <i>n.</i> )	dimmur, jimla ( <i>adj.</i> )	demmūr	dinnfa, karūma	daman-ti, ( <i>adj.</i> ) dan, gidi
	why ?	lamm ?	meenti-, ke ( <i>impf.</i> ) ?	malif ?	mahai u ? mu ? wayo ?
	wicked	kifu	kefu'e	hamā	hun, baan, bās
	wide ( <i>adj.</i> )	seffi	geffi	balā, balāda, fagōda, sāfi	balladan
	widen ( <i>vb. a.</i> )	asaffā	agfehē	ballu, cabanu, sāku	balladan
	widow	ballet	sebāya-mota mabalat	girsumeti	'armali-di
K	wife	mist	sabati ( <i>pl.</i> ), anesti	nitti	afo-adi, nag-ti, islan-ti
	wild ( <i>adj.</i> )	yabarāha, arawi	arwē	dida, (wild animals) binesa dida	bahal-ki, bubal-shi
	will ( <i>n.</i> )	faqad	feqād	yāda, kajēla, lubū	qushi-gi, ogan-ti
	willing ( <i>adj.</i> )	ishitaññā	feqādi (be w.) fatāwa	garami, (be w.) fēdu	oggol
	win ( <i>vb.</i> )	rattā	sā'ara, rate'e	bāu, injifādu	ka adkaw
	wind ( <i>n.</i> )	nifās	nefās	kalēnsa, bubē, (violent wind) ombomboletti	dabail-shi
	,, ( <i>vb.</i> )	ṭamattāma, azawāra	qalbāta	michiru	waraji
	window	maskōt	meskōt	masgoti	daqad-di, fod-ki
	wine (honey)	tajj	mēs	weintej	qamri-gi
	wing ( <i>n.</i> )	kamf	kanfi, qolgellē, (quill) kentit	kochō, baalē	bāl-ki
	wink ( <i>vb.</i> )	ṭaqācha	'ayni neqnāqa	ijja libsu	il iss ku qabo
	winter (wet season)	karamt	keremti	gannā	gu-gi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
wipe ( <i>vb.</i> )	tarrāqa, abāsa, welaw- wāla	habbāsa	tāragu, hatān, qòqu, kòru	ka bihi
wire ( <i>n.</i> )	shebo	shibo	shibo, (brass w.) habbe	hasau-di
wise ( <i>adj.</i> )	ṭabib	ṭabib, belheti	gamna, hadari (n.) abalti,	fī'an, garadleh
wish ( <i>vb.</i> )	waddāda, fallāga, nafāqa	tamannya, dalya	dārru, aballu, cajèlu	don, rab, (n.) donin-ti
„ ( <i>inf.</i> )	fillagā	medlāy	(n.) como, abdalūf	
witch	budā, asmataññā	tabib, budā	kaliti, kallū, sufi	nag wahfasha, nag fal taqan
with	ka-, -gārā, gār, ka-, -zand, abrō (to- gether)	mēs, behāda	wojin	ku, la
within	b- -wasat, ka- -bawa- sat, ba- -gibbi, ta- -wadih	nāb, ab, be-, wusta menguō	késati, kèsa	gudaha
within the box	ba satin wasat	ab satin	satini kèsa	sandughu gudaha
within the house	tabēt wasat	wusta bēt	mana kèsa	aqalka gudaha
without	yāla, ala	bezay, entay (w. <i>vb.</i> ), entay za-	malle, òto	laan, laan-ti
witness	misikkir	meskāri	dūga, kan tāa	marqati-gi
wolf ( <i>n.</i> )	takwolā	takhulā	yeyi	
woman	sēt	sebati ( <i>pl.</i> ), anesti	nitti, naddi, dubarti	nag-ti, (call) dumar- ki, nagnimo-adi

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
wonder ( <i>n.</i> )	dink, tamret	dengät, megerräm	dinki, raji	'ajeb-ti, yab-ki
„ ( <i>vb.</i> )	adanakaw	tadenqa, garräma	dinkifädu, dinku	la 'ajeb, yab
wood (forest)	wudmä, dūr	berekha	mūka	duḍ-di, qori-gi
„	inchat	enchayti	korani (fire w.)	
woollen	yabag, teqwūr	chagurē	rifensa, (cloth) sufi	dagar-ti
word	nagar	qāl, negūr	dubbi	erai-gi, qaul-ki
work ( <i>n.</i> )	sirrā, tegbār	serhē	hojjī, jirru, ajjō	shuqul-ki, shaqi-gi,
„ ( <i>vb.</i> )	sarrā	serāhi	hōjadu	haul-shi
workmen	sarrataññā	serhē	gabartu, hajjatu,	haul qabo, hausho,
			ogēsu (agricult.)	(w. hard) dibtan
world	'ālam	'ālam	biya	shaqi-gi, nin shaqiah
worm	til	hassākha, wesfāt	ramo, (tape w.) mi-	duni-di, dunyo-adi
			nosi, (red w.) maga	dirhi-gi
worry ( <i>n.</i> )	chiggār ( <i>vb.</i> ), aschag-	badal, ( <i>vb.</i> ) badāla	( <i>vb.</i> ) aru, ipissu, di-	dāl, human-ti
	gāra		pissu, ( <i>n.</i> ) dibīma	
worse ( <i>adj.</i> )	kefu	kefu'e	sonān hamā	ka hun
„ ( <i>be</i> )	kaffā	kafē ankab (be w. than)	sonān hamā giru	ka si dar
worth (be, <i>vb.</i> )	akkāla	akhāla, ( <i>n.</i> ) me'ekhal	gattī kabu, dālu	gana qabo, ( <i>n.</i> ) gana'-
wound	qwusil	qusli,	madā, warāmsa	di
wounded ( <i>adj.</i> )	qwussalaññā	qusul	madaē, woranamē	nabar-ki, deqar-ki,
„ ( <i>be, vb.</i> )	qwassāla, tawaggā	qussala	madāmu	qon-ti
wrap ( <i>vb.</i> )	ṭaqallāla, shaffāna	tekhabalāla kadāna	māru	daqarleh, qonleh
				daqaraw
				lablab, dudub

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
wrapped (be)	taqallāla	kedūn ( <i>adj.</i> ), tek-hedna ( <i>vb.</i> )	marāma	lablabaw
wrestle	tāggāla	taqālāsa	wollēnsu	legdan
wrestling ( <i>n.</i> )	tigil		wollenso	legdan-ki, tab-ti
wring out	ṭammāqa		michiru	maroji
wrist	mallayā	mafalāliti	busa arka	'ur'ur-ki, dudun-ki
write ( <i>vb.</i> )	tāffa	tsāhāfā	tāfu	qor, warqadda kuḍig
writing ( <i>n.</i> )		tsehfet	dadabe	qorin-ki, (hand w.) far-ti
wrong ( <i>adj. &amp; adv.</i> )	gadāfā, yalkana	hemmāq, hasāw	hamā, sōbdu	gura'an, qallohan
(wicked, <i>n.</i> )	badal	bedul, kefū'e	hamā ajjā	hun, baan
yawn	azzāggā	ambāhaqua	( <i>vb.</i> ) hamomēdu	afka kala qad
year	āmat	'āmat	waga, bara, amata, waga	sanad-di, gu-gi, kal-ki
yell	chōkha ( <i>vb.</i> ), chuhat ( <i>n.</i> )	a'ewayā, tsawa'ē, iya (women) 'elel, ( <i>vb.</i> ) elel-bālāt		qaili, madar
yellow	bichā	waybā, ( <i>vb.</i> , be y.) wayāba	bora, dalācha	wob-ki
yes	awun, ishi	ishi, 'ewa, yō	eyē or e'e	ha
yes, indeed!	senat-naw!	'ewa, haqi eyu	malē!	weiyai
yesterday	tilānt, tilantinā	temāli, (d. before y.) qedmet-temali	kalēsa, deagada	shailai, shalaifo
yet	ganā	genā	ammō	weli
yield (war)	tamārrāka	atāwa, tasanāfa	ofkēnnu, dissu	yel, degaiso
„ (bepersuaded)	ishi-ala	ishi-bala		bihi
„ (to pressure)	labat-ala	tetsamqua		oggolaw
yoke	farubar, waskō	ar'ūt	kambari, wanjo	

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine</i>	<i>Galla.</i>	<i>Somali.</i>
yolk	askual		dima	
yonder	yā, fyāch, ( <i>pl.</i> ) inna-zyāt	naftiyu, abtiyu	achi	halka, halko, mesha
you	anta, <i>f.</i> anchi, ( <i>polite</i> ) erswō, ( <i>pl.</i> ) ilant, ( <i>acc.</i> ) -h, ( <i>f.</i> ) -sh, ( <i>polite</i> ) -wō, -wōt, ( <i>pl.</i> ) -āchichu, ( <i>acc.</i> ) auchin	anta, <i>f.</i> anti, ( <i>pl.</i> ) 'an-tum, ( <i>acc.</i> ) ka-, <i>f.</i> ki, ( <i>pl.</i> ) kum, ( <i>f.</i> ) ken	ati, issin, suma	aidin, ayaidin, waidin, baidin, yaidin, wahaidin, idina, idinku
young	tinnish	guabaz	tinna, daladū	yar
„ (very)	titinnish ( <i>pl.</i> ), tinnis-ōch, sōtā, gulmāsa	( <i>vb.</i> ) ne'ūs, ( <i>pl.</i> ) nā-'eshto, ( <i>f.</i> ) quonjō, ( <i>pl.</i> ) quonajut	dargargessa, ( <i>f.</i> ) dargagèssa, ( <i>f.</i> ) gargèta	dal-ki
young man	ashkār, gōbaz, ( <i>pl.</i> ) gobazazist	guabaz	dergegèssa, dargagò	bahsi-gi, barbar-ki
your ( <i>suff.</i> )	-h, ( <i>f.</i> ) -sh, ( <i>polite</i> ) -awō, -hwū, ( <i>pl.</i> ) -āchihu	-kà, ( <i>f.</i> ) -ki, ( <i>pl.</i> ) -kum, ( <i>f.</i> ) -ken	-ke, -kanke	( <i>m.</i> ) kina, -i, -u, gina, -i, -u, hina, -i, -u, ( <i>f.</i> ) tina, -i, -u, dina, -i, -u, shina, -i, -u
yours	yāntā, ( <i>f.</i> ) yānchi, ( <i>polite</i> ) ersawō, yāntu, ( <i>pl.</i> ) yāllānt, yānnānt	( <i>thine</i> ) nātakā, naykā, ( <i>f.</i> ) nateki, nāyki, ( <i>pl.</i> ) naykum, natekum, ( <i>f.</i> ) nayken, nateken		„
youth ( <i>n.</i> )	ashkarinnat zinnā	gwub- guebseñnā	ijoluma, muchuma	da yar-di
zeal	magdal	me'esāl	hohā	kul-ki
zebra	meda-ahēa		harredida	farow-gi

## NUMERALS

## CARDINAL NUMBERS

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
1	and	hada	tòkko	kow-da-di-du
2	hulat	keleta	làma	laba-da-di-du
3	sāst	salasta	sadi	sadeh-da-di-du
4	arāt	arbā'eta	afūr	afarr-da-di-du
5	ammist	hamshata	shan	shan-da-di-du
6	siddist	shedasheta	ja	leh-da-di-du
7	sabbāt	shōbe'āta	tōrba	todoba-da-di-du
8	simmint	shōmonta	saddēti	sided-da-di-du
9	zatañi	teshe'āta	sagāl	sagal-ka-ki-ku
10	assir	'āsarta	kudān	toban-ka-ki-ku
11	asrā hand	'āsarta hada	kuda tòkko	kowb iyo toban-ka
12	asrā hedat	'āsarta kelet	kuda làma	lab iyo toban
13	asrā sōst	'āsarta salasta	kuda sadi	sadeh iyo toban
14	asrā arāt	'āsarta arbā'eta	kuda afūr	afarr iyo toban
15	asrā ammist	'āsarta hamsheta	kuda shan	shan iyo toban
16	asrā siddist	'āsarta a shadashta	kuda ja	leh iyo toban
17	asrā sabbāt	'āsarta a shobe'āta	kuda tōrba	todob iyo toban
18	asrā simmint	'āsarta a shomonta	kuda saddēti	sided iyo toban
19	asrā zatañi	'āsarta a teshe'āta	kuda sagāl	sagal iyo toban
20	heyā	'esrā	digdām	labatan
21	heyā hand	'esrā hada	digdām tòkko	kowb iyo labatan
22	heyā hulat	'esrā keleta	digdām làma	lab iyo labatan
23	heyā sōst	'esrā salasta	digdām sadi	sadeh iyo labatan



<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
30	salāsā	salāsā	sòddoma	sodon
31	salasa hand	salāsā hada	sòddoma tòkko	kowb iyo sodon
40	arbā	arbe'ā	afurtāma	afarrtan
41	arbā hand	arbe'ā hada	afurtāmi tòkko	kowb iyo afarrtan
50	amsā	hamsā	shantāma	konton
51	amsa hand	hamsā hada	shantāmi tòkko	kowb iyo konton
60	sidsā	sedsa	jatāma	lehdan
61	sidsā hand	sedsa hada	jatāma tòkko	kowb iyo lehdan
70	sabā	sebe'ā	torbatāma	todobatan
71	sabā hand	sebe'ā hada	torbatāma tòkko	kowb iyo todobatan
80	simaña	semanyā	saddetāma	sidehtan
81	simaña hand	semanyā hada	saddetāmā tòkko	kowb iyo sidehtan
90	zatana	tase'ā	sagaltāma	sagashan
91	zatana hand	tase'ā hada	sagaltāma tòkko	kowb iyo sagashan
100	matō	mi'eti	dibba	boqol
101	matō hand	mi'eti hada	dibba fi tòkko	boqol iyo mid
110	matō assir	mi'eti assertā	dibba fi kudān	boqol iyo toban
111	matō asra hand	mi'eti assertā hada	dibba fi kuda tòkko	boqol iyo kowb iyo toban
120	matō heyā	mi'eti 'esrā	dibba fi digdām	boqol iyo labatan
121	matō heyā hand	mi'eti 'esra hada	dibba fi digdām itokko	boqol iyo kowb iyo labatan
130	matō salāsā	mi'eti salāsā	dibba fi sòddoma	boqol iyo sodon
200	hulat matō	keleta mi'eti	dibba lama	laba boqol
201	hulat matō hand	keleta mi'eti hada	dibba lama fi tòkko	laba boqol iyo mid
210	hulat matō assir	keleta mi'eti 'assertā	dibba lama fi kudān	laba boqol iyo toban
211	hulat matō asrā hand	keleta mi'eti 'assertā hada	dibba lama fi kuda tòkko	laba boqol iyo kowb iyo toban

<i>English.</i>	<i>Amharic.</i>	<i>Tigrine.</i>	<i>Galla.</i>	<i>Somali.</i>
220	hulat matò heya	keleta mi'eti 'esrā	dibba lama fi digdām	laba boqol iyo labatan
221	hulat matò heya hand	keleta mi'eti 'esrā hada	dibba lama fi digdām itokko	laba boqol iyo kowb iyo labatan
230	hulat mato salāsā	keleta mi'eti salāsā	dibba lama fi sòd- doma	laba boqol iyo sodon
1000	shī	shih	kuma	
$\frac{1}{2}$	ikkul	faraq	wolaka, gamisa	bad-ki
$\frac{1}{3}$	sostiya	nay salasta keffi hada	sadafa kodā	dalol-ki
$\frac{1}{4}$	aratiña	rebe'ā	arfafa	waḥ-di
$\frac{3}{4}$	ka arāt sost keffl	nay arbe'ata keffi sa lasta	afurti kodā sadi	sadeh meli ba afarr
both	hulat	keltiōm	lachu	labada ba
1st	fitaña	qedāmāy	jalkabadurā	kowad, hore
2nd	hulataña	kale'ay	lamāfa	labad
3rd	sostaña	salsay	sādafa	sadehad
4th	arataña	rābe'ay	afūrafa	afrad
5th	ammistana	hamsāy	shānafa	shanad
6th	siddistaña	sadsay	jafā	lehad
7th	sabbataña	sabe'ay	tòrbafa	todobad
8th	simmintaña	samnay	saddetafa	dedad
9th	zataña	tase'ay	sagālafa	sagalad
10th	assiraña	'asrāy	kudānafa	tobnad
11th	assir ka fitaña	mabal 'assertā hada	kudatokkafa	kowb iyo tobnad
20th	hayaña	mabal 'esrā	digdāmafa	labatanad
30th	salasaña	mabal salāsā	sodōmafa	sodomad
100th	mañaña	mabal mi'eti	dibbafa	baqolad
pair	timd	kelta id	lakku, lachu	laba-di

## QUESTIONS AND ANSWERS

### TIME AND PLACE

A. = Amharic. T. = Tigrine. G. = Galla. S. = Somali.

#### Where is—?

- A. wadēt — nau? or yēt — alla?  
 T. abay — allo?  
 G. essa — jira? or mere?  
 S. haggejira? or ma or hagge yal? or hagge joga?

#### Where are they?

- A. wadet or yet allu?  
 T. abay allawū?  
 G. essa jiru?  
 S. hagge jiran? ma or hagge yalan? hagge jogan?

#### They are here.

- A. ersachaw (*when emphatic*), kazih nachaw  
 T. abeziw or nabeziw allu  
 G. garana or assi jiru  
 S. hagga-gan or halka-kan, or mesha bai jiran or yalin

#### He is not here.

- A. kazih (*there*, kaziya) yel-lem  
 T. abeziw or nabeziw ayāllan or yallan  
 G. enjira, hinjira  
 S. achi la ma jiro or ma u jiro

#### We have come from home.

- A. tabetachin mattane  
 T. enkab bet na matsanā  
 G. manatti (*or* mana bira) dufnē  
 S. aqalka wainu nimid

#### Come up.

- A. uṭṭā (*pl.* uṭṭū)  
 T. na'a (*pl.* na'u) or la'āli  
 G. ol kotu (*pl.* ol kota)  
 S. dusha u so bah (*pl.* baha)

#### Go down.

- A. urad (*pl.* uradu)  
 T. werad (*pl.* weradu)  
 G. bui (*pl.* bua)  
 S. hosta tag (*pl.* taga)

#### Turn to the right, left.

- A. { baqañ } hid (*pl.* hidu)  
       { bagera }  
 T. { nab yeman } kid (*pl.* ki-  
       { nab zagamay } du)  
 G. { mergāti } gajēli (*pl.* -la)  
       { bitā-ti }  
 S. { mdigta } u jeso, (*pl.* u jes-  
       { bideh ta } ada)

## Stand still there.

- A. qwoy kezya *or* hun taziyaw  
 T. qum abtiyu (*pl.* qumu)  
 G. tai chaljeddi (*pl.* taa chaljedda)  
 S. jog weliba

## Where are you going?

- A. yet tihedallah? (*polite*) yet tihedallachihu?  
 T. abay *or* nabay tekheyd ikhā, *or* nabay tekheydu? (*pl.* nabay tekheydu allokhum?)  
 G. essa ademita? essa dakta (*pl.* essa daktani?)  
 S. hagge qabanaisa?

## Where have you come from?

- A. tayet timatallah? (*pl. and polite*) tayet timat allachihu?)  
 T. enkabay temetse allokhā, (*pl.* temetsu allokhum?)  
 G. essa dufta (*or* duftani, *pl.*)  
 S. hagge ka timid? (*pl.* timaden) *or* haggad ka timi?

## I am going home.

- A. wad betē ahidallahu  
 T. nab betay akheyd allokhū  
 G. manako garā daka  
 S. aqalkā qabanayo

## Wait for me.

- A. qwoye (*pl.* qwoyue)  
 T. tsenaheñi (*pl.* tsenhuni)  
 G. na egi (*pl.* ega) *or* turi haman ani dufuti  
 S. i kadi (*pl.* kadiya)

## Come with me.

- A. keñegar nā (*pl.* nu)  
 T. mesay metse'a (*pl.* metse'u)  
 G. na wajin kotu (*pl.* kota)  
 S. i *or* i la imo *or* kalai (*pl.* imada *or* kalaya)

## Go away.

- A. hid (*pl.* hidu), wagid (*pl.* wagidu) (*rude*)  
 T. wetse'a (*pl.* wetse'u) *or* kid, kidu  
 G. ademi (*pl.* adema), darbi  
 S. tag: iss ka tag (*pl.* taga)

## In which direction?

- A. bayetu wagan (ahidallahu?)  
 T. nabay? bayanay abila (kekheyd ygebbē'anni?)  
 G. mal edo gāra? *or* esa? (adema)  
 S. dan ma *or* ges ma (u qaban ayo)

## In that direction.

- A. bazih wagan  
 T. nabwagan etiyu *or* nabtiyu  
 G. achiti  
 S. u gestas

## How far is it?

- A. sint yāhil iaskhedal? *or* yihonal  
 T. kabzuy keday yerebeq?  
 G. karani *or* gidu meka asi achi gaütü?  
 S. imisa fag tahai? *or* imisa jirta *or* meshasi intai inojirta?

## It is not far.

- A. ruk aydollam  
 T. rehuq yallan *or* ay rehqen besukh rehuq ay konen  
 G. fagò tinno, *or* fagò miti  
 S. wa fag ahan mayo *or* so ma faga

Two hours' distance.

- A. bahulat saat (engablan)  
 T. dakhre kele'ette sa'at (ne-  
 'atēwo ina)  
 G. sa'ati (or sahti) lama bodà  
 S. laba sa'ad halka u jirta or  
 laba sa'ad wa fagtahai

Very early.

- A. ijig malada  
 T. tsubāh negaho  
 G. abarōti ganama  
 S. arōryo

When will he come ?

- A. meche yimaṭal?  
 T. mā'āze or me'āze yemets'e ?  
 G. yeron or yom dufa ?  
 S. gorma so iman ?

It is late.

- A. (in morning) meshtoal;  
 (afternoon) limash naw  
 T. gizē khalifu allo  
 G. wa gor dambe  
 S. boda da

At what o'clock.

- A. bayet sa'āt ?  
 T. bekhenday sa'āt ?  
 G. mal saati ?  
 S. sa'ad ma ?

How often ?

- A. sint gizē ?  
 T. kenday gizē ?  
 G. gafa meka ?  
 S. imisa gor ?

At six o'clock.

- A. ba sidist sa'āt  
 T. be sedest sa'āt  
 G. saati ja  
 S. lehda

What time is it ?

- A. sint sa'āt naw ?  
 T. kenday sa'āt eyu ?  
 G. saati or sahti mea ?  
 S. war ! wa sa'adma ? or wa  
 gor ma ?

In the morning.

- A. ṭwāt  
 T. negaho  
 G. gannamà  
 S. arorta

At noon.

- A. qul qan  
 T. faraqa mā'alti  
 G. wāri, azūri, obà, nanai  
 S. duhurka

Two o'clock.

- A. hulat sa'āt naw  
 T. kleta sa'āt eyu  
 G. saati lama da  
 S. wa laba di

## WEATHER

What will the weather be?

A. birra (*fine*), wayis (*overcast*) zenar naw?T. lomi gizie'u kamay eyu?  
*is it fine or wet?* tsebuq  
gize way yzenneb dello?G. birra mali? chanisa yokàn  
guollada?S. mantā dabailshi wa mahai  
*or* manta dabailsha ma hun  
ama wanaksantahai?

Bad, cloudy, foggy, weather.

A. zenab (*cloudy or wet*)T. ghimie (*fog*), demmenà  
(*cloudy*), yezenneb (*rain*),  
eyuG. guollò da (*cloudy*), nin  
roba (*rainy*)S. daruran (*cloudy*), 'iraisan  
(*foggy*), dabailsha hun  
(*bad w.*), rob. ba daaya *or*  
'irku da (*it rains*)

It is snowing on the mountain.

Very fine.

A. birrā naw

T. tsebuq gize'e eyu

G. chamsa da

S. wa malin bahsan *or* quroh  
badan

A. bakarabtā nifnif yiwadkal

T. nab emba, reqiq barad  
ewadk eyu

G. gāra irrā chabbì bua

S. (*snow unknown*) burti ku  
gabadano wein (lit. great  
cold)

## THE ROAD

Where does this road go?

A. yih mangad wadēt *or* yēt  
yiwasdal?T. eziu mengedi nabay yewasd  
eyu?

G. karà kuni essi ofa?

S. dariqhaw melmad ku qaban-  
ayo *or* dariqhan ku mel-  
mad si dahaisi?

Does this road go to —?

A. yih mangad eska N. daras  
yiwasdal?T. eziu mangedi nab N. yewasd  
deyu?

G. karà kuni N. gāra ofa?

S. dariqhan N. ku qabanayo *or*  
si daha?



Which road goes to — ?

- A.* yetu menu mangad eska N.  
daras yiwadal?  
*T.* nab N. ayanāy mangedi  
yewasd eyū?  
*G.* N. gara mal karrati nama  
daka?  
*S.* dariq ma *or* jid ma N ku  
taga?

Which is the shortest way ?

- A.* ka ullu (*or* manu) yiqarebal  
kahullu achir mangad  
wadet naw?  
*T.* enkab kwellew mangedi *or*  
ze mangedi ayanay yehat-  
ser? *or* ayanay mangedi  
hatsir allo?  
*G.* sonān guddā gabāba da mal  
karra?  
*S.* jidma (*or* dariqma) ka wada  
(*or* ugu) gaban?

Is it safe on the road ?

- A.* bamangad dahna naw?  
*T.* mangedi dahān deyu?  
*G.* karrati nagaa da?  
*S.* jid (*or* dariq) ku nin ma  
nabad qaba? *or* jidka run  
meħa?

How many hours is it to —  
N.?

- A.* eska N. sint sa'āt alla?  
*T.* nab N. keday sa'āt eyu?  
*G.* N. gara saati meka?  
*S.* N. ku imisa sa'ad?

Take me to — N — .

- A.* eska N. marraiñ  
*T.* nab N. wesadeñi  
*G.* N. gara maraina  
*S.* N. ku jidka tusi

Where is there drinking-water  
on this road ?

- A.* bamangad tiru wuha yigai-  
naln?  
*T.* ab mangedi zehūl may abay  
yerekab?  
*G.* karra kesa bisan kulkullu  
essa jira?  
*S.* jid ku biyo ma'an meyai?

Is it a camel road ?

- A.* mangad ligimaloch yim-  
machal?  
*T.* mangedi ne-agmal yekhe-  
yeddo?  
*G.* karrati galan ademu?  
*S.* jidkan ku geli inai dahān  
miai karan?

Is it only a mule road ?

- A.* mangad li bagloch bicha  
yimmachal?  
*T.* mangedi ne-abāqel baynu  
yekheyeddo?  
*G.* karati gangota ena ademu?  
*S.* jidkan ku baqaladyo un inai  
dahan miai karan?

Is it only fit for men on foot ?

- A.* ligareña bicha yimmachal?  
*T.* l-sab be egri beynu yeke-  
yeddo?  
*G.* nama lafō ademetan koba  
dendaa *or* ademuf gaera?  
*S.* ninba jidkan ku mainu 'aga  
un ku so'oa kara?

## VILLAGE

What is this place called ?

A. ih sifrā (*or* sirfā) *or* maqqa-macha *or* mandar (*village*) min yibalal ?

T. 'addi *or* eziyu 'addi mentay eyu semu ?

G. eddè (*place*) gandà (*country village*) makà mal jeda ? *or* maka eñu ?

S. ba halkan *or* mel kan (*place*) *or* rerkan (*village*) maga'isu wa mahai ?

Who is the head man ? chief of the village.

A. yamandar shum semu min yibalal ?

T. naytu 'addi *or* nay hezi alaqa mentay yebahal ?

G. shumi gandà makansa mal jeda ? *or* makansa eñu ?

S. garad halkan maga'isu ma hai ?

We are going to stay the night here.

A. kazih inadrallen

T. abziw *or* nabziew kene-khadr inā

G. as nu bulina *or* nu buluf geñera

S. halkan halbein u wainu jogsan *or* wainu degan

## A RIVER

What is this river called ?

A. yazih wanz semu minu ?

T. nay etiyu wekhiz mentay eyu semu ?

G. laga kanatti makà eñu ?

S. durdurkam maga'isu mahai ?

Where is the nearest ford ?

A. yamiqareb mashagarya wadet naw ?

T. masāgari zey qareb abay allo ?

G. chea *or* malkà diò guddà èssa ?

S. gudubsinadi ugu agta haggai jirta ?

How deep is the river ?

A. wuha tilqu sinti yibonal ?

T. wahiz abzuy kenday y'ām-ēque ?

G. bisan ma kelè da ?

S. biyiha wa imisa der ?

Get a boat for me.

A. jalban falli giliñ

T. ne'estay merkab khaz

G. jelba naf fudadi

S. sehimada (*large b. donida*) i heli

Is the current strong?

- A. fasashu khailaina nawn?  
 T. wukhej yekhayel do or  
 khayāl deyu?  
 G. laga jabbati yasa?  
 S. biyo(ka) hog wein ma baha?

I want to go across.

- A. liashagger ifalligalahu or  
 atasäger  
 T. kasager or kakhalef edelli  
 allōkhu, or medelēkhu  
 G. Cheu nan jalla  
 S. inan ka talabo yan donaya

What lies on the other side?

- A. mado men alla?  
 T. abtuy mado mentay allo?  
 G. laga karkara kan bira or  
 gamā maltu jira?  
 S. hebti ku kaleh wa mahai?

Go in front of me.

- A. kañe bafit hid (*pl.* hidu)  
 T. felāmāy or kedmay keyed  
 (*pl.* keyedu)  
 G. fuldurā dēmi (*pl.* demu)  
 S. hortaida u so'o (*pl.* so'oda)

# MOUNTAIN OR HILL

What is this mountain called?

- A. yih tarārā semu min ibalal?  
 T. etu embā mentay eyu semu?  
 G. gārā kūni makansa eñu? or  
 mākansa mali?  
 S. burtas mega'isu mahai?

Is it dangerous?

- A. yamias fera nawn?  
 T. mefrehi deyu? or yafrekh-  
 deyu?  
 G. mōga da? or sababi da?  
 S. mel 'absileh mahai?

What is the easiest way up?

- A. lemutāt yetu mangad  
 yishallanal?  
 T. kemedayeb zebeletsa man-  
 gedi ayanay eyu?  
 G. olbau karra mal woyā or  
 hamā?  
 S. inan fulu (*or* dusha u baho)  
 (*or pl.* inainu fulno) jidka  
 ugu wanaksanke?

Can one get up on horseback?

- A. befaras yasqedaleñ?  
 T. befaras mekhad yeke'aldo?  
 G. farda(ti) chabachu dendaa?  
 S. adahku fulu ma kara?

Are there many roads down?

- A. limurred bizu mangad  
 allan? *or* lemauraja bizu  
 &c.  
 T. kemewerād *or* ka werid  
 bezukhi mangedi dallo?  
 G. gadi ademu karra danu da?  
 S. ka so dego jidad badan ma  
 jiraw? miai lehdahai?

Is it very steep?

- A. (tarārā) ijjig qulqul *or* sedf  
 nawn? *or* bizu qulqulat  
 allabatu?  
 T. (mangedu) qulqul deyu?  
 G. olbau karra ifu da? *or*  
 hallayā jira?  
 S. jid ku harar ba ma lehtahai  
*or* ma sida?

Are there robbers about?

- A. wombādē (*pl.* -ech), allan  
 (*pl.* allu)?  
 T. gwahālu allawu? do abawu?  
 G. as hattū danū jira?  
 S. meshani tug-ag miai leh  
 dahai *or* ma jiru?

## FOREST

How big is the forest?

A. yih wudmā (*or* dūr) min  
yahlāl? *or* sint yesefal?T. etiu barakhā keday  
seffāh eyu *or* keday wardi  
allo?G. Chaka kumi mal balnini *or*  
mal safi jira?

S. dudda imisa wein tahai?

Where does the road go through  
the forest?A. ba wudma yamiyasallaf  
mangad yetu naw?T. abbarakhāzi kekhelefo man-  
gedi abay allo?G. chaka kuni kan chēa karu  
essa jira?S. jidki duddi dehdīs maraisa,  
medai?

## THE CAMP

Strike the tent.

A. denkwānen nikalaw (*pl.*  
nikalut)T. denkwān warad anqalo (*pl.*  
anqalwo)

G. dukkani busa

S. haimad-di *or* (*European t.*)  
tambug gi hosta dufo

Everything is ready.

A. hullu darsoal

T. kwillew teqerribu

G. hunduma koppai da *or* kōba

S. kulli wa diyar

Put up the tent.

A. denkwān tekalaw (*pl.* te-  
kalut)T. denkwān tekhalo (*pl.* tek-  
halwo)G. dukaniti daba (*pl.* dabu)S. haimad-di kor u qad *or*  
haimad-di diyar garai

Where shall we camp?

A. wadēt ensafar allen?

T. abay kenesafer inā?

G. essa safara kauna?

S. innagu hagge degi?

Is everything ready?

A. hullu darsoal hay?

T. kwillew teqerribudo? *or*  
kwillew teqerribu allodo?G. hunduma koppai da? *or*  
kōba?S. kulli wa ma diyar? *or* ma  
wanajīyan?Put it in the shade under the  
tree.

A. kazāf tela ta anuru

T. be'om (*pl.* be'a'ewām) tehti  
abtselāl gebāroG. mukā (*bosonō clump of t.*),  
jala chorīā kesa kâi.S. dāfta deirti hadki ku ho-  
saisi

To-morrow we make an early start.

A. naga twät, mäladā ninas-sällen

T. tsebāh be gehāt nekheyd

G. borū oboso (or ganamā) ademina

S. berrito waberi bainu so'an

Do you know where there is water?

A. wuha yalabaten tāwqa-wallah?

T. may abay allo tefeletodo?

G. essa bisan da bekhta?

S. melki hagge biyo lehdahai wad ma taqan?

I know.

A. awaqallahu (pronounced -allaw)

T. efellet allokhū

G. nan (or ani) beka

S. wan aqan

Is everything ready?

A. hullu tasanadawaln?

T. kwellew teqarebudo?

G. hunduma koppai da?

S. o dan or kulli, wa ma diyar?

Pack up the baggage.

A. yahenan iqā sabsibah asaraw

T. ezu aqāhu sabsibka 'asero

G. mia kana hidā (pl. hidu)

S. alabodas hid (pl. hida)

Saddle the mule in the afternoon that I may follow the caravan, the cook will go with the caravan.

A. taqul qan wadya ya qoricha (riding m.) baqlo chān, gwaz endi kattalaw wat bet ka gwaz gara yihedal

T. beqli mes qwaracha tsā'ānu qeflet kemze ketalo, serāh tsabhi mes keftlet yheyed eyu or yefallem eyu

G. safa gangō kori (or fei) gwazi aka duka ademutti, ito tolchitu or wadbeti guazi wajin derbi adema

S. duhurka dabaddisa baqlada karai qafilada an so ra'yo, deriya kariska qafilada ku tago

# FOOD AND DRINK

I am hungry, I want to eat.

A. rabaiñ, mabil efalgalihu or ablaiñ

T. tamiunni, mabla'e yed-leyenni or medelekhu

G. nan belāa, ñata kēnni (give me food) or wa kan ñata kēnni or nachu jalla (I want to eat)

S. wan gajonaisa or gaja i haisa sor la kalai or sor donaya

I am thirsty, I want to drink.

A. tāmtoñal, maṭaṭ i falligalihi or aṭaṭañ

T. tsemiunni kesetē medel-ekhu or astayeni (give me to drink)

G. ebodda wa kan dugu kēnni or duga jalla (I want to drink)

Hurry up, we have not much time.

- A. tolo bal, gize atarañā  
 T. tolo! qeltifu! bizukh gize aybelnān  
 G. dafi! dafi, egina endan-dana, enturin (*don't delay*)  
 S. daqso, hausha badan *or* innagu ma jogsan karno (*we cannot wait*)

I will pay him.

- A. lekaflew nayñ  
 T. kekaflo iye  
 G. nan bāsa  
 S. wan la'agtoda bihin

Is there good water here? there?

- A. kazih, wadya wuha malkām nawn?  
 T. abziyu, abtiyu may tsebuq allodo?  
 G. as, achi bisan kabanā *or* bisan garida?  
 S. haggan, haggas biyo ma'an (*or* wanaksan) ma ku jira? *or* ana lehyahai?

How much does it cost? we owe?

- A. wagaw min yahl naw?  
 T. kenday y'edda?  
 G. gatti mali?  
 S. ganadisū wa mahai *or* wa imisa?

Have you any eggs?

- A. inqwulal (*pl. och*) allahu?  
 T. enquelālih, allokado?  
 G. ankakor tokko tokko kaba?  
 S. wa hoga ujahanah 'usba ma lehdahai?

Call the cook.

- A. wat bēt tīraw  
 T. serāh tsebbi tsewu 'elay  
 G. ito tolchitu *or* wadbeti jami *or* wami  
 S. deriya karis ka ugu yed

Here is the cook.

- A. waṭ bēt tazziḥ inaho *or* alla  
 T. serah tsebbi enniho!  
 G. wodtḥeti kūno ka *or* ilāla  
 S. deriya karisku wa ka

#### STRANGERS OR SUSPECTS

Stop! or I will shoot.

- A. qum! (*pl. qumu*), waya etoqwas allahū  
 T. qum! (*pl. qumu*), weyen etaqwes  
 G. kuobi! (*pl. kuobu*), yoki nan tokosa  
 S. jog weliba, *or* si jog hadi-kaleh wan kaga ridi

Don't move!

- A. attingasāqas! (*pl. -su*)  
 T. aytanqasāqas!  
 G. ensikin!  
 S. ha daqdaqaqin!

Stand further off.

- A. hid tiqqit, kazih wadya qum  
 T. kid ne'eshtay nabā'u qum  
 G. ademi fagodu, achi, tāi  
 S. ka fog sara jog



**Come closer.**

- A. nā, qarib  
T. n'a, qareb  
G. hin diesa, na bira kòda  
S. ka ag so dowow

**Where do you live?**

- A. maqamatah yēt naw?  
T. abay tenaber?  
G. essa girta? or essa tāta?

**Are you alone?**

- A. bichaih (*pl.* bichachihu)  
allah (*pl.* allachihu?)  
T. baynukā dikhā (*pl.* bay-  
nukhum dikhum or allo-  
khumdo?)  
G. kobakè jirta? (*pl.* kobà kè-  
sani jirtu?)  
S. adiga keliga ma jirta?

**Turn round!**

- A. azur! (*pl.* azuru)  
T. zawer! (*pl.* zaweru)  
G. debii! (*pl.* debiu)  
S. so jeso! (*pl.* so jesada)

**Hands up!**

- A. kelaij isa! (*pl.* anasan)  
T. a'edaw la'eli or al'el! (*pl.*  
al'elu)  
G. harka olbassi! (*pl.* olbassu)  
or irra-ol!  
S. ga'amo -kina, dushado sar!  
(*pl.* sara) or hinji! (*pl.*  
hingya)

**Put down your weapons.**

- A. masaryāchaw asqamat (*pl.*  
asqamattu)  
T. maquesli aqomet (*pl.*  
aqomet wum)  
G. miā lōla lafati kài (*pl.* kàu)  
S. hubkina dafta! or hosta tur

**Surrender.**

- A. tamarrak (*pl.* -u) or ghela  
T. 'atew (*pl.* atewu) (*lit.* come  
in, submit)  
G. dissi (*pl.* dissu)  
S. so beho (*pl.* so bahada or u  
so gal)

**Do not speak to any one.**

- A. limannem atināger  
T. lemanem aytenager  
G. omanati himi or endubbatin  
S. qof kasta kuha hadalin  
or 'idna ku hadal

**You are lying!**

- A. tewashah or washat naw!  
T. tehasew! or hessot eyu!  
G. ati sobta!  
S. beino wad ku shegi!

**You are a spy!**

- A. salai nah  
T. salāli ikha  
G. ati gadu jirta  
S. ilalo wad tahai

**You are a prisoner (under arrest).**

- A. anta tetazeh or asraña nah  
T. neskha tamarekhā (nes-  
kha) merkoña ikha  
G. ati adeje or nāma hidami  
jirta. nan si kaba (*I*  
*arrest you*)  
S. nin hidan wad tahai, or  
adiga wan ku qabi (*I*  
*arrest you*)

**If you behave, you are safe.**

- A. dag bitechon, dahna-tewon-  
alleh  
T. tsebuq enta alokhā, dahan  
ikhā or enta tetsabeq, da-  
han ikha  
G. ati yo gari da, nagà jirtu  
S. hadad wamako antid or  
wanaksanaw! wad barin

## WOUNDS OR SICKNESS

## Do you feel better?

- A. teshalah? *or* teshalehn?  
 T. yekhëskhā do?  
 G. irrā jirta? koricha si tolè  
     *(has the medicine done*  
     *good?)*  
 S. wad ma ladantahai?

## What is the matter?

- A. min hunāhal *or* mender  
     naw?  
 T. mentay koyu { mentay } *or*  
                     { iyu }  
     mentay allokhā (*pl.* allo-  
     kum)  
 G. mal tate?  
 S. eddu wa mahai *or* mahad  
     lehдахai

## I am wounded.

- A. eqwasalihu. iyu  
 T. qwasul iye qwasalañ equesl  
     allokhu  
 G. nan waranamè  
 S. anigu qonleh *or* qoni ku  
     gadaw

## Sit down.

- A. taqamat (*pl.* taqamatu)  
 T. taqamat (*pl.* taqamatu)  
 G. tâi (*pl.* tâa)  
 S. fadi, fadiso *or* fadista (*pl.*  
     fadada)

## Undress yourself.

- A. lebsun awalaq (*pl.* -qu)  
 T. kedan awets'ā (*pl.* -'eu)  
 G. kafāna irrā fudachi  
 S. darka iss ka ñig *or* iss ka  
     bihi

## Give me water.

- A. wuha sitañ (*pl.* situñ)  
 T. may habimini (*pl.* habuni)  
 G. bisān na kenni (*pl.* kenna)  
 S. biyo *or* wa hoga biyo iki *or*  
     iken

## Keep quiet.

- A. iref  
 T. hedé (*pl.* hede'u)  
 G. chaljedi (*pl.* chaljeda)  
 S. amusnaw *or* amus (*pl.*  
     amusa)

## You must not speak.

- A. atenāgar (*pl.* -u)  
 T. aytenager (*pl.* -u)  
 G. indubbatin  
 S. ha hadlin

## Where are you wounded?

- A. qwasileh yet naw?  
 T. qwaslihkā abay allo *or* eyo  
 G. madāke *or* warāmsake essa  
     da?  
 S. nabarkaga hagge?

## In the knee, in the foot.

- A. bagwulbat, bager  
 T. ab berki, ab 'egri  
 G. gilibati, milati, silbati  
 S. jilibka ku, 'agta ku

GENERAL PHRASES

How do you do? (Salutations)

A. (i)ndamin nah; (*polite*)  
(i)ndēt sanabbatu? (*ordin-  
ary salutation*) (i)ndēt  
addareh?

T. (*morning*) kamay arfadkā;  
(*later*) kamaywa'ālkā

G. faja kabta (*are you in good  
health?*); gari bultani  
(*good day*)

S. ma afimid qabta? (*are you  
in good health?*); e iss ka  
warran? (*how are you?*);  
ma nabad ba? (*is there  
peace?*); ma bed qabta?  
(*are you well?*)

I have no money.

A. birr or ganzab yalla ñam

T. ganzab ay balay

G. kershī or gazaba enkaban

S. la'ag or 'adadi ma haisto or  
hayo

I am sorry.

A. azañ allahu

T. khezūn iye

G. nan gaddē, marafaacha

S. wan u qomamain

What is the news?

A. warē minalla? or mender  
alla?

T. wara mentay emo?

G. mal odū da? or mal gūrrada?

S. maha halka war joga? or  
iro?

Do you speak English?

A. Yangliz (quanqua) tenā-  
geraleh?

T. Engliz (quanqua) tezareh  
albokhado?

G. afan Inglezi asoftu?

S. afka Ingriska ma taqan or  
ma ku hadasha?

Speak slowly.

A. ziggi belah tanāgar

T. zagam bilka tanager or ta-  
zāreb

G. sutuma himi, or dubaddi

S. ayar or adyar hadal

Listen to me.

A. semañ

T. seme'eni (*pl.* seme'uni)

G. na dagai

S. i dagaiso, i aqbal

If you please.

A. ibākkih, (*polite*, ibākkwo)

T. bezākha or (*pl.* bezakum)

G. aderā

S. ka bariyaya or ka bariyi

Thank you.

A. egziabeher yisteh or ta-  
barak, (*polite*, egziabeher  
yestilliñ)

T. egziabeher yehabalay

G. waqsi akenna, maharaba

S. mahad ban kugu naqai

Do you understand?

A. samāh? *polite*, samun? (*pl.*  
samāchhu hoy?)

T. semi'khado (*pl.* semi'  
kumdo)

G. na bekta? (*pl.* bektu?)

S. ma ku da'dai

**I do not understand.**

- A.* alsamāhum *or* alawaqum  
*T.* ay samākun, ay feletkun  
*G.* nan enbekan *or* hinbekan  
*S.* i ma da 'sana *or* garan mayo

**All right!**

- A.* hulla dahna *or* ishi  
*T.* harray *or* eshi  
*G.* tolèra, tôle, garù  
*S.* hawrarsan! haye!

**There is no news.**

- A.* ware yallam  
*T.* warē *or* wara yallen  
*G.* odu hingiran  
*S.* war ma sido *or* war midina  
     ma yal *or* war ma jiro

**How do you know?**

- A.* (i)ndet awaqeh?  
*T.* kamay tefelet ikhā?  
*G.* attam bekta?  
*S.* side wad ogi?

**It is false.**

- A.* wishat naw  
*T.* hesot *or* hasuw eyu  
*G.* soba da kan infakātu da  
*S.* wa beinah, wa bein

**I am glad.**

- A.* das baloñal  
*T.* bah beluni, *or* tahaguisa  
*G.* ani gamada  
*S.* wan badadsanahai, wom iss  
     ka rayo

**Do not forget.**

- A.* atirsa  
*T.* ayterise  
*G.* hiniranfatin  
*S.* ha ilawin, ha ilawwin (*pl.*  
     ilawina)

**It is possible.**

- A.* yechalal  
*T.* yeka'al eyu  
*G.* jira dendesa, taa  
*S.* wa jiri kara, la kara

**It threatens rain.**

- A.* dingat yisanib *or*, lizan  
     naw yimaslal  
*T.* zenab keharamna yemeslen-  
     ni *or* keyzaneb yemasel.  
*G.* wakayo robuf jaera hin  
     fakàta  
*S.* wa muqata robba dii

**There is moonlight.**

- A.* charaqā naw *or* charaqā  
     yibarāl  
*T.* warkhi yeberhē *or* nay  
     warkhi mebrāh allo  
*G.* jira ifa, *or* chalinka  
*S.* addo ada jira, *or* dayaho wa  
     dalali

**How old are you?**

- A.* idmēh min tahlāllah?  
*T.* kenday 'āmat allokhā?  
*G.* dalota ke meka?  
*S.* dā ma tahai? *or* imisa jir  
     ba tahai? *or* adigu imisad  
     jirtai?

**I must go.**

- A.* yagid ahidallahu *or*, lehid  
     naiñ  
*T.* mekhād yegebbā'eni, *or* mek-  
     hād geddi koyunni  
*G.* ademunko tōla  
*S.* an tago

**Come back.**

- A.* tam(a)las (*pl.* tam(a)lasu)  
*T.* tamalas (*pl.* tamalasu)  
*G.* garagāli, debii  
*S.* so noqo (*pl.* so noqda)

What did he say ?

- A. min yilal ? min ala ?  
 T. entay bala ?  
 G. hinni mal jeda, *or* mal jadera ?  
 S. wuhu mahad yiḍi ?

Excuse me.

- A. yiqir yibalulliñ *or* balenni  
 T. ta'ereḡenni, bezākḥā  
 G. maña fidā, na ararāmi  
 S. i samah

Tell me.

- A. negarañ (*pl.* negaruñ)  
 T. negārenni (*pl.* negārunni)  
 G. natti himi negar (*pl.* hima)  
 S. i sheg (*pl.* i shega)

There is a fire.

- A. isāt (*or* conflagration qwayya) alla  
 T. hawi allo (*or* conf.) meqetsal allo  
 G. ibidda jira (*or* da)  
 S. dab jira (*or* og jira)

Come here.

- A. na (*pl.* nu)  
 T. nabzuy na'a (*pl.* ne'u)  
 G. as kōtai, *or* as kōt  
 S. kalai halka (*pl.* kalaya halka), *or* halkan kalai

Please sit down.

- A. ibakkih taqamat (*pl.* -tu), *polite*, yiqamatu  
 T. bezakha taqamat (*pl.* -tu)  
 G. adera tāi (*pl.* tāa)  
 S. ka bariyaya fadi (*pl.* fadada)

It is true.

- A. unat naw  
 T. haqqi eyū  
 G. duga da  
 S. wa sal *or* wa runtod

What do you want ?

- A. min tefalligallah ? (*pl.* -lu)  
 T. mentay tedaley (*pl.* -yu)  
 G. mal jalta ?  
 S. mahad donaisa ?

Thank God.

- A. Egziebaher yemasgan  
 T. Amlak yemasgan  
 G. Hocuban wak ha gau  
 S. Alhamdu l'illah (Arab), Ilah mahaddi

Impossible !

- A. yemayhon, yemaychal !  
 T. zayka'al eyū !  
 G. hindendaw  
 S. la ma kar *or* wah wa la ma karah

Is he at home ?

- A. babētu allan ?  
 T. ab betu deyu *or* allodo ?  
 G. māna kēssa jira ?  
 S. aqalka miu joga ?

Who is it ?

- A. yeh māt naw ?  
 T. ezuy men eyū ?  
 G. eñu jira ?  
 S. wa kuma kasi ? *or* ninkasi wa ayo ?

Who are you ?

- A. māt nah ? (*pl.* nachihu)  
 T. men ikhā ? (*pl.* yekhum)  
 G. eñu jirta ?  
 S. kumad tahai ? *or* aya tahai ?  
*or* aya tihin ?

## Let him come in.

- A. asgabbaw  
 T. 'atewo  
 G. azenu, *or* isa azensisi (*bring him in*)  
 S. kalai gudaha (*or* gudaha so gal) u deh (*tell him to come in*)

## Does the water boil?

- A. wuha yifalān?  
 T. may yefelhēdo?  
 G. bizān dāufa?  
 S. biyihī ma karayan?

## Yes.

- A. awun yifalāl  
 T. ewa, yefelhē  
 G. eyè *or* malè  
 S. ha, wa allah

## Good-bye.

- A. dahnā hūn, (*polite*, dahnā yihunu)  
 T. dekhan khun (*polite*), yekunu  
 G. nagā damachū  
 S. nabad geliyo, *or* nabad qab, amana allah

## Au revoir.

- A. dagmo engittamallen *or*, dahnā yayenaiñ  
 T. dagmay nemerrikhab yebqe 'anā amin  
 G. ammo aka walganutti  
 S. Inshallah, inan daqso kuarka yan sugayo

## Of course.

- A. (i)ndēta, (i)nkwān  
 T. ekwa, bahaqqi  
 G. dugadan  
 S. wa allah, wa run

## What did you say?

- A. men alleh?  
 T. min balkhā?  
 G. mal jetta?  
 S. mahad tidi?

## You are mistaken.

- A. tasasateh  
 T. badal yebalkhā, tesūhātkhā  
 G. hindagiña ati walālta  
 S. wad qatalani, *or* wad qatal-mi

## No matter.

- A. yiqir *or* gid yallam.  
 T. hanteqwa ay geberen *or* yikra  
 G. hindabedāba  
 S. yelkisa!



# INDEX

## A

Abaidar district, 47  
 Abai R., 18, 26, 39, 42,  
 43, 45, 46, 47, 72, 119,  
 226  
 Aba Jifar, 132, 143, 350  
 Abarra, 212  
 Abasgul tribe, 149, 155  
 Abasse L., 55  
 Abaswein, 14  
 Abata, Ras, 233  
 Abaya L., 51, 58, 59, 61,  
 125, 126, 128  
 Abaya Myeder Mt., 47  
 Abayere Valley, 64  
 Aba Zebra, 121  
*Abba Bia*, 136, 139, 140  
*Abba Boku*, 134-136, 139,  
 140  
*Abba Dulla*, 135  
 Abba Jared Mt., 19, 42  
*Abba Muda*, 137  
*Abba Saa*, 135  
 Abba Salama, 255  
 Abbi Addi, 40  
 Abbigar language, 110  
 Abbi Myeda Mt., 41  
*Abbo*, 249  
 Abde Bad L., 13  
 Abd el-Kadr Peninsula,  
 202  
 Abela Mt., 56  
 Abu Gamel Mt., 12  
*Abujedid*, 293, 297, 320  
*Abun*, 218, 233, 246,  
 259, 260, 271, 283  
 Abuna Josef Mt., 19, 41  
*Abuna za samayat*, 260  
 Abu Takia, J., 12  
*Abyet*, 271  
 Abyssinia :  
   administration, 264  
   agriculture, 300, 301

ABYSS. I.

## Abyssinia (*continued*)

army, 285, 350  
 art, 249, 250  
 boundaries, 11  
 climate, 20, 72, 103  
 communications, 20,  
 42, 144, 199, 201,  
 292  
 currency, 298, 322  
 customs, 277, 297  
 disease, 177, 184  
 education, 249  
 food, 180-2  
 forests, 29  
 government, 263  
 history, 215, 235  
 hygiene, 177, 198  
 industries, 310  
 justice, 279  
 lakes, 54, 58  
 land tenure, 273  
 languages, 108, 114  
 live-stock, 306, 330  
 minerals, 292, 309  
 mountains, 15, 19  
 physical geography,  
 15  
 police, 284  
 population, 104, 113  
 property, 272  
 religion, 110, 216-  
 218, 238, 252  
 resources, 292  
 rivers, 39  
 trade, 292, 320, 321,  
 330, 331, 334, 341  
 transport, 203  
 vegetation, 27, 28,  
 300  
 water-supply, 34  
 weights, 299  
 Abyssinia, Bank of, 299  
 Abyssinia, Emperor of,  
 113

M m

## Abyssinian army, 350

artillery, 351  
 mobilization, 355  
 prisoners, 355  
 tactics, 354  
 Abyssinian calendar, 251  
 Abyssinian church, 108,  
 216, 253, 254, 271  
 Abyssinian plateau, 16,  
 23, 26, 33  
 Abyssinians, 113, 116,  
 117, 122, 124-126,  
 130, 132, 142, 163,  
 167, 168, 170-172,  
 174, 197, 208, 217,  
 224, 236, 252, 262,  
 272, 291, 292, 306,  
 313, 316, 319  
 Acacia, 27-29, 32, 58,  
 68, 305, 333  
 Achabor Mt., 51  
 Adabai R., 45  
 Adagabera, 202  
 Adal, 156, 225  
 Adalgebo, 211  
 Adali Bakit tribe, 117  
 Ad Ali tribe, 157, 159  
 Adal, Kingdom of, 261  
 Adal tribe : *see* Danakil  
*Adansonia* (tree), 29  
*Addi*, 264, 273, 274  
 Addi Grat, 37, 41, 228,  
 229  
 Addi Kaie, 33, 34, 37,  
 313  
 Addi Kwala, 37, 199,  
 296, 313  
 Addi Kwala Mt., 37, 199  
 Addis Ababa, 18, 200,  
 203, 299  
   administration, 283,  
   285  
   climate, 72, 73, 75,  
   76-78, 80-103

- Addis Ababa (*continued*)  
   communications,  
     199, 208-212, 230,  
     267, 293  
   disease, 185  
   history, 132, 147,  
     229, 231, 235, 356,  
     359  
   industries, 300  
   physical geography,  
     48  
   trade, 278, 299, 307,  
     309  
 Addis Alem, 18, 48, 211,  
   305  
 Addi Ugri, 37, 73, 76,  
   78, 80-103  
 Addi Ugri Mt., 37  
 Aden :  
   communications,  
     338  
   currency, 322  
   history, 224, 328  
   trade, 304, 328, 332,  
     342  
 Aden, G. of, 130  
*Aderagi-Azach*, 270  
 Ad Hadembes tribe, 118  
 Ad Hamet tribe, 159  
 Ad Hazeri tribe, 117  
 Adoimara clans, 157, 159,  
   160  
 Ad Okud tribe, 117  
 Adone tribe, 147, 155,  
   170, 176  
 Adowa :  
   climate, 72, 73, 80,  
     90-93  
   communications,  
     209, 210, 212  
   history, 228, 229,  
     231, 291, 353  
   physical geography,  
     38-42  
   trade, 302  
 Adowa Mt., 18  
 Ad Saleh Somalis, 160  
 Ad Sharaf tribe, 117  
 Ad Sheikh sect, 118  
 Adulis, 215, 216, 253  
 Ad Zamal tribe, 118  
 Aedesius, 253  
 Aeizanas, 217 : *see also*  
   Aizanas
- Aethiopia, 215, 254  
*Afa Negus*, 270, 280-283  
 Afar Nimun tribe : *see*  
   Danakil people  
 Afar Plain, 17, 22, 27  
 Afar tribe, 156, 221, 261  
 Afdera Mt., 23, 32  
 Afelata R., 57  
 Afferavanet district, 47  
 Afgoi, 337  
 Afjada L. : *see* Horadaka  
   L.  
 Afod Gumbib Mt., 12  
 Afse, 254  
*Agafari*, 270  
 Agame, 41  
 Agau language, 108, 109  
 Agaumedar, 47, 109, 119  
 Agau tribe, 107, 118, 119  
*Agave Sa'at*, 259  
 Agdaldansha, J., 68  
 Agordat, 117, 185, 313,  
   317, 322  
 Agsias Fatra Mt., 19, 47  
 Agwei R., 52  
 Ahmar Mts. : *see* Harrar  
   Mts.  
 Ahmed Abdullah tribe,  
   155  
*Ahud*, 251  
 Aidegalla tribe, 149  
*Ail*, 160  
 Ainamela clan, 157, 159  
 Ainli R., 70  
 Airoli, 13  
 Aizanas, 253  
*Ajana*, 138  
 Aji tribe, 148, 149, 156  
*Akakayu*, 134  
 Akaki R., 289  
 Akalesa, Waizaro, 127  
*Akil*, 150  
 Akkeli Guzai province,  
   37, 228, 313, 316  
 Akobo R., 12, 52, 54,  
   110, 168  
 Ala, 159  
 Alaba district, 56  
 Alacha Mt., 56  
*Alaga*, 269, 270, 271, 276  
 Ala R., 159  
 Alata, 212  
 Alata Falls : *see* Tis  
   Esat Falls
- Ala tribe, 144  
 Alatu Mt., 22, 55  
 Alcohol, 183  
 Alef, 254  
 Alefa district, 47  
 Alekwa Mt., 38, 41  
 Alel Bad L. : *see* Assale, L.  
 Algeden country, 26, 36  
 Al hills, 66  
 Ali Dafena, 159  
 Alid Mt., 31  
 Aligede R., 33, 34  
 Ali, Ras, 221, 222  
 Alisabe, 14  
 Allspice, 302  
 Aloe, 25, 32, 64, 68, 69  
 Alula, 62  
 Alula, Fitaaurari, 350  
 Alula lagoon, 65  
 Alula, Ras, 225-227  
 Aluminium, 309  
 Aluro R., 52, 53  
 Alvarez, 256  
 Amarr Bambala hills, 25  
 Amarr Bambala tribe,  
   128  
 Amarr Kokke Mts., 22,  
   54, 58  
 Amarr language, 109  
 Amarr tribe, 128, 174  
 Amasat, 202  
 Amba Alagi Mt., 41  
 Ambabo, 324  
 Amba Debra Mt., 38  
 Ambakta torrent, 12  
 Amba Matara Mt., 38  
*Ambas*, 19  
 Amba Terika Mt., 38, 56  
 Ambatkalla, 202  
 Ambergris, 341, 342  
 Ambericho, 59  
 Ambesa R., 39  
 Ambuli, 325  
 Amedamit Mts., 47  
 America : trade, 293, 332,  
   342  
 Amhara people : *see*  
   Abyssinians  
 Amhara province, 305,  
   306  
   history, 132, 219,  
     221  
   physical geography,  
     46

- Amhara province (*cont.*)  
 population, 106,  
 114, 122, 124,  
 131, 236, 252, 262  
 products, 302, 303  
 trade, 296  
 Amharic language, 106,  
 108, 115, 119, 279,  
 361-365  
 Ammonia, 187  
 Amoleita Mt., 41  
 Amsa, 286  
 Amule, 298  
 Amus, 251  
 Anaj, 287  
 Andabit Bridge, 44  
 Andacha, 212  
 Anderacha, 211, 303  
 Anderaib Mt., 12  
 Anderase, 269  
 Anfari of Aussa, 159,  
 160, 163, 164  
 Ankala tribe, 159, 160  
 Ankoher, 26, 45, 73, 76,  
 80-103, 131, 210, 223,  
 231, 303, 358, 359  
 climate, 81, 85, 92, 93  
 Anna, 45  
 Annesley B., 109, 224  
 Anopheles, 16, 185, 192  
 Anseba R., 35, 36, 117,  
 118  
 Antalo, 207  
 Antelope, 248  
 Anthrax, 178  
 Antitoxin, 178  
 Antonelli, Count, 226,  
 227, 228  
 Anwak language: *see*  
 Yambo  
 Anwak, Plain of, 15  
 Anwak tribe, 168, 295  
 Arabia, 157, 188, 216,  
 326, 335  
 Arabic, 108, 110, 130,  
 154, 158, 163, 167,  
 176, 279  
 Arabs, 106, 145, 148,  
 159, 292, 295, 308,  
 314, 317, 321, 334, 342  
 Arabseo, 62  
 Arab tribe, 149  
 Arafali, 31  
 Arato Mt., 36  
 Arb, 251  
 Arba Metari, 56  
 Arbaroba, 202  
 Arbaroba Mt., 34  
 Arbore, 174  
 Arbore tribe, 172, 174  
 Arbo R., 49, 50  
 Ardibbo L., 48  
 Ardit, 120  
 Arero district, 61  
 Argobba language, 108  
 Arkiko B., 33  
 Armakh II, 217  
 Armatsihoho, 121  
 Armenians, 292  
 Aror, 69  
 Aroru Hills, 66  
 Arran Arrhe, 14  
 Arrata, 157, 159  
 Arrawa, 210  
 Aruro tribe, 126  
 Arussi country, 220,  
 288, 296, 300, 308,  
 309, 332, 350  
 Arussi Galla people, 136,  
 144, 261  
 Arussi Mts., 25  
 Arussi Plateau, 51, 55,  
 60, 144, 362  
 Asab, 313  
 climate, 73, 74, 76,  
 80-103  
 communications,  
 212  
 population, 159  
 trade, 296, 321  
 Asab B., 199, 203, 226  
 Asaimara clans, 157,  
 159, 163  
 Asbestos, 309  
 Aselafi, 270  
 Asgede Mts., 36  
 Ashangi L., 41  
 Asha race, 145, 147-149  
 Ashilma, 166  
 Ashkar, 268, 285  
 Askenab, 12  
 Askob Pass, 34  
 Asmara, 35, 313, 314, 320  
 climate, 72, 73, 80-  
 85, 90, 91, 94, 95  
 communications,  
 199, 202, 209, 210  
 industries, 322  
 Asnafi, Fitaurari, 350  
 Assaimali tribe, 159  
 Assale, L., 13, 27, 31  
 Assa Mts., 64, 65  
 Assaorta, 317  
 Assaorta tribe, 119  
 Assimba Mt., 38  
 Assimilati, 315, 339,  
 340  
 Atbara R., 17, 38, 39,  
 42, 72, 200  
 Atete, 136  
 Atfai, 166  
 Athanasius, 253  
 Ato, 271  
 Audo Mts., 24  
 Aurtaleh tribe, 149  
 Aussa, 159, 161, 163  
 Aussa L., 22, 30  
 Austria: trade, 293,  
 335  
 Awata R., 56  
 Awiya language, 109,  
 120  
 Axum, 42, 225, 253, 254,  
 271  
 Axum, kingdom of, 114,  
 215, 217  
 Axum Mt., 18  
 Aysa tribe, 145, 149,  
 151-153, 331, 324, 330  
 Ayu: *see* Dori  
 Ayub tribe, 148  
 Azach, 270  
 Azmach, 268

## B

- Baala Mayalat, 121  
 Babili tribe, 155  
 Bacha tribe, 172  
 Ba damoz, 245  
 Badawachu tribe, 125  
 Badda Mt., 55  
 Baddi Abbi territory, 14  
 Badditu Mts., 24, 29, 59  
 Badditu tribe, 128  
 Baddu Plain, 61  
 Badoira Mt., 51  
 Badoitamela tribe, 157,  
 159  
 Baganda tribe, 125  
 Baghe, 298

- Bagshawe, Dr., 192  
 Bagyemeder country, 46, 131, 132, 222, 303, 307, 351, 356  
 Bagyemeder hills, 46  
 Ba Habr Habushed tribe, 148, 149  
 Ba Habr Magadleh tribe, 148, 149  
 Bahar Assoli, 159  
 Bahr Assal, 31, 32, 326  
 Bahr el-Azrak: *see* Blue Nile R.  
 Bahr el-Ghazal R., 72  
 Bahr el-Jebel R., 52, 72, 229  
 Bahr el-Zaraf R., 72  
 Bahr es-Salam R., 17, 39  
 Bailen Mt., 19  
*Bajrond*, 266, 268, 286  
 Baka, 159  
 Bako language, 110  
 Bako R., 50, 52, 110  
 Bako tribe, 174  
*Ba kurban*, 245  
*Balambaras*, 266, 268  
 Balan tribe, 117  
 Balcha, Dejazmach, 235, 357  
 Balchi, 210  
*Balderas*, 270  
 Baldissera, 229  
 Baldo Mt., 58  
 Bale, 212  
 Bale Mts., 55  
 Balkis, Queen of Sheba, 215  
 Balli swamp, 71  
*Bal-nagarit*, 264, 268, 269, 287  
*Bal-qamis*, 264, 268, 269  
 Bamboo, 29, 51, 75, 126  
*Ban*, 62, 69  
 Bananas, 56, 128, 302, 341  
 Bandar Alula, 63  
 Bandar Khor, 62, 65  
 Bandar Maraya, 62  
 Bandar Ziada, 14, 62, 64  
 Banki Ellis, 69  
 Banze, 174  
 Baobab, 305  
 Baratieri, 228, 229  
 Bardera, 71, 144, 343  
 Barea country, 36  
 Barea language, 110  
 Barea tribe, 112, 113, 114, 164, 165, 166  
 Barentu, 26, 313  
 Baresa, 202  
 Bargal, 65  
 Barhento tribe, 159  
 Barire, 337  
 Barka district, 313, 319  
 Barka R., 12, 15, 18, 26, 27, 33, 35, 36, 116, 117, 317  
 Barley, 126, 129, 140, 301, 316  
 Baro R., 12, 17, 21, 48, 49, 52, 53, 54, 72, 110, 168, 294, 300, 318  
 Baro Galla R., 208  
 Baro Lands Syndicate, 300, 305  
 Barri, 176, 212  
 Bartiri tribe, 149, 155  
 Barun language, 110  
*Barwabyet*, 290  
*Barya*, 275  
*Basamania*, 245  
*Ba serat*, 245  
*Basha*, 268  
*Basha-Jagre*, 270  
 Bashilo R., 45, 47  
*Bati*, 136  
 Baza tribe: *see* Kunama tribe  
 Beans, 126, 128, 129, 140, 164, 168, 173, 302, 316, 341  
 Beer, 142, 241  
 Bees, 126  
 Beeswax, 292, 293, 295, 296, 308, 319, 321, 323, 327  
 Beetroot, 302  
 Beilul, 159, 226  
 Beja language, 109, 117, 157  
 Beja tribe, 107, 116  
 Belad Deroz, 12  
 Bela R., 52  
 Belesa district, 41, 42  
 Belesa R., 13, 39, 41  
 Belesua tribe, 159, 160  
 Beletta Pass, 51  
 Belgian Congo: trade, 317  
 Bell, 223  
 Benadir coast, 336, 338, 341, 342  
 Benadir Company, 338  
 Beni Amer tribe, 117, 156, 313, 317  
 Beni Shangul country, 17, 29, 76, 112, 167, 231, 302  
 Beni Shangul R., 309  
 Beni Shangul tribe, 110  
*Benti*, 133  
 Berbera, 62, 200, 328  
     administration, 329  
     communications, 199  
     history, 225, 328  
     trade, 297, 332, 333, 335, 343  
 Berbera district, 330  
*Berberi*, 240, 241  
 Berber Pass, 65  
 Berbers, 104, 157  
 Berdulla, 320  
 Bermudez, John, 219, 256  
 Berok Waha Mt., 42  
 Bersub tribe, 155  
 Bertat tribe, 112, 113, 167  
 Bertawiya language, 110, 167  
 Besheer, Dejazmach, 355  
 Bet Ebrahe tribe, 118  
 Bet Gabru tribe, 118  
 Bet Shakan tribe, 118  
 Biala Mts., 41  
 Bieber L., 51  
*Bilata*, 270  
*Bilatengeta*, 269  
 Bilatta R., 56, 59  
*Bilawa*, 151  
 Bilen language, 108  
 Bilen tribe: *see* Bogos tribe

- Bilharzia, 179, 181, 184, 186  
 Bilo, 211, 303  
 Birbir R., 51-53, 72  
 Birru, Dejaz, 350  
 Biru, 159, 160, 163  
 Bishari tribe, 156  
 Bisidiro, 13  
 Biya Anot, 62, 64  
 Biyomal tribe, 149  
 Blue Nile R., 12, 42, 44, 72, 76, 199, 201, 206, 232, 309  
*Bo*, 169  
 Boda tribe, 172  
 Bogos Plateau, 36  
 Bogos province, 225  
 Bogos tribe, 107, 108, 112, 113, 118, 203  
 Bogr, 149  
 Boke region, 24, 61  
*Boku*, 134  
 Bolassa R., 46  
 Boma Plateau, 52  
 Bombay, 342  
 Bonga Beki Mt., 50  
 Bonga, Khor, 208  
 Bongo, 53  
 Bonke, 212  
 Bonke tribe, 126  
 Bonvalet, 17, 229  
 Boran country, 13, 22, 56, 57, 59, 60, 61, 199, 201, 231, 296, 306, 308, 309  
 Boran tribe, 130, 136, 141, 144, 206, 231, 306  
 Borkenna R., 30  
 Borodda, 212  
 Botor Mts., 48  
 Bramble, 29  
 Brava, 68, 296, 338  
 Bread, 142, 207  
 Breadfruit, 302  
 Brevedent, Père, 258  
 British :  
     in Abyssinia, 230, 232  
     in Red Sea, 324  
     in Somaliland, 328, 335  
 British East Africa, 14, 58, 171, 199, 201, 232, 297, 308  
 British Somaliland :  
     administration, 329  
     agriculture, 332  
     boundaries, 14  
     communications, 199  
     currency, 335  
     history, 328  
     industries, 334  
     live-stock, 330  
     minerals, 333  
     mountains, 24  
     physical geography, 62  
     population, 155  
     trade, 296, 308, 334  
     vegetation, 27  
*Brondo*, 241  
 Bruce, James, 221  
 Buahit Mt., 19, 42  
*Budda*, 262  
 Buffalo, 248  
 Bulga, 356  
 Bulhar, 24, 62, 297, 335  
 Bululta, 128  
 Bume tribe, 171, 172  
 Bunno province, 113  
 Burao district, 330  
 Bur Dap Mts., 67  
 Bure, 211, 294, 298  
 Bure Plateau, 53  
 Burhantu tribe, 159, 163  
 Buri, 159  
 Buri peninsula, 21, 31  
 Burji, 128  
*Burnus*, 242, 308  
 Bursuk tribe: *see* Bersub tribe  
 Burton, 328  
*Buta*, 134  
 Butta Mts., 51
- C
- Cabbages, 129, 302  
 Cactus, 27  
 Camels, 68, 69, 140, 143, 161, 164, 176, 201, 203, 204, 206, 296, 306, 317, 321, 326, 330  
 Camel Corps, 329  
 Cameron, Capt., 223  
*Camum*, 303  
 Canyons, 41  
 Caraway, 303  
 Cassia, 29  
 Castanhoso, 256  
 Castor-oil plant, 168, 303  
*Catha edulis*, 161  
 Cattle, 30, 127, 129, 144, 172, 176, 178, 201, 216, 296, 297, 300, 306, 317, 318, 326, 331, 332, 334, 342  
 Cattle disease, 318  
 Cedar, 29, 69, 333  
 Central chain, 15, 23, 24, 60  
 Cerebro-spinal fever, 187  
 Chalanko, 357  
 Chalcodon, Council of, 217, 253  
 Chamo, L.; *see* Shamo, L.  
 Chelga, 46, 212  
 Chercher Mts., 24, 61, 159  
 Cheren : *see* Keren  
 Chess, 249  
 China : trade, 308  
*Chiga* (*Chiga - Shum*), 264, 265, 269, 271, 280, 285  
 Chitu, 211  
 Choba, 210, 278  
 Chocolate, 182  
 Choke Mts., 19, 43, 47, 72, 76  
 Cholera, 177, 180, 182, 185  
 Choma, L., 49  
 Christianity, 110, 112, 117, 122, 143, 163, 216, 222, 238, 252, 253  
 Church Missionary Society, 258  
 Cinnamon, 302  
 Civet, 293, 308, 327  
 Claudius, 219, 256, 257, 261  
 Climate, 72-133  
 Clouds, 96  
 Clove, 302  
 Coal, 309, 327, 333  
 Coffee, 29, 30, 122, 124, 126-128, 142, 171,

172, 175, 207, 241,  
293, 295-297, 299,  
300, 303, 304, 307,  
316, 327, 334, 342  
*Conciliatori*, 314  
Constantine, Emperor,  
253  
Consumption, 186, 187  
Copa, 211  
Copper, 32, 243, 309  
Coptic Church, 255, 260,  
279  
Copts, 218, 219, 271  
*Cordeauxia edulis*, 333  
Corfield, 329  
Corn, 122  
*Corvée*, 274-277  
Cossacks, 324  
Cotton, 22, 29, 30, 54,  
58, 117, 124, 126, 140,  
299, 300, 302, 303,  
317, 325, 327, 342  
Cotton-weaving, 140  
Covilham, Pedro de, 219  
Crocodile, 5, 49, 172  
Cush, 215  
Cushites, 106, 107, 113,  
120, 157  
*Cyclops*, 190

D

Daba Debba R., 66  
d'Abbadie, 43  
Dabelo, 261  
*Dabbara*, 270, 271  
Dabus R., 45  
Dada R., 12  
Daddato, 13  
*Dagali*, 160  
da Gama, Christopher,  
219, 256  
da Gama, Vasco, 219  
Dagamo district, 56  
Dagan Valley, 64  
Dagodi, 296  
Dagossa district, 47  
*Dagusa*, 301  
Dahimela tribe, 157,  
159, 160  
*Dair*, 78  
Daka L., 22, 54, 59, 60  
Daka R., 55  
Dalbo, 126, 212

Dalbo Mt., 51  
Daldawan Plain, 66  
Dal-Madoba, 32  
Dalotta Mt., 28  
Damas, 202  
Damo Galila Mt., 38  
Damoheita tribe, 159,  
160, 163  
Damotinya language,  
109  
Damot Mt., 59  
Damta, 51  
*Dana*, 246, 270, 280, 282  
*Dana anahat*, 280  
Danakil country, 112,  
205, 234, 306, 313  
communications,  
199, 203  
history, 157, 221,  
231, 234  
language, 109, 158  
physical geography,  
15, 22, 27, 31,  
156  
products, 319, 320  
vegetation, 31  
Danakil people, 107,  
119, 130, 156, 261,  
276, 324  
Dandero R., 34  
Dankali language: *see*  
Danakil language  
Dankal tribe, 159, 160,  
234  
Dankaz, 212  
Dannaba ford, 53  
Danse Mts., 61  
Darah, 56, 57  
*Dar aloes*, 25  
Darar Mt., 58  
Darasa Mts., 56  
Darge, Ras, 231  
Darjirre tribe, 145  
Darod, 148  
Darod tribe, 148, 149,  
152, 153, 156  
*Daroma*, 133  
Daro Mts., 24  
Darror R., 25, 28, 65,  
66, 67  
Date, 297, 326, 342  
David IV, Emperor, 131  
Dawa R., 13, 25, 54, 56,  
57, 61

*Debele*, 133  
Debra Libanos, 309  
Debra Libanos monas-  
tery, 256, 259, 271  
Debra Markos, 211  
Debra Merkurios, 35  
Debra Mo Mt., 41  
Debra Sina Mt., 36  
Debra Tabor, 212  
Debra Zeit, 212  
Deddo Garima Pass, 51  
*Dega*, 20, 75, 76, 300,  
306  
Dega Is., 43  
Deimoli, 13  
Dejaz Birru: *see* Birru,  
Dejaz  
*Dejazmach*, 264, 265,  
268, 286  
*Dejaz-nagarit*, 268  
Deka Mt., 45  
Dek Is., 43  
Deki Tesfa country, 37,  
117, 316  
Delbo, 212  
*Delubra silvestria*, 256  
De Marzo, Dr., 185  
Dembara Mt., 56  
Dembea district, 46,  
108, 221, 303  
Dembel L.: *see* Zwai L.  
Dembelas country, 37  
Demissie (Damese), Ras,  
350  
Dendi Mts., 48  
Dengue, 179, 186  
Denguisa Mt.: *see* Gyesh  
Mt.  
*Dennab*, 274  
Dera district, 47  
*Deraba*: *see* Jarra  
*Dergo*, 273, 277, 287  
Derma R., 43, 46  
Der, Tug, 66, 67  
Dervishes, 168, 226, 227,  
231, 329  
Dessye, 210, 212, 296,  
299, 321  
Devenek Mara tribe, 159,  
163  
*Dia*, 151  
Diarrhoea, 184, 187  
Dida: *see* Arussi Plateau  
Dida tableland, 24



Didessa R., 26, 45, 48, 72  
 Didu, 53  
 Didu country, 54  
 Diglal tribe, 117  
 Dildil, 58  
 Dillo, 61  
 Dime country, 59  
 Dime tribe, 173  
 Dimitti tribe, 159  
 Dincha, 50, 172  
 Dinder R., 46  
 Dioscoros, 253  
 Diphtheria, 178  
 Dire Dawa, 23, 199, 209,  
 210, 267, 294, 299  
 Dirre Mt., 28  
 Ditta Brini Co., 317  
 Dizi Dorsa language,  
 110, 169  
 Dizu Benneshol language,  
 110, 169  
 Doadimo Mts., 61  
 Doane, 160  
 Dob Mts., 12  
 Dodoma Plain, 66  
 Dofana, 22  
 Dogs, 170  
 Doga country, 159  
 Dogali, 202, 226  
 Dohung Pass, 65  
 Doko Hills, 51  
 Doko language, 110  
 Doko tribe, 127, 173  
 Dolbahanta country,  
 333  
 Dolbahanta tribe, 148,  
 149  
 Doleib Hilla, 72  
 Dolo, 13, 14, 57, 212, 296  
 Domane, 337  
 Donkey, 126, 128, 164,  
 170, 203, 206, 294,  
 307, 317, 318, 319,  
 326, 331  
 Donkiro Plain, 50  
 Donne tribe, 126  
 Dori, 134, 140  
 Dubbi Mt., 23, 32  
 Dubbuo Mt., 64  
 Dueim, 72  
 Dukambia, 317  
 Dul, 296  
 Dumale R., 61  
 Dumeira, Ras, 13

*Dum* palm: see Palm,  
*dum*  
 Dunkur, 110  
 Dunna tribe, 159, 160  
 Dun R., 67  
 Dura R., 46, 47  
 Durra, 56, 126-129, 140,  
 161, 162, 164, 168,  
 170, 171, 172, 173,  
 175, 296, 300, 301,  
 320, 321, 326, 341, 342  
 Dysentery, 177, 186, 188

E

Ebere, 166  
*Echage*, 259, 271  
 Edd, 159, 321  
*Egreña*, 289  
 Egu Hill, 14  
 Egypt, 20, 43, 215, 216,  
 218, 225, 231, 316, 319,  
 321  
 Egyptians, 314  
 Ehrlich, 194  
*Ekko*, 122  
*Ekumenos*: see *Qomos*  
 Ela, 321  
 El-Assad Ibn el-Assal,  
 279  
 Eldairi, 70  
 Elephants, 57, 173, 206,  
 248, 308  
 El-Esbaha, 217  
 Elit country, 36  
 Ellau L., 54  
 El-Maskad Hills, 65, 67  
 El-Mutan Mt., 12  
*Embilta*, 250  
*Embilteña*, 270  
 Emperor Nicholas II  
 Mts., 26, 50, 52  
 Enarea, 50, 122, 130,  
 135, 216, 302, 309  
 Endeli R., 13  
 Enderta district, 41,  
 224  
*Endott*, 245  
*Enjera*, 241  
 Enkio Plain, 50  
 Ennia tribe, 144  
 Entotto, 303  
*Erbo*, 275  
 Erer Mts., 58

Erer R., 28, 70, 302  
 Erevti R., 30, 159  
 Erigo, 329  
 Eritrea:  
     administration, 313  
     agriculture, 316  
     boundaries, 13  
     climate, 73, 75-77,  
     80-103  
     communications,  
     199, 203, 230  
     currency, 322  
     customs, 297  
     disease, 185  
     history, 225, 226,  
     227, 232  
     industries, 322  
     language, 108, 109,  
     115  
     live-stock, 317  
     minerals, 320  
     mountains, 34  
     physical geography,  
     21, 33, 62  
     population, 106, 114,  
     116, 313  
     religion, 112  
     trade, 293, 296, 320  
     weights and mea-  
     sures, 322  
*Erma fanaka*, 166  
*Erythrina tomentosa*, 56  
 Esat, 255  
 Eso, 212  
 Ethiopia, 215, 217  
 Ethiopian Plateau, 15  
 Ethiopian Rubber Régie,  
 305  
 Eto Mt., 42  
*Euphorbia*, 27, 28, 240,  
 305, 333  
*Euphorbiacandelabra*, 56  
 Ewostatewos, 255, 256,  
 259  
 Ezghier Dildil, 52, 208

F

Fafan, Tug, 25, 69, 70,  
 155  
 Fakkes Mts., 25, 60  
 Falasha people, 107,  
 109, 119, 120, 218,  
 254, 258

- Falkat R., 33, 34  
 Famaka, 12  
 Fantalle, 210  
 Fantalle Mt., 19  
*Faras-Azach*, 270  
*Faraseña*, 268, 288  
 Faronge, Jebel, 12  
*Fasas*, 275  
 Fashoda, 230  
 Fasilidas, 220, 257  
*Fatha Mogareh*, code, 118  
*Fatha Nagast*, 259, 260,  
 263, 272, 276, 279, 283,  
 316  
 Feasts, 259  
 Fennel, 303  
 Fernandez, 257  
*Fetsmi*, 246, 281  
 Fevers, 146, 177  
*Ficus*, 305  
*Ficus vasta*, 305  
 Figs, 28, 29, 333  
 Filariasis, 186  
 Firewood, 207  
*Fitaaurari*, 266, 268, 286,  
 287  
 Flax, 303  
 Florence, Council of, 219  
 Flour, 207  
 Flies, 203  
 Fogara district, 47  
*Fole*, 133  
 Food supplies, 180  
 Forests, 29, 34, 51, 58,  
 62, 305  
 Fort Harrington: *see*  
 Moyale  
 Fowls, 128, 176  
 Frankincense, 333, 342  
 French:  
     in Abyssinia, 229,  
     267, 290, 292,  
     298, 320  
     in Somaliland, 324,  
     335  
 French Congo: trade,  
 317  
 French Somaliland:  
     administration, 325  
     boundaries, 13  
     currency, 327  
     customs, 297  
     history, 232, 324  
     industries, 326
- French Somaliland (*ctd.*)  
     language, 115  
     live-stock, 326  
     physical geography,  
     62  
     resources, 325  
     trade, 294, 325, 326  
     vegetation, 326  
 Fruit, 181, 302, 325, 326  
 Frumentius, 216, 253  
 Fuga tribe, 175  
 Funj tribe, 117  
*Futah*, 162
- G
- Gabar*, 237, 275, 276  
*Gabati*, 152  
 Gabbra tribe, 144  
*Gabei*, 154  
 Gabri Egzierher, Dejaz,  
 350, 357  
*Gada*, 133, 135  
 Gadabursi tribe, 145,  
 149, 326, 330  
*Gada butta*, 133  
 Gaddaduma valley, 61  
*Gadla Aragawi*, 254  
*Gadoma*, 133, 134, 135  
 Gadsan tribe, 149  
 Gafat, 108  
 Galamo Mts., 25, 60, 61  
 Galana Sagan R., 57-59  
 Galawedewos: *see* Clau-  
 dius  
 Galbi Mts., 24  
 Galgudan Plain, 66  
 Galiba tribe: *see* Re-  
 shiat tribe  
 Galkayu, 69  
 Gallabat, 12, 40, 73, 80-  
 103, 199, 212, 226,  
 231, 295, 298  
 Galla country, 109, 207,  
 273, 305, 306  
*Galla fanaka*, 166  
 Galla language, 109, 130,  
 154, 174, 369-373  
 Galla people, 107, 110,  
 112-114, 122, 124,  
 128, 129, 131, 132,  
 135, 137, 140, 145,  
 156, 159, 161, 172, 207,  
 208, 219-221, 231, 252,  
 258, 266, 275, 276,  
 292, 301, 303, 304,  
 353  
 Gallery forest, 28  
 Galweina, Khor, 65  
 Gambela, 73, 80-103,  
 199, 201, 208, 211,  
 212, 232, 278, 294,  
 295, 298, 299, 305,  
 307, 308  
 Gambela province, 266  
 Gamo country, 22, 54,  
 58, 59, 109, 350  
 Gamo tribe, 126  
 Ganale Doria R., 21, 25,  
 54, 56, 57, 61, 128  
 Ganale Gudda R.: *see*  
 Ganale Doria R.  
 Ganale R., 109, 144  
 Ganami, Dejaz, 350  
 Ganjule L.: *see* Shamo  
 L.  
 Ganti tribe, 126  
*Garad*, 246  
 Garad, Cape, 68  
*Garamanchi*, 169  
 Gardula, 22, 54, 211  
 Garima, Isaac, 254  
 Garima Mt., 354  
 Garlic, 241, 302  
 Garre, Khor: *see* Jokau  
 R.  
*Gashan*, 151  
 Gashorki Pass, 38  
 Gash province, 313  
 Gash R., 17, 37, 39, 164,  
 316, 319  
 Gatama, 211  
 Gatame Is., 126  
 Gato R., 59  
 Gazelles, 343  
 Gedaref, 72, 73, 199  
 Gedeb Mts., 24  
 Gedem Mt., 33, 320  
 Gedimto tribe, 157, 159  
 Ge'ez language, 106, 108,  
 114, 115, 120, 217, 238,  
 249, 250, 254, 260  
*Gejog*, 150  
 Gelda R., 43, 47  
 Gelli, Fitaaurari, 358  
 Gelo R.: *see* Bako R.  
 Genet, 211  
 Gengi, 211

*Genzeb*, 272  
*Gerad*, 149  
 Geralta Mts., 40  
 Gera province, 112  
*Gerar*, 154  
 Gerar peninsula, 202  
*Gerazmach*, 268, 286, 354  
 Gerbikho, 56, 57  
 Gergedda Mts., 56  
 Gerigado Mts., 65  
 German East Africa, 317  
 Gesha Mts., 50  
*Gesho*, 241, 303  
 Gezan, 12  
*Gezzi*, 281  
 Ghansa tribe, 175  
 Gheri tribe, 155  
*Ghi*, 296, 297, 306, 327, 334, 341, 342  
 Ghira, 168  
 Giampiccolo, Dr., 185  
 Gibbe R., 26, 48-50  
 Gidabo R., 56, 59  
 Gidami, 304, 350  
 Gidda-Gurguri Mts., 50, 52  
 Gidiju Is., 58  
 Gido R., 60  
 Gildessa, 69  
*Gile*, 160  
 Gillet Mts., 24  
 Gimba Mts., 47  
 Gimirra country, 110, 145, 350  
 Gimirra tribe, 168  
*Ginbot*, 251  
 Ginda, 73, 76, 80, 85, 90, 91, 94, 95, 202  
 Gindabared, 211  
 Ginda hill, 34  
 Ginger, 302  
 Ginir, 296, 350  
 Gira, 168, 231  
 Giraffes, 248  
 Girdifo Mts.: *see* Gurihel Mts.  
 Gitamana tribe, 175  
 Jumbo: *see* Jumbo  
 Giva R., 40, 41  
 Goats, 68, 162, 164, 168, 307, 319, 326, 332, 342  
 Goba, 61  
 Gobad, 14

Gobasye, 225  
 Gobat, Rt. Rev. Samuel, 258  
 Goda Mt., 326  
 Godob, Jebel, 65  
 Goffa army, 350  
 Goffa Mts., 127  
 Goffa tribe, 127  
 Gogi tribe, 128  
 Gojam:  
     army, 351  
     history, 132, 219, 221, 226  
     language, 108, 115  
     physical geography, 18, 20, 43, 44, 46, 47  
     population, 114, 131, 244  
     property, 272, 276  
 Gojeb R., 49, 50, 51  
 Golbo Plain, 16, 58  
 Gold, 45, 143, 168, 216, 243, 292, 293, 300, 309, 320, 333, 334  
 Golima R., 30  
 Golis Mts., 24, 63-65, 67, 333  
*Gombor*, 28  
 Gomde, 144  
 Gomo hill, 60  
 Gondar, 46, 73, 80-103, 131, 132, 212, 220, 221, 223, 226, 259, 271, 296, 351  
*Gondari*, 286  
 Gongga language, 109  
 Gorai, 61  
 Gor Ali Mts., 65  
 Gorao tribe, 159  
 Gore, 72, 73, 112, 211, 278, 294, 298, 299, 305, 307, 350  
 Gore district, 288  
 Gore Mt., 48  
 Gorgora Mt., 46  
 Goro escarpment, 13, 58, 60, 61  
 Gota R., 28  
 Goya Mts., 24  
 Grain, 29, 30, 164, 172, 176, 207, 292, 296, 297, 300, 316, 330, 333, 341

*Grām*, 186  
 Grass, 23  
 Great Bokol Mt., 54  
 Great Britain: trade, 293, 320  
 Greeks, 295  
*Gu*, 78, 155  
 Guano, 334  
 Guardafui C., 15, 16, 23, 60, 62, 67, 225  
 Guba, 254  
 Cuban country, 63  
 Gubba range, 58  
 Gubbet el-Kharab, 32  
*Gubo*, 265, 280  
*Guda*, 64  
 Guda Mt., 32  
 Gudella language, 109  
 Gudr R., 18, 26, 45, 48  
 Gudru, 130  
 Guge Mts., 51, 55, 61  
 Guinea-worm, 186, 190  
*Guks*, 248  
*Gulhai*, 317  
 Gulta, 212  
*Gultēna*, 264, 269, 280  
*Gulti*, 264, 273, 274  
 Gum, 28, 317, 333, 341, 342  
 Guma country, 45, 140  
 Gum arabic, 305, 333, 341  
 Gumara R., 43, 46  
 Gumburu, 329  
 Gumu province, 141  
 Guna Mt., 19, 46, 76  
 Gundet, 225  
 Gura, 225  
 Gurafarda Mts., 54  
 Gurage country, 22, 56, 59, 106, 108, 112  
 Gurage language, 108  
 Gurage Mts., 54  
 Gurage people, 124  
*Gurqi*, 334  
 Gurihel Mts., 64  
 Gurra Murra tribe, 144, 170, 175  
 Gurre, 174  
 Gurre tribe, 13  
 Guxa, Ras of Gondar, 221  
 Gyesh Mts., 42

## H

- Habab country, 36, 313  
 Habab tribe, 118, 319  
*Habesh*, 215  
*Habr*, 148  
 Habr Awal tribe, 145,  
 148, 149, 155, 330  
 Habr Gerhajis tribe,  
 148, 149, 155  
 Habrji Peak, 66  
 Habr Toljaala country,  
 333  
 Habr Toljaala tribe,  
 148, 149  
 Habr Yunis tribe, 149  
 Haddas R., 33  
 Hadendoa country, 37  
 Hadendoa tribe, 117  
 Hadramaut, 147  
 Hafara tribe, 159  
 Hafta R., 12  
 Hafun, G. of, 66  
 Hag, 212  
*Haga*, 78, 155  
 Hagar Nush Plateau, 12  
 Hagar Plateau, 35, 36  
*Haq*, 151  
*Hahn*, 334  
 Haik L., 47  
 Hailu Melikot, 223  
 Hailu, Ras, 351, 357  
*Hal*, 149  
 Halai, 73, 75, 80-103  
 Halawa, Jebel, 12  
 Halibai Mt., 12  
 Hamasen country, 35-  
 37, 42, 117, 313, 316  
 Hamburg, 307, 308  
 Hamej language, 110  
 Hamites, 104, 106, 120,  
 145, 156  
*Hamle*, 251  
 Hammar Mts., 159  
 Hamoet Mt., 34  
 Handuk Forest, 48  
 Hantara, Jebel, 65  
 Hapte Giorgis, Fitaauri,  
 233, 350, 351, 358, 359  
 Hapte Mikhail, Liqa-  
 makwas, 350  
 Harag Jid, 62  
 Harakatis Plateau, 66  
 Haramat district, 37  
 Harawa Valley, 62, 69  
 Hargeisa, 28, 332  
 Hargeisa district, 62, 64,  
 65, 330  
 Harnai Id, Khor, 12  
 Harrar, 62, 299  
 administration, 283,  
 284  
 army, 350  
 climate, 73, 75, 80-  
 103  
 communications,  
 199, 200, 209, 210,  
 328, 335  
 history, 225, 226,  
 355, 357  
 industries, 310  
 population, 130, 155  
 products, 241, 302-  
 304  
 property, 272, 276  
 trade, 293, 299, 331  
 Harrar Mts., 23, 25, 31  
 Harrar Plateau, 55, 60,  
 61, 130, 131  
 Harrari language, 108  
 Harti tribe, 149  
 Hashiri, Khor, 68  
 Haso Toroa tribe, 119  
 Hassa tribe, 156  
*Hatsei*, 267  
*Haud*, 25, 69  
 Haud, the, 66, 155, 232  
 Havai, 341  
 Haven: *see* Mirso Ledge  
 Havre, 307  
 Hawakil B., 31  
 Hawakil country, 159  
 Hawashait, 117  
 Hawash R., 16, 18, 20,  
 22, 23, 26-28, 30, 31,  
 45, 55, 112, 159, 161,  
 208, 209, 210  
 Hawiya tribe: *see* Irir  
 tribe  
 Hay, 207  
 Heart disease, 186  
 Hedarem tribe, 159, 160  
 Hekko, 122, 124  
*Her*, 150  
 Herto tribe, 159  
*Hes*, 154  
 Hesmath, Jebel, 65  
*Hidar*, 251  
 Hides, 291, 292, 293,  
 295, 296, 297, 306,  
 307, 319, 321, 327,  
 332, 334, 342, 343  
 Hierarchy, 259  
*Hig* aloes, 25  
 Himyarites, 217  
 Hippocrates, 194  
 Hippopotamus' teeth,  
 343  
 Hitten, Khor, 62  
 Hodeida, 342  
 Hoharewa, cave of, 121  
 Homerites: *see* Himyar-  
 ites  
 Honey, 127, 308, 319,  
 323  
 Horadaka L., 55  
 Hormuzd Rassam, Mr.,  
 224, 258  
 Horses, 127-129, 162,  
 203-205, 301, 306,  
 317, 318, 326, 342  
 Hosana, 211  
 Huguf Plain, 64, 65  
 Humidity, 94  
 Hydromel, 142, 241

## I

- Ibn al-Assal, 255  
 Ifrata, 359  
 Igazu, Bajrond, 350  
 Ignatius Loyola, 220,  
 257  
 Ilea, 53  
 Imi, 28, 70  
*Immyet*, 272  
 Incense tree, 305  
 India:  
 disease, 189  
 trade, 161, 217, 293,  
 308, 320, 342  
 Indian Ocean, 24, 25, 58  
 Indians, 314  
 Indigo, 300, 341  
 Irir tribe, 145, 149  
 Irob tribe, 119  
 Iron, 32, 173, 216, 243,  
 309, 320  
 Iron-workers, 155  
*Irressa*, 135, 136  
 Isa Musa tribe, 330, 331  
 Isa tribe: *see* Aysa

Ishak bin Ahmad, Sheikh,  
147, 148  
Ishak dialect, 154  
Ishak tribe, 148, 149,  
151, 152  
Islam, 107, 108, 110,  
112, 146, 166, 235,  
261, 356, 357  
Ismail, 225  
Israel Amba Mt., 41  
Issutugan R., 63  
*Itai*, 271  
Itala, 199, 209, 338  
Italian Rubattino Co.,  
226  
Italian Somaliland, 70,  
336  
    administration, 338  
    boundaries, 14  
    communications,  
    199, 202, 212, 230  
    government, 167  
    history, 232, 336  
    justice, 339  
    physical geography,  
    62  
    resources, 341  
    trade, 296, 341  
Italy : trade, 320  
Itang, 53  
*Itege*, 267  
Itfetto Mts., 45, 48  
Itu tribe, 130, 144  
Ivory, 170, 172, 173,  
174, 216, 243, 293,  
308, 322, 327, 341, 343  
Iyasu I., 220

J

Jabis Mts., 57  
Jalin country, 108  
Jamjam country, 56, 57  
Jamjam Mts., 57  
Jamjam tribe, 109, 116,  
128  
Jamma R. : *see* Adabai  
R.  
Jamok Mts., 58  
*Janhai*, 267  
Janjero language, 109  
Janjero Mts., 51  
Janjero tribe, 124  
*Jano*, 243

Japan, 308  
*Jarid*, 248  
*Jarra*, 134  
Jasmine, 29  
Jaso tribe, 143  
Jasus II, 131  
Jebbi Mts., 50  
Jeberti bin Ismail bin  
    Akhil, Sheikh, 147  
Jeketal Malka, 45  
Jerato Pass, 65  
Jerer R., 69  
Jerok, Jebel, 12  
Jerusalem, 218  
Jesira, 338  
Jesuits, 220, 256, 258  
Jewellery, 243, 250  
Jewish religion, 107,  
113, 247, 252, 254  
Jews, 120, 310  
Jibril Abukr tribe, 145,  
330  
Jibuti, 23, 142, 199, 201,  
209, 277, 304, 305,  
325, 326  
Jibuti Rly., 209, 229,  
233, 277, 293, 294,  
297, 304, 308, 326,  
334  
Jid Ali R., 67  
Jidballi, 329  
Jidda, 342  
Jigail, Tug, 65  
Jigger, 186  
Jiggiga, 62, 155, 232,  
297, 307  
Jiggiga hills, 63  
Jigo Mts., 24  
*Jilal*, 78  
Jimma :  
    administration, 143  
    army, 350  
    currency, 298  
    history, 135, 231,  
    266  
    physical geography,  
    50, 51  
    population, 130, 132  
    products, 304, 307,  
    308  
    religion, 112  
    trade, 122  
Jimma Gibbe, 49, 50,  
51

Jiren, 211  
John, Abuna, 255  
John, Emperor, 112,  
143, 224, 225, 226,  
355  
John II of Portugal, 219  
Jokau R., 12, 53  
Joti, Dejaz, 350  
*Jowari*, 332  
Juba R., 13, 22, 25, 58,  
71, 297, 337, 339, 341  
Juba-Shebeli Plateau,  
70, 78  
Judith, Queen of Sem-  
    yen, 218, 255  
Jujube tree, 29  
Jumbo, 338, 339  
Juniper, 29, 61, 305  
Justice, 314  
Justinian, 217

K

Kabada Mangasha, De-  
    jaz, 350  
Kadariyeh sect : *see*  
    Shafia sect  
*Kadi*, 150, 339, 340  
Kadis Johannis, 251  
Kafarsa Mt., 50  
Kaffa :  
    army, 350  
    climate, 76, 77  
    currency, 298  
    forests, 29  
    history, 231  
    language, 109  
    physical geogra-  
    phy, 19, 49-52  
    population, 122, 145,  
    168  
    products, 302, 304  
    religion, 112  
    trade, 216, 308  
Kafficho language, 109  
Kafficho tribe, 104, 107,  
113, 122, 275  
*Kai*, 169  
Kaia R., 52  
Kaila language, 108, 120  
Kaina Mts., 50  
Kako Mt., 12  
Kala-azar, 184  
*Kahl*, 78

- Kalu*, 137  
 Kambata army, 350  
 Kambata country, 56, 59  
 Kambata language, 109  
 Kambata Mts., 22, 54, 59  
 Kambata tribe, 125  
 Kamir language, 108, 119  
 Kamta language, 108, 119  
*Kantiba*, 118, 271  
 Karkabat, 185  
 Karkari Plateau, 50  
 Karkar Mts., 66  
 Kashangaru, Jebel, 12  
 Kassa, 221: *see also* Theodore  
 Kassala, 39, 72, 73, 80-103, 225  
 Kassala district, 38  
 Kassam R., 18, 30, 32, 48, 300, 302  
 Kassa, Ras of Tigre, 224: *see also* John, Emperor  
 Kassa, Ras (of Salali), 350, 359  
*Kat*, 303  
 Katai Dob Pass, 12  
 Katama, Dejaz, 350  
*Kebra Nagast*, 254  
*Kedami*, 251  
*Keddase*, 260  
*Kella*, 139, 278  
 Kella Mts., 48, 50  
 Kemant language, 108, 120  
 Kenafena, 73, 80-103  
 Keren, 72, 73, 80-85, 90, 91, 225, 313  
 Keren province, 108, 118, 321  
 Kerre, 170  
 Kerre language, 110  
 Kerre tribe, 171, 172, 174  
*Khaili*, 153  
 Khansa Bush, 66  
 Khartum, 72, 74, 199, 200, 201, 294  
 Khedive, the, 328  
 Kibish R., 12, 13, 27, 50  
 Kilelu, 159  
 Killalo Mts., 55, 57  
 Kiluma, 159  
 Kina Furda, 166  
 Kismayu, 297, 336, 338  
*Kitet*, 287  
 Koatit, 228  
 Kobar, 159  
 Kogo language, 110  
 Kohain, 316  
 Kohaito Mt., 37  
 Koje L., 54  
*Kolla*, 20, 29, 75, 76, 300  
 Kollo Mt., 19  
 Koloe, 216  
 Kolubi, 210  
 Komaile R., 33  
 Komo language, 110  
*Kondalla*, 133  
 Konduto Mt., 62  
 Konso, 57  
 Konso language, 110  
 Konso tribe, 59, 170, 175  
 Konta army, 350  
 Koran, 165, 176  
 Koratsa, 47  
 Koreb Mts., 12, 37  
 Korma language, 110  
 Korma tribe, 171  
 Kosha Mt., 50  
 Kosha province, 141  
 Kosmas, 216  
 Kossa, 211  
*Kouso*, 30, 48, 56, 197, 303  
 Krapf, Rev. J., 258  
 Kucha country, 59  
 Kuffole, Jebel, 13  
 Kufit, 225  
 Kugler, Ch., 258  
 Kuji Mts., 56, 57  
 Kuki, 44  
 Kullo army, 350  
 Kullo province, 51, 124  
 Kullo tribe, 109  
 Kunama language, 110  
 Kunama province, 36, 232  
 Kunama tribe, 112, 164, 166, 316  
 Kuni, 210  
 Kuni district, 62  
*Kurban*, 260  
 Kurmuk, 12, 295, 296, 298  
*Kurs*, 160  
*Kwagme*, 251  
 Kwara, 109  
 Kwara language, 109, 120  
 Kwayegu language, 110, 169  
 Kwayegu tribe: *see* Manjo tribe  
 Kworam, 210

## L

- Labi*, 133  
 Laga Hardim, 210  
 Laga Mulu R., 31  
 Lalibela, 218  
 Lalibela R., 28  
 Lamalmon Pass, 42  
 Lamu, 338  
 Langano L., 54, 55  
 Langeb R., 26  
 Lasta, 18, 39, 40, 41, 62, 108, 114, 118, 119  
 Laveran, 191  
 Leather work, 141  
*Lebasha*, 271, 285  
 Lebka R., 33  
 Lebna Dengel, 219, 256, 261  
 Lega Galla people, 143  
 Leka, 45  
 Leka province, 48, 50, 261  
 Lekempti, 211, 304, 350  
 Lemmo, 125  
 Lentils, 302, 316  
 Leontieff, Count, 171  
 Leopard, 248, 343  
 Leprosy, 186, 220  
 Liban Plateau, 48, 56, 57, 61  
 Lice, 179  
 Liganos, 254  
 Lignite, 32  
*Lij*, 272  
 Lij Yasu, 132, 143, 233-235, 272, 356, 357, 360  
*Liga-makwas*, 268  
 Lime, 333  
 Limestone, 25, 40, 62, 63



Limmu, 45, 112, 141  
 Limmu Gibbe R. : *see*  
     Arbo R.  
 Lion, 248  
*Liqamekwas*, 270  
*Liqaunt*, 270  
 Lisbon, 219  
 Lister, 179, 193  
 London : trade, 308  
 London School of Tropical  
     Medicine, 191  
 Low, Dr., 191  
 Loyi Ada, 14  
 Lugh, 296, 337, 339,  
     343  
 Lul Seged, Ras, 358

M

*Machanga*, 205  
*Madaba*, 133  
 Mad Mullah, 153, 232,  
     329, 330  
*Mag* : *see* *Dia*  
*Magabit*, 251  
 Magada district, 56  
 Magadle tribe, 145, 149  
 Magbara Mt., 12  
 Magdala, 73, 76, 80-89,  
     92, 93, 143, 223, 224,  
     225  
 Magech R., 43, 46  
 Mahdi, the, 225  
 Mai Ambesa R., 13  
 Mai Atal, 202  
 Mai Daro, 38  
 Mai Mefales, 26  
 Mai Muna R., 13, 30  
 Mai Tomsa R., 13  
 Maize, 30, 127, 168, 169,  
     301, 332, 341  
 Makalle, 41, 210, 228,  
     309, 342  
 Makalle, siege of, 353  
 Mak'eda : *see* Sheba,  
     Queen of  
 Makki R., 55  
 Makonnen, Ras, 228,  
     229, 231, 232, 353  
 Makonnen Wassemi,  
     Qa'nazmach, 350, 359  
*Maksanyo*, 251  
*Malakse*, 271

Malaria, 177, 179, 183,  
     187, 191, 317  
 Male fern, 197  
*Malka'ña*, 264, 269, 275,  
     276, 280  
 Malka Turi, 44  
 Malle tribe, 175  
 Malo country, 59  
 Malo tribe, 109, 127  
*Mamer*, 271  
 Mancho Pass, 51  
 Manga, Jebel, 12  
 Mangasha, Ras, 227,  
     228, 231, 232, 233  
 Mango, 341  
 Mangrove, 67  
 Manjo tribe, 104, 124,  
     145, 169  
 Manson, Sir Patrick,  
     191, 195  
 Mansura, 317  
 Mao language, 110  
 Marar prairie, 62, 67, 69  
 Maraya, Jebel, 64, 65  
 Marchand expedition,  
     230  
*Marcho*, 125  
 Marea tribe, 118, 319  
 Mareb R., 13, 26, 33, 35-  
     38, 110, 317  
 Marehan district, 68, 70,  
     341  
 Marehan tribe, 149  
 Mareho Hill, 31  
 Margebla country, 159  
 Maria country, 36  
 Mariam Shavitu Mt., 38  
 Marid (Mahared), De-  
     jaz, 350  
 Markorewos, 255  
 Marle tribe, 174  
 Marmaro Mt., 58  
 Maroko Mts., 59  
 Marsabit, 297  
 Marseilles, 307  
 Marto, 210  
*Martu*, 137  
 Maru Saddle, 49  
 Masai race, 104, 125  
*Mashafa Kandil*, 260  
 Maskal, 166  
 Maskalo Mt., 41  
*Maskaram*, 251  
 Masongo, 49

Masongo language, 110  
 Massaja, 258  
 Massawa, 202  
     climate, 73, 74, 76,  
     77, 80-85, 98-  
     103  
     communications,  
         199, 212  
     history, 219, 225,  
         226, 258, 336  
     industries, 322  
     language, 108, 109  
     products, 317  
     trade, 296, 302, 319,  
         321  
 Massawa province, 313  
*Massob*, 239  
*Matab*, 242, 262  
 Matafaria, Azach, 350  
 Matahara L., 30  
*Mato*, 268  
 Matthew, 219  
 Mecca, 185  
 Mecha Galla tribe, 141  
 Meder, 159, 321  
*Medfeña*, 290  
 Medir, Jebel, 64  
 Mehemet Ali, 225  
 Meit, 148  
 Melli R., 30  
 Mendebo Mts., 24  
 Mendez, 220, 257  
 Menelik I, 107, 113, 120,  
     215, 254  
 Menelik II, 132, 143,  
     221, 223, 225-231,  
     233, 258, 264, 266,  
     267, 269, 300, 325, 355  
 Menna R. : *see* Belesa R.  
 Mennas, 255  
 Mensa country, 33, 36  
 Mensa tribe, 118, 319  
 Mergada, 13  
*Meridazmach*, 268  
 Merka, 338  
 Meroe, 216  
 Meropius, 253  
 Meshre Haskanit, 12  
 Meskelit Pass, 33, 36  
*Meslane*, 268, 269, 280  
*Metad*, 240  
 Metal work, 141  
 Metemma, 227 : *see also*  
     Gallabat

- Meto*, 286  
*Mesadria* system, 275  
 Mhatam Mt., 12  
 Midgan tribe, 148, 149,  
 151-153, 155, 334  
 Mijjerten country, 336,  
 338, 342  
 Mijjerten tribe, 148-151,  
 153  
 Mikhail, Ras (also Negus  
 or king), 132, 143,  
 220, 221, 233, 235,  
 261, 268, 288, 351,  
 356-358  
 Milk, 128, 146, 161  
 Millet, 30, 126, 171, 240,  
 301  
 Milmil, 28, 70  
 Mimosa, 23, 27-29, 57,  
 63, 64, 71  
 Minas, 257  
 Miniferi tribe, 119  
 Mirso Ledge, 65  
 Moatit Mts., 358  
 Mocha, 185, 342  
 Mocha Mts., 54  
 Mocha Plateau, 48, 49  
 Mocha, Sherif of, 328  
 Modaito tribe, 159, 161  
 Mogadiscio: *see* Mog-  
 dishu  
 Mogado, 61  
 Moga Medir Hill, 14  
 Mogar, 73  
     climate, 92, 93  
 Mogareh code, 316  
 Mogdishu, 199, 212, 296,  
 337, 338  
*Mohaber*, 165, 273  
 Mohammedanism, 108,  
 110, 112, 117, 118,  
 137, 152, 176, 217,  
 221, 234, 235, 256,  
 261, 316, 357  
 Mohammed Ben Idahes,  
 159, 163  
 MohammedBinAbdullah  
 Hassan: *see* Mad  
 Mullah  
 Mohammed Gran, 30,  
 107, 124, 131, 219,  
 256, 261  
 Monkorer: *see* Debra  
 Markos  
 Monkullo, 202  
 Monophysite Chris-  
 tianity, 110, 112, 113,  
 217, 220, 253, 254, 257  
 Monsoon, 30, 78  
*Mora*, 137  
 Moreium, 159  
 Moslems, 112, 113, 118,  
 124, 143, 144, 153,  
 163, 219, 357  
 Mosquito, 179, 185, 191  
 Mosquito net, 192  
 Mother-of-pearl, 319,  
 321, 322, 326, 327,  
 334, 342  
*Moti*, 135  
 Moyale, 297  
 Mozambique, 219  
 Mudug oasis, 69  
 Mudzubbet Herum R.,  
 33  
 Muger R., 44, 45, 47  
 Mulata Mts., 62  
 Mules, 127, 162, 205,  
 206, 307, 317, 318,  
 326, 331  
 Mullah Hajji Moham-  
 med Abdullah: *see*  
 Mad Mullah  
 Mulugeta, Dejaz, 350  
 Mulu R., 28, 32  
 Munsero, 46  
 Murzu language, 110  
 Murzu tribe, 172, 174  
*Musa ensete*, 122, 125-  
 127, 140, 142, 175,  
 302  
 Muscat, 342  
 Musha Mts., 27  
 Mussa Ali Mt., 32  
 Mustard, 303  
 Mutan Mt., 12  
*Myangu*, 169  
*Myazya*, 251  
 Myecha, 211  
 Myecha district, 47  
 Mylius L., 51  
 Myrrh, 333, 341, 342  
 Myrtle, 300  
  
 N  
 Naakweto Laab, 218  
*Nabraid*, 271  
 Nado, Dejaz, 350  
*Nagadras*, 270, 283, 285  
 Naga language, 110  
*Nahase*, 251  
 Nairobi, 144, 199, 204,  
 297, 306  
 Nakfa, 33  
 Napier of Magdala, Lord,  
 224  
 Nassal tribe, 159  
 Nasser, 52, 72  
 Nebtab, 117  
 Nefasit, 202  
 Negegr Plateau, 66  
 Negroes, 104, 107, 144  
*Negus*, 219, 221, 264,  
 268  
*Negusa Nagast*, 263, 267  
 Nejo, 143, 309  
 Nekempti: *see* Lekem-  
 pti  
 Neubari R., 52  
 Neumann, 29  
 Nickel, 309  
 Nile R., 17, 19, 26, 27,  
 72, 130  
*Noda*, 137  
 Nogal country, 63, 67,  
 337, 338  
 Nogal R., 25, 28, 66, 67,  
 69, 331  
 Nogueira, P. Bernardo,  
 258  
 Nolle tribe, 143  
 Nonno, 211  
 Nonno province, 113,  
 141  
 Nubia, 116, 218  
 Nuer language: *see* Ab-  
 bigar language  
*Nuk*, 303  
 Nunez Barreto, 257  
  
 O  
 Obbia, 68, 329, 336, 337  
 Obermeier, 194  
 Obok, 11, 163, 324, 325  
 Obora Mts., 144, 163  
 Obora R., 159  
 Ochollo tribe, 126  
*Oda*, 134  
*Odei*, 150  
 Ogaden country, 27, 28,

62, 69, 70, 231, 232,  
296, 297, 333  
Ogaden tribe, 14, 148,  
149, 154, 261, 291  
*Oguz*, 149  
Oglie, 136  
Ogo country, 63, 66, 69  
Ogo Guban country, 64,  
65  
Oil, 303  
Oil-palm, 292, 300  
Oil-seed, 316  
Oku tribe, 128  
Olive, 29, 207, 305  
Olye, Ras, 233  
Ometi tribe, 109, 124  
Omo R., 18, 19, 21, 22,  
26, 27, 48, 49, 51, 109,  
110, 124, 127, 170-  
173, 297  
Onions, 207, 241, 302  
Orchilla weed, 341  
Oriental sore, 184, 186  
*Ornithodorus moubata*,  
195  
Oromo people, 129, 137  
Oronyiro tribe: *see*  
Bume tribe.  
Ostriches, 171, 248, 300,  
307, 332  
Ostrich feathers, 332,  
334, 341-343  
Ottoman rule, 219  
Otumlo, 202  
Oviedo, 257  
Oxen, 161, 162, 164, 203,  
204, 207, 301

P

*Pagmen*, 251  
Palm, 305  
Palm, *coco*, 326  
Palm, *dum*, 39, 67, 70,  
161, 162, 317, 321  
Pantalewon, 254  
Paratyphoid, 198  
Pasteur, 178  
Pearls, 334, 342  
Peas, 126, 129, 302, 316  
Pedro de Covilham, 219  
Pedro Paez, 220, 257  
Persia, 217

Pepper, 207  
Perim, 73, 74, 76, 80-  
103, 202, 203  
*Periplus Maris Ery-  
thraei*, 216  
Persian Gulf, 74, 78, 195,  
328  
Petroleum, 309  
Petros, Abuna, 255  
*Phagedaena*, 186, 193  
Pibor R., 12, 17, 52  
Pine, 61  
Plague, 177, 179  
Plowden, Mr., 221, 222,  
223  
Poison-tree, 64  
Ponies, 152, 153  
Pope, 219, 220  
Portal, Sir G., 226  
Port Sudan, 199, 200,  
319  
Portugal, 219  
Portuguese, in Somali-  
land, 328  
Posts, 267  
Potatoes, 302  
Pottery, 250, 310  
Poucet, 220  
Prestor John, 218, 219  
Pume tribe: *see* Bume  
tribe  
Punt, 215  
Pyramid Peak, 65

Q

*Qañazmach*, 268, 286,  
354  
*Qarach*, 270  
*Qes*, 271  
*Qesa Gobez*, 271  
*Qes Ate*, 259  
*Qomsos*, 271  
Quinine, 184, 193, 194,  
196

R

Rahad R., 12, 46  
Rahale, 14  
Rahamantu tribe, 159  
Rahanwein country, 14,  
28  
Rahanwein tribe, 149

Raheita, 157, 159, 163,  
321  
Raheita, Sultanate of,  
313  
Railways, 199, 200, 202,  
209, 229  
Rainfall, 23, 72, 76, 90  
*Rako-kaka*, 139  
Ramadan, 161  
*Ras*, 263, 264, 268  
*Ras Ali Bash Kil*, 68  
*Ras Arb*, 33  
*Ras Beras*, 268  
*Ras Bitwaddad*, 268  
*Ras Dashan Mt.*, 19, 41  
*Ras Dumeira*, 13  
*Ras Kasar*, 12  
Rassam, Mr. Hormuzd,  
224, 258  
Rats, 179  
Reb R., 43, 46  
Red pepper, 296, 302  
Red Sea, 26, 27, 73, 74,  
76, 77, 190, 195, 319,  
321  
Regina Margherita L.:  
*see* Abaya L.  
Relapsing fever, 179,  
186, 194  
Rendakomo, 13  
Reshiat language, 110  
Reshiat tribe, 171, 172,  
174  
*Restenyatat*, 273, 274  
*Resti*, 273  
Revai, 71  
Rheumatism, 146, 186  
Rhinoceros horn, 343  
Rhyolites, 32  
Rice, 168, 180, 297, 326,  
342  
Rifles, 289, 352  
Rift Valley, East Afri-  
can, 15, 17, 21, 23, 26, 30,  
54, 109, 110, 170, 175  
Roads, 20, 203  
*Rob*, 251  
Rodd, Sir Rennell, 229  
Rogers, Sir Leonard, 189  
Rogge Mts., 48, 50  
Rogy, 211  
Roman Catholicism, 112,  
119, 220, 256  
Romso Mts., 58

Rora Asgede Mts., 27  
*Rore*, 36  
 Rorom Plain, 159  
 Roseires, 73, 75, 80-103,  
 199, 200, 201, 207,  
 295, 296, 298  
 Rose, wild, 29  
 Royan Khor, 12  
 Rubber, 28, 292, 293, 295,  
 300, 304, 316  
 Rudolf L., 12, 27, 49, 50,  
 58, 59, 172, 297  
 Russell, Earl, 223  
 Russians, in Abyssinia,  
 229, 290

## S

Sabderat, 26, 36, 321  
 Sablola, 14  
 Sab tribes, 148, 149, 155  
 Sacraments, 259  
*Saddika*, 249  
 Sagallo, fort of, 325  
 Saganeiti, 26  
 Sagatu Mts., 25, 57, 60  
 Sahala Dingai, 358  
*Sahel*, 34  
 Sahel, 319, 320  
 Saho tribe: *see* Shoho  
 tribe  
 St. Anthony, monks of,  
 259  
 Sakala, 43  
 Sakwie caste, 144  
 Salali, 350, 359  
 Sala Valley, 34  
 Saleh sect, 153  
 Sallom, 200, 206  
 Salonika, 307  
 Salt, 59, 164, 170, 172,  
 207, 216, 297, 309,  
 320, 326, 327  
 Salt, Plain of, 23, 30, 31  
 Salvarsan, 194  
 Samanter Abdullah  
 tribe, 155  
*Samanyo*, 156  
 Sambon, Dr., 191  
 Sambur tribe, 148, 149,  
 171  
*Samhar*, 34, 76, 119  
 Samoti Plain, 31

Sanbat, 121  
 Sanderson G., 12  
 Sand-fly, 179  
 Sandstone, 37, 41  
*Sane*, 251  
*Sansevieria*, 319  
 Santara Mt., 47  
*Sanyo*, 251  
 Sarir Gerad Mt., 69  
 Saroita, 159  
 Sarriti, 53  
 Sarsa Dengel, 257  
 Sarut, Jebel, 65  
 Sau Mts., 14, 62  
 Savanna, 25, 28  
 Saye Mt., 48  
 Sayu, 204, 350  
 Sazanas, 253  
 Scarlet fever, 186  
 Scorpion, 187  
 Sega Wodem R., 45  
 Sehna, 254  
 Selassye, Ras of Tigre,  
 221  
*Selicha*, 239  
 Selki Pass, 42  
*Sellus*, 249  
 Semaiata Mt., 38  
 Semites, 106, 145  
 Semyen, 18, 19, 20, 41,  
 72, 75, 76, 109, 122,  
 218, 254, 288  
 Senaar, 44, 117, 166,  
 200, 201, 258, 261,  
 295, 296  
 Senafe, 34, 37, 224, 228  
 Senafe Valley, 38  
 Senahit country, 36  
 Senak Plain, 66  
 Senna, Prince of, 328  
 Senussi sect, 261  
 Seræ province, 35, 37,  
 313, 316  
*Seraluba*: *see* *Gadoma*  
 Sereba, 159  
 Sergi, 146  
 Serum, 178  
 Sesame, 168, 302, 303,  
 341, 342  
 Setit, 313  
 Setit R., 12, 13, 17, 39,  
 40, 164, 316  
 Seyla *ban*, 66  
 Seyum, Ras, 351, 356

Shaala L., 22, 55, 59  
 Shabadino country, 56  
 Shafia sect, 153, 261  
*Shah*, 154  
 Shako district, 52  
 Shako language, 110,  
 169  
*Shalaga*, 268  
*Shalaga-Zofan*, 269  
 Shamo L., 24, 58, 175  
 Shan Mts., 66  
 Shankalla tribes, 106,  
 107, 110, 113, 143,  
 164, 170, 237, 252,  
 261, 275, 299  
 Shano, battle of, 355,  
 358, 359  
 Sharadda, 211  
*Sharia*, 150, 151  
 Sheba, 215  
 Sheba, Queen of, 120,  
 254  
 Sheep, 68, 162, 176, 178,  
 207, 306, 307, 317,  
 319, 326, 332, 334,  
 342  
 Shehr, 342  
*Shemma*, 242, 243, 245,  
 248, 262  
*Sherif*, 148  
 Shidle, 338  
 Shidle district, 338  
 Shiga, 189  
 Shilluk tribe, 168  
 Shilmale Plain, 66  
*Shimbera*, 302  
 Shimberberris, 329  
 Shimezana, 316  
*Shipti*, 245  
*Shir*, 149, 151  
 Shire country, 38  
 Shisha, Mt. 56  
 Shoa, 17, 132, 207, 233  
 animals, 204, 306,  
 308  
 communications,  
 326  
 currency, 298  
 history, 136, 218,  
 219, 223, 226  
 language, 108, 115  
 physical geography,  
 18, 22, 26, 29, 42,  
 45, 47

Shoa (*continued*)

- population, 107, 114, 124, 130, 131, 139, 142, 143
- property, 272, 276
- trade, 304
- Shoan army, 350, 351, 359
- Shoan Galla tribe, 113
- Shoan people, 114, 357
- Shoho language, 109
- Shoho tribe, 107, 113, 116, 119
- Shum*, 246, 264, 269, 270, 280, 285, 287
- Shum-addi*, 264, 273, 274
- Shumagalla*, 270, 280
- Shum-Agame*, 264
- Shum-gulti*, 264, 273, 274
- Shum-Kafelai*: *see* *Qarach*
- Sibu province, 141
- Sidamo country, 61, 127
- Sidamo language, 109
- Sidamo Mts., 22, 24, 29, 54, 55, 56, 57, 61
- Silti, 211
- Silver, 243, 309
- Siriasis, 195
- Sirka Mt., 24
- Sittona, 212
- Slavery, 140, 231, 238, 336
- Sleeping-sickness, 179, 187
- Small-pox, 185, 187
- Smith Mt., 49
- Snaiderjashi*, 286
- Snail, fresh-water, 179
- Snakes, 187
- Sobat R., 15, 17, 21, 26, 39, 51, 52, 54, 72, 168, 201, 207, 231, 232
- Socotra, 342
- Soddo, 211, 212
- Soddo Mts., 22, 54
- Soira Mt., 37
- Solomon, King, 120, 215, 254
- Somadu Mt., 14
- Somali-Galla Plateau, 15, 17, 23, 25, 60

## Somaliland:

- amusements, 154
- climate, 78
- currency, 322
- history, 145, 215, 255
- language, 109, 154, 374-377
- population, 106
- trade, 293
- see also* under British, French, and Italian Somaliland
- Somalis, 106, 107, 109, 112, 130, 145, 156, 172, 174, 176, 204, 261, 276, 324, 328, 330, 331, 332
- Sombai L., 54
- Sona R.: *see* Gash R.
- Songa R., 110
- Sorona R., 39
- Springs, hot, 31
- Stephanie L., 13, 15, 21, 58, 130, 144
- Steppes, 36
- Stern, Henry, 258
- Suakin, 16, 76, 117, 199, 200, 225
- Sudan, 21, 52, 143
  - climate, 73, 75-78, 80-103
  - communications, 199, 200, 209
  - customs, 297
  - history, 225, 230-232
  - language, 115
  - population, 261
  - religion, 112
  - trade, 293-296, 302, 303, 308, 317, 320
- Sudditi coloniali*, 314, 315
- Suez Canal, 225, 226
- Sugar, 297, 300, 302
- Suksuki R., 22, 55
- Sukuneiti tribe, 118
- Suleiman Mts., 65
- Sulphur, 309
- Sunni sect, 153
- Sunstroke, 183, 195

Susinius: *see* Susynos

- Susynos, 220, 257
- Suwarerun Mts., 64, 65
- Swayne, Col., 329
- Swiss, in Abyssinia, 299, 300
- Sycamore, 57, 138, 305
- Syphilis, 184
- Syrians, 295

## T

- Tabaka*, 270, 281
- Tadeccha Malka, 156
- Taffari, Ras, 235, 350, 356, 360
- Taflenai Mt., 12
- Tagalwak tribe, 145
- Taitu, Empress, 233
- Tajura, 157, 159, 163, 326, 328
- Tajura, Gulf of, 32, 324
- Takara Mt., 26, 38
- Takayil tribe, 159
- Takazye R., 21, 39, 41, 42, 46, 75
- Taklai, 321
- Takosha, 200
- Talla*, 241, 301
- Taltal tribe, 159
- Tamarind, 29, 305
- Tanadeh tribe, 149
- Tape-worm, 179, 184, 196
- Tarika*, 153, 332
- Tasas*, 251
- Taskar*, 248
- Tata L., 53
- Taurur Mts., 25, 60
- Tavavich, 221
- Taza, J., 12
- Tazena, 254
- Tdama tribe, 172
- Tef*, 30, 127, 140, 300, 301
- Tegullet, 309, 358
- Tej*, *see* Hydromel
- Tej-Malkana*, 270
- Tekla Haimanot, 226, 255
- Tekla Haimanot, monks of, 259
- Telegraph, 209, 210, 267, 355



- Telephone, 209, 210, 212, 355  
 Tembaro, 51  
 Tembyen district, 40, 41  
*Temgat*, 260  
 Temperature, 74, 80  
 Terda Gabaz, 255  
 Tertale Mts., 57, 58  
 Teru, 159, 163  
 Tesamma, Ras, 233, 235  
 Tetanus, 179  
 Theodore, 132, 221, 222, 224, 258  
 Theodosius, 217  
 Thorn-bush, 64  
 Thunderstorms, 77, 96  
 Tiaye Mts., 12  
 Tick, 179, 195  
 Tigre, 18, 305, 309  
     army, 350  
     cultivation, 301  
     history, 132, 216, 219, 225, 227, 228, 231, 233, 269  
     minerals, 309  
     physical geography, 18  
     population, 106, 114, 116, 122, 288  
     products, 302, 303  
     property, 272, 276  
     trade, 296  
     water-supply, 207  
 Tigre language, 108, 115, 117-119, 165  
 Tigre tribe, 118  
 Tigrinya language, 108, 115, 119, 316, 365-369  
*Tikempt*, 251  
*Tir*, 251  
 Tirgol R., 170  
 Tirma hills, 17  
 Tis Esat Falls, 44  
 Tobacco, 122, 125, 126, 129, 140, 161, 164, 168, 303, 316, 342  
*Tobe*, 128, 153, 168  
 Tocha, 211  
 Todluk, 39  
 Toljaala Gurgurre tribe, 145  
 Tomal tribe, 148, 149, 155, 334  
 Tomatoes, 302  
 Tortoise-shell, 171, 216, 326  
 Treaty rights, 43  
 Tripoli, 316  
*Tsahafi*, 270  
 Tsana L., 17, 18, 22, 39, 42, 43, 46, 109, 209, 232, 303, 310  
 Tsellari R., 40  
 Tserena R., 38, 39  
 Tsetse-fly, 176, 179, 203, 206, 294  
 Tsubega : *see* Tavavich  
*Tug*, 25, 28  
 Tuka Mts., 48, 50  
*Tulu*, 49  
 Tulu Ali Mt., 50  
 Tulu Walel Mt., 48  
 Tumat R., 12, 309  
 Tuntu caste, 145  
 Turkana tribe, 170  
 Turks, 328  
 Turkwel R. : *see* Tirgol R.  
 Turquoise, 309  
*Turub*, 154  
 Typhoid, 177, 178, 182, 185, 187, 197  
 Typhus, 179  
 Typhus, equine, 205
- U
- Uba Mt., 127  
 Uba tribe, 109, 127  
 Ubye of Tigre, 221, 222  
 Ucciali, Treaty of, 227, 228, 229  
 Uche, 211  
 Uganda, 171, 232  
 Ulu, Jebel, 296  
*Umat Uma*, 125  
 Umba Mt., 59  
 Umbrega, 12  
 Um Idla, J., 12  
 United States trade, 307, 308  
 Uraga R., 56, 57  
 Uraga tribe, 128  
 Urbarak, 56  
 Urgoma Mts., 61  
 Usbeyan tribe, 149  
 Uss, J., 12
- V
- Vaccination, 178, 185  
 Vasco da Gama, 219  
 Vegetables, 181, 302, 325, 332  
 Vine, 29, 292, 300, 302  
 Volcanoes, 31, 32, 41
- W
- Waag, 40, 41, 62, 108, 119  
*Waag-Shum*, 264  
*Wabe*, 64  
 Wabi R., 49  
*Wadad*, 150  
*Wadaja*, 136  
 Wadela, 46, 224  
 Wad Medani, 72  
 Wadi Dabane R., 65  
 Wadi Dagaloho, 68  
 Wadi Darimo, 68  
 Wadi Halfa-Khartum Railway, 201  
 Wahn, 212  
 Waitu caste, 104, 145, 310  
 Waitu language, 109  
*Waizaro*, 271  
 Wajetu Mts., 24  
 Wajjeira oasis, 297  
 Waju Mt., 22  
 Wak, 136  
 Wakiro R., 33, 320  
*Wak-Shum*, 263, 269  
 Waldo Gabriel, Dejaz, 350  
 Waldo Giorgis, Ras, 351, 359  
 Waiga R., 49  
 Wali Daba Mts., 46  
*Walladebe*, 249  
 Wallamu, 51, 59  
 Wallamu army, 350  
 Wallamu Mts., 22, 27, 54, 59  
 Wallamu tribe, 107, 109, 116, 125, 128  
 Wallega, 48, 137, 141  
     army, 350  
     climate, 76, 77  
     history, 231  
     minerals, 309



Wallega (*continued*)  
 population, 107, 130,  
 143  
 products, 303, 304,  
 308  
 religion, 261  
 Wallega tribe, 130  
 Walta Azin Mt., 38  
*Wambar-Ras*, 270, 280  
 Wangi Plain, 55  
 Wanshit R., 45  
 War Ali tribe, 155  
 Warameye tribe, 145  
*Waran*, 151  
 Wara Sahia Mt., 19, 47  
 War Heban tribe, 155  
 Warsangeli Mts., 25, 60,  
 63, 64-66  
 Warsangeli tribe, 149,  
 333  
 Warsheikh, 336, 338  
*Was*, 270, 282  
 Wata caste: *see* Waitu  
 caste  
*Wat byet*, 246  
 Water-supply, 21, 26, 35,  
 182, 189, 207  
*Wayel*, 150  
 Webi R., 25, 55  
 Webi Shebeli R., 14, 24,  
 25, 28, 68-71, 144, 147,  
 170, 176, 232, 337,  
 338, 339, 341  
 Web R., 61, 144  
*Wegar*, 151  
 Weima R., 13  
 Wells, 208  
 Welmal R., 61  
 Wendige district, 47  
 Wendo, 55, 59  
 Weri R., 40, 41  
 Wheat, 126, 301, 316  
 White Nile R.: *see* Bahr  
 el-Jebel

Wina, Tug, 65  
 Winds, 77, 98  
 Wireless telegraph, 212  
 Wizwiz, J., 112  
*Wobo*, 268, 286  
*Woda*, 138  
 Wogera, 18, 42  
*Wovna dega*, 20, 75, 76,  
 300, 306  
 Woina Dega, Battle of,  
 219  
 Wojerat, 41  
 Wollo army, 351  
 Wollo Galla country, 42,  
 107, 109, 130, 131,  
 204, 288, 306, 308, 360  
 Wollo Galla people, 112,  
 113, 143, 261  
 Wollo Hills, 45  
 Wolye, Bitwadad, 359  
 Wool, 308  
*Worka*, 138  
 Worro Hailu, 210, 212,  
 359  
 Wosho R., 50  
 Wuadija L., 54

X

*Ximenia acida*, 161

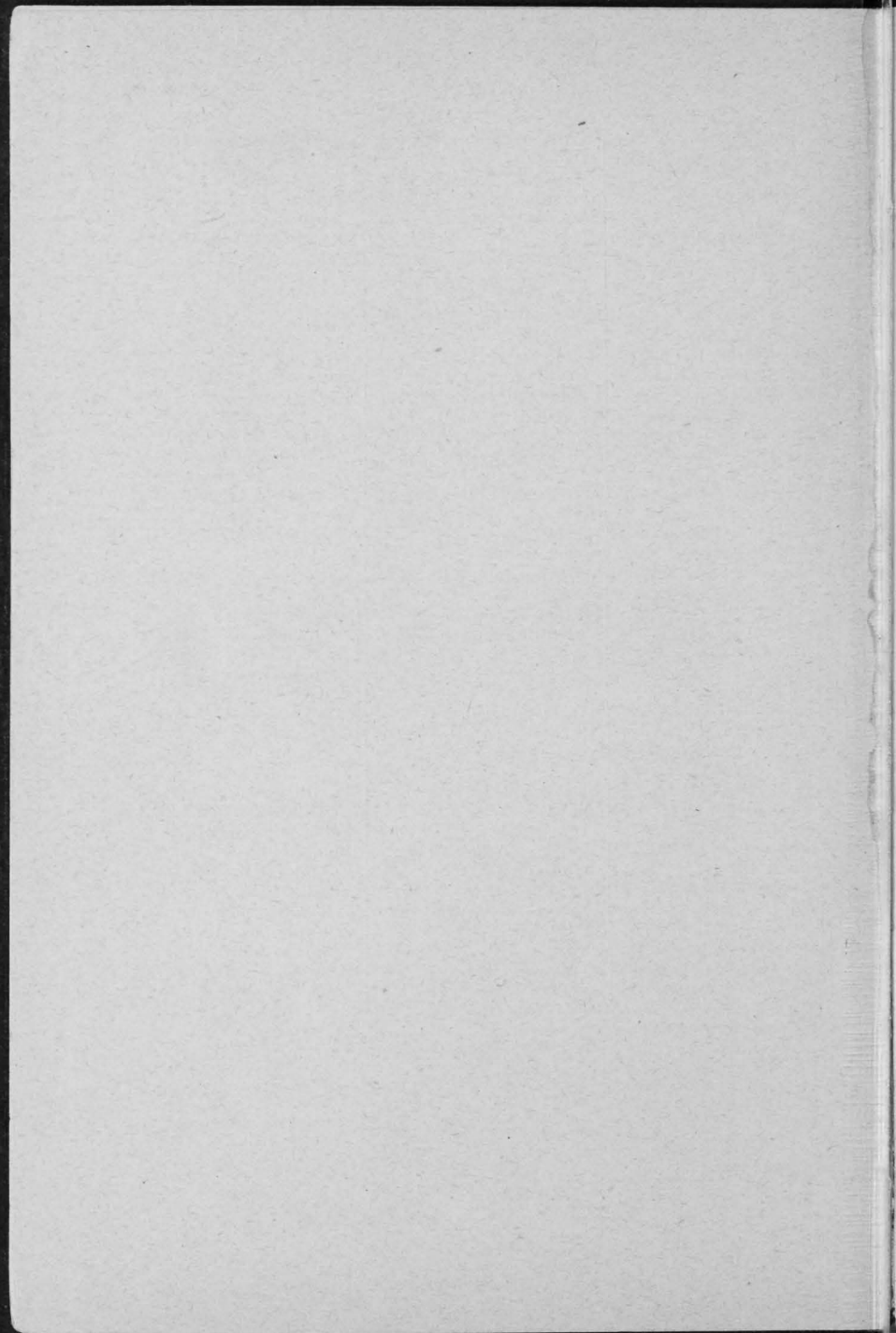
Y

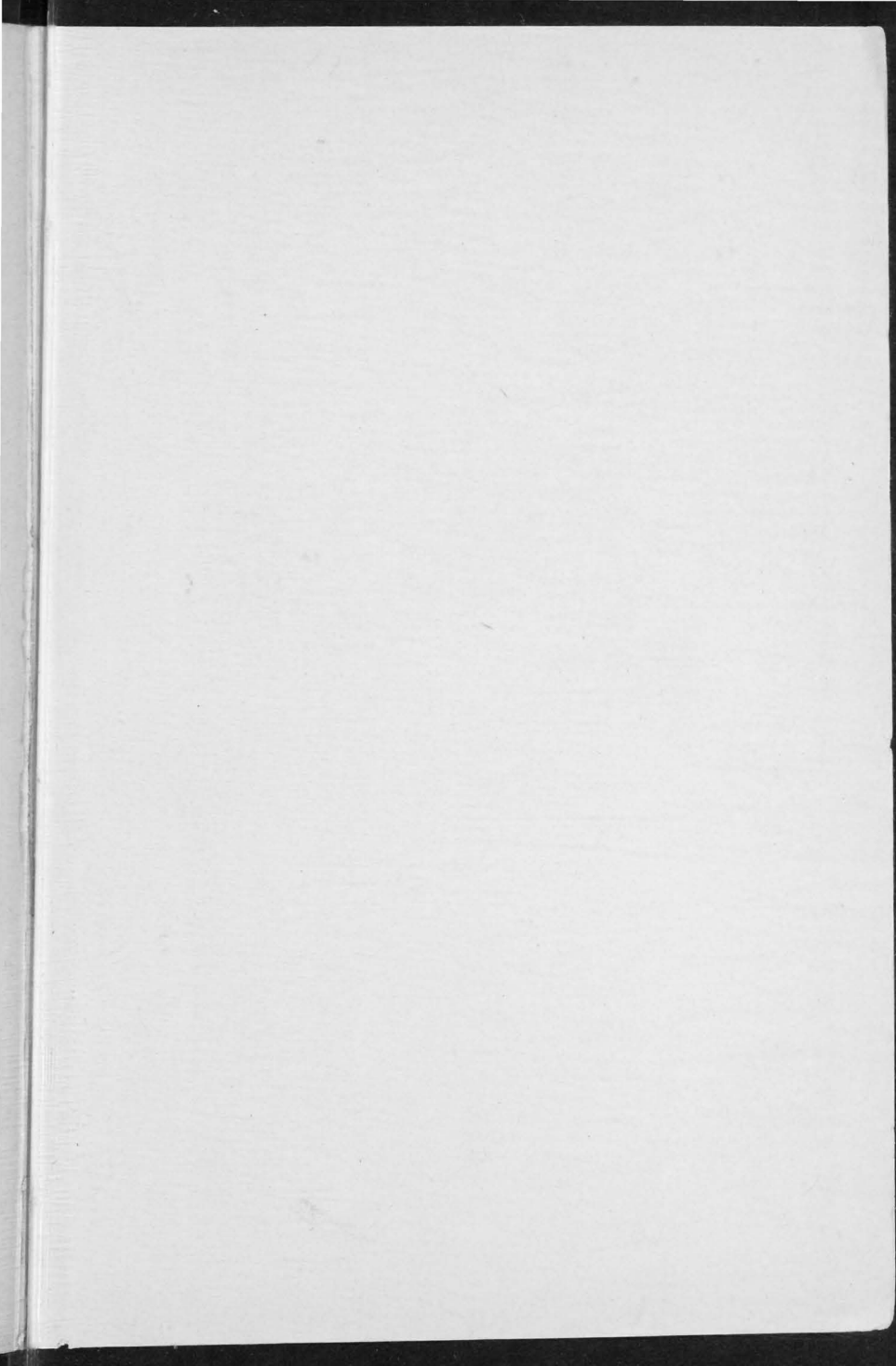
*Yakatit*, 251  
 Ya'kob, 257  
 Yambo, 211  
 Yambo language, 110  
 Yambo tribe, 168  
*Yarad*, 152  
 Yasu: *see* Jasus II  
 Yasu: *see* Lij Yasu  
 Yasu I, 220  
 Yeju, 130, 131, 302  
 Yeju Basin, 48

Yekuno Amlak, 219  
 Yellow fever, 177, 179  
 Yem'ata, 254  
 Yemen, 114, 145, 217  
 316  
*Yeshambal*, 268, 287  
 Yibir tribe, 148, 149,  
 153, 155, 156

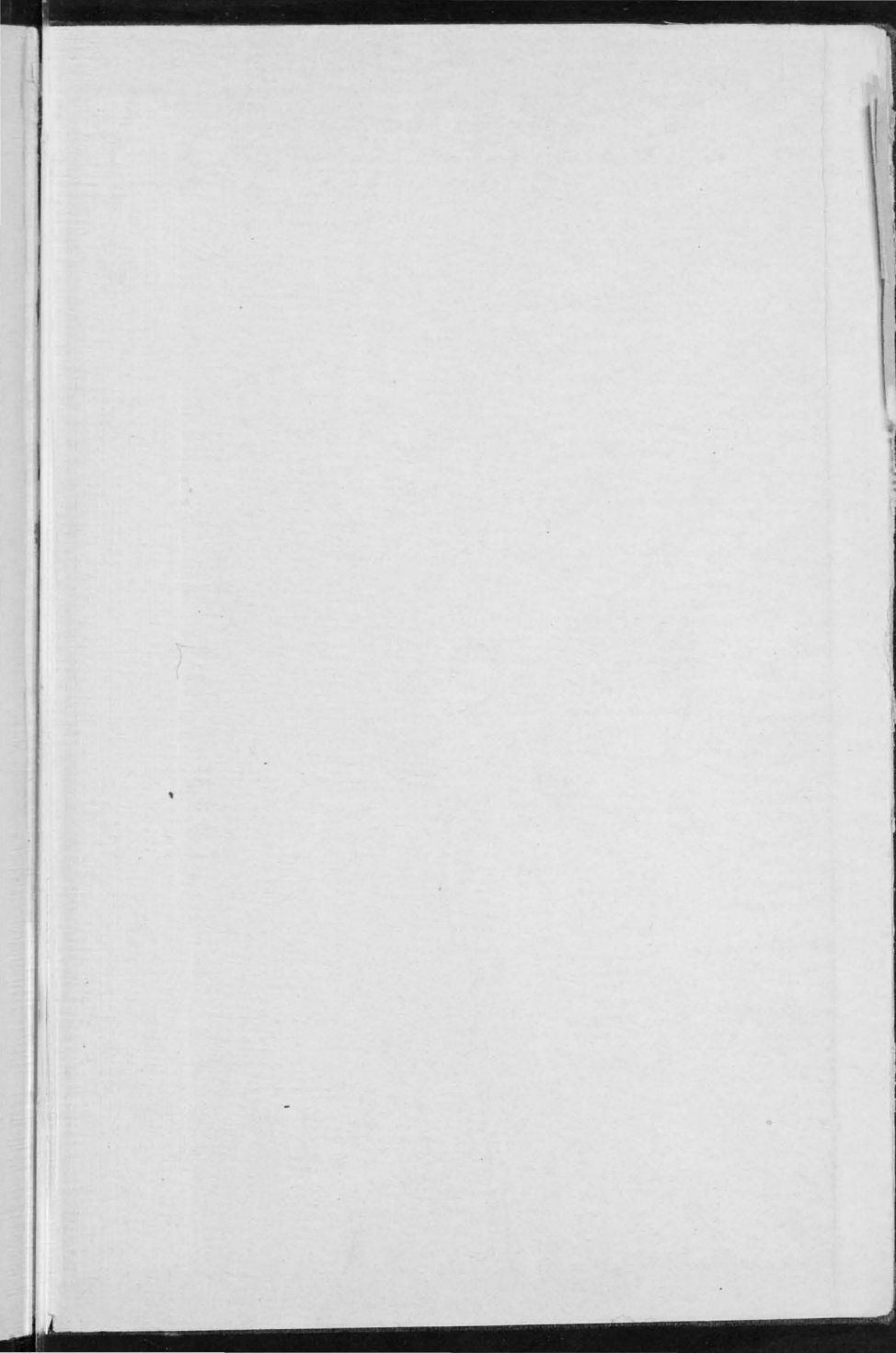
Z

Za Dengel, 257  
 Zaga Za'ab, 256  
 Zagwe dynasty, 218, 255  
*Zamana Lukwas*, 251  
*Zamana Markos*, 251  
*Zamana Matteos*, 251  
*Zamana Yuhannes*, 251  
 Za-Mika'el-Aragawi, 254  
 Zamre R., 40  
 Zanzibar, 336, 338, 341,  
 342  
 Zara Ya'kob, 256, 260,  
 261  
*Zariba*, 170  
*Zarr*, 262  
 Zebra, 248  
 Zegete tribe, 126  
 Zeila, 62, 63, 330  
     climate, 73, 74, 80-  
     87, 90-103  
     communications,  
     199, 209  
     history, 225, 328  
     trade, 297, 334, 335  
 Zeila, State of, 219  
 Zinc, 309  
 Zoskales, 216  
 Zuaditu, Empress, 235,  
 350, 355, 356  
 Zukwala, Mt., 19, 22  
 Zula, *see* Adulis  
 Zwai L., 22, 24, 51, 54,  
 55, 59









LIBRARY OF CONGRESS



00022560219